Translater’s Introductory Note

The reader may consult as needed the glossary of Tibetan and Sanskrit terms that follows the text.

THE GREAT CHARIOT

A commentary on *Great Perfection: The Nature of Mind, Easer of Weariness (sems nyid ngal gso)*[42]

114

In Sanskrit the title is *Mahsaa.ndhi-cittaavisrantav.ritti-mahaaratha-naama*
In Tibetan *rDzogs pa chen po sems nyid ngal gso’i shing rta chen po shes bya ba*

@

Prologue

I prostrate to glorious Samantabhadra.

From the ocean of the glorious two accumulations come clouds that bear an abundant rain of peace and happiness, the hundreds of natural qualities that constitute the beauties of the three buddha bodies.
The thunder of wisdom and kindness, the great drum of Brahma, rolls, pervading the limits of space.
To the omniscient principal one of beings,[43] to the *Dharma*, and *Sangha*, the leaders of beings, I bow.

115

On an island in a lake of Uddiyana,
Born within the blossom of a lotus stalk,
Spontaneous emanation of the victorious ones,
Blazing with all the qualities of the major and minor marks:
Padmasambhava protects the lotus lake of my mind.

To the primordial stainless light from which stream forth *samsara* and *nirvana*;
To the unborn nondual nature, the essence, the way things are that is perfect buddhahood.
To that without existence and nonexistence, without any views of eternalism or nihilism, and with neither coming nor going,
To that which is not an object of complex conceptions of variety,
To that without notions of good and evil, that neither accepts nor rejects ,
To uncompounded mind itself I bow.

In order to bring all beings to the unsurpassable city of joyous liberation, where the victorious ones of the three times attained supreme peace, I summarized the essential meaning of the sutras and tantras. Day and night, I applied my mind to that with 116 unremitting effort and single-minded devotion. May this *Great Chariot* of the profound path that liberates from *samsara* clearly explain that meaning.

This explanation of *Great Perfection: The Nature of Mind, Easer of Weariness*, the single path of all teachings and traditions, has three main sections:

1. the manner of my entering into the composition of the treatise and the introductory section
2. the extensive explanation of the main subject of the text
3. the conclusion

The Homage and the Vow to Compose

First, the manner of entering on the composition of the treatise and the meaning of the introductory section. The divisions are:

1. the homage
2. the vow to compose the text.

The Homage

The Buddha came into this world. The excellent speech of his teachings, the holy *Dharma*, remains in existence by the kindness of authentic great beings.

At this time the freedoms and good favors, so difficult to achieve, have been attained. Therefore, I wished to compose the thirteen chapters of this treatise, the *Great Perfection: The Nature of Mind, Easer of Weariness* so that its readers themselves and others could cross completely the ocean of sufferings of *samsara*. This treatise teaches the complete meaning of all the vehicles and makes it possible for mind, grown weary in *samsara*, to ease that weariness in the land of peace. I also wished to teach fully and without error the details of how the ocean of approaches of *sutra* and *mantra* could be practiced by a single individual, from how the beginner enters and begins, up the fruition, the manifestation of buddhahood. Therefore, first I offered a short homage:

> **The primordial lord, the great, full ocean of buddha qualities,**
> **Whose natural wisdom and kindness is limitless in its depth,**
> **Is the wish-fulfilling source of the conquerors and their sons.**
> **I prostrate to the one who is the emanator**
> **Of these heaped up clouds of goodness and of benefit.**

Thus I call on him. This "lord" is the manifestation of enlightenment, whose place is the primordial ground. He is the teacher, the Buddha, the Blessed One. His nature is the great full ocean of qualities of renunciation and realization; thus, he rules the sphere of the inexhaustible ornaments,[44] body, speech, and mind. All the depth and expanse of supreme understanding and wondrously arisen compassion are just this. To the mind that sees only the manifestations of the I of "this side," this is incomprehensible. 118

By earnestly practicing the *Dharma* taught here, mind becomes the source of the jewel[45] of the buddhas of the three times and their sons. As well, for all the realms of sentient beings, as limitless as the sky, there are temporal benefits in accord with the happiness of each. Gods and human beings alike are brought to happiness.

Ultimate happiness is to be established in whichever of the three enlightenments of the *shravakas*, *pratyekabuddhas*, and *bodhisattvas* is in accord with the degree of good fortune of our powers. The holy masters so unite us with supremely ultimate great enlightenment, omniscient buddhahood. Therefore, I prostrate to them, glorious Samantabhadra and so forth, the victorious ones and their sons throughout the ten directions and the three times.

As for “the ocean of buddha qualities” of this primordial lord, the glorious *Net of Illusion* (*Mayajala*) says:

> This lord is perfect primordial buddhahood.
> This is the precious ocean of buddha qualities.

Wisdom, within whch understanding and kindness are entirely perfect is nothing other than buddhahood Aryadeva’s *Four Hundred Verse Treatise*[46] *(Catuh.-shataka, bzhi brgya pa)* says:

> Things other than the Sage, in their reality,
> Exist as nothing other than the *Tathagata*.

The above[47] three precious jewels also[48] arise within the connections of cause and effect. The *Peerless Continuum* (*Uttaratantra)* says:

> From the Buddha comes the *Dharma*; from the *Dharma* comes the assembly of noble ones.[49]

With regard to emanating “heaped up clouds of goodness and benefit” for sentient beings, 119 the *Ornament of Mahayana Sutras* (*Mahayanasutrala.mkara, theg pa chen po’i mdo sde rgyan*) says:

> They have compassionate kindness for every sentient being.
> They have that concern, and they do not need not find it.
> They have that concern, and it cannot be parted from them.
> I prostrate to you so concerned with goodness and happiness.

As for the purpose of prostrating like that, from the great benefits attained by oneself, others and both together, as for the benefits attained by oneself, in this excellent body attained by oneself for a little while, if the good fortune of being able to understand words and meaning[1] is praised, one realizes the excellence of that. Entering into excellent activity, we have the purpose of finishing what was begun. In the *Great Commentary on the Perfection of Wisdom in Eight Thousand Lines (brgyad stong don bsdus)* it is written:

> Those who have the kindness of benefit for others,
> Even to save their lives, will never relax their powers.
> These holy beings are bearers of a heavy burden,
> But never dwell in discouragement and put it down.

The purpose of these great benefits being attained by others as well is that when the teacher and teachings are understood as excellent, devotion arises. Nagarjuna says:

> When authors of the treatises express their homage
> To the Teacher and the teaching, it is never fruitless;
> That is done for the purpose of inspiring us .

---

[1] Our good fortune in being humans with the capacity for language who therefore can hear and practice the teachings, If "gyi" should be read as "gyis" or has the force of an instrumental the meaning would be praised with word and meaning.

The purpose of attaining both kinds of benefit, those for oneself and for others, is that by perfecting the accumulations, the goal of ripening will be accomplished. The *Sutra of Vast Play*, (*Lalita-vistara-sutra*) says:

> The wishes of those with merit will be accomplished.

And from the *Sutra Producing Many Buddhas* (*sangs rgyas mang byed pa'i mdo*):

> Whoever does even a little bit of activity 120
> For the Conqueror, the Leader,
> Having gone to various celestial realms,
> Will attain the level of buddhahood.[50]

The Vow to Compose the Text

Here is why homage is made:

> **Luminous *dharmakaya*, immaculate realm of the conquerors!**
> **For us who wander here in *samsara*, by ignorant grasping,**
> **In this realm of grief of karma and the *kleshas*,**
> **Today may our weariness come to rest in that nature of mind.**

Mind itself is primordial luminosity, the essence of buddha nature. It is beyond the four extremes of existence, non-existence, eternalism, and nihilism. It pervades all sentient beings from the beginning. The *Peerless Continuum* says:

> When in the luminous nature of the mind
> The *kleshas* are seen to be without an essence;
> After it has been realized that all beings
> Are completely pure of the four extremes,
>
> They will dwell within perfect buddhahood,
> Possessing the mind that has no obscuration.
> Beings, completely purified, will possess
> The limitless vision of the perceiver, wisdom.[2]
> Therefore, to that nature I pay homage.

Although that primordially pure pristine wisdom exists within us, by not recognizing it, we wander here in *samsara*. Ignorance that produces ego-grasping is karma. Karma produces passion, aggression, ignorance, pride, and envy. Because of these five poisons, or *kleshas*, we are whirling around in cyclic existence.

Why is this so? 121 Because of various habitual patterns being superimposed on the ground-of-all (*alaya*), the least negative result is that we are born as animals by the karma of ignorance. The intermediate negative result is that we are born as hungry ghosts or *pretas* by the karma of passion. And the worst result is that we are born in the hell realms by the karma of agression.

Those who have pure merit, but also an equal amount of pride, are born as gods or human beings. Those who have equal parts of goodness and jealousy are born as jealous gods, *asuras*. Each of

---

[2] Pristine apprehension, *ye shes*.

these is its own realm of existence, with happiness, sorrow, and the states between them. Each realm has its own sorts of good and evil behavior.

So it is that we wander helplessly on this plain of beginningless and endless sufferings of *samsara*, so difficult to cross. In vanity we grasp at appearances of an I, a real self, which are like the seeming appearances of a dream. Though if we examine these well, they are non-existent; at this time of our confusion they appear to be really and truly existent. From the *King of Samadhi Sutra* (*Samadhi-raja-sutra, ting nge 'dzin rgyal po'i mdo*):

> The life of samsaric beings is like a life in a dream.
> Therefore, no one is ever born or ever dies.

The *Sutra Requested by Brahma (Bhrama-parip.riccha-sutra, tshangs pa las zus pa'i mdo)* says:

> Beings are mere appearance, like beings in a dream,
> Bound their personal karma as individuals,
> They wander in a cycle of many joys and sorrows.
> Though their essence is suchness that is naturally selfless,[51]
> Still these unknowing children grasp at an I and self;
> And so *samsara*'s torments rise ever higher and higher.

Thus sentient beings in *samsara* are held in their various kinds of bondage. 122 All *dharmas* are selfless, and, to open the eyes of liberation for those who fixate on a self, such beings must be taught the selfless essence of the true meaning.

Why? When they understand selflessness as the very nature of their path, it follows that it is wrong for them to devote themselves to the selfish goal of peace for themselves alone. As all beings wander in beginningless *samsara*, not even one has not been our father or our mother. So to reject them and liberate ourselves alone is not the right way. The Letter to a Student (*shishya lekha, slob spring*) says:

> Our family is engulfed in the ocean of *samsara*.
> It appears that it has fallen into that great expanse.
> Not comprehending birth and death or transmigration,
> If we reject it, liberating only one,[52]
> Nothing we could do would be more shameless than that.
>
> Though infants born from the womb are able to do nothing,
> Their bodies drink someone's milk, due to the power of kindness.
> As for those who rely on this kindness, rendered with so much hardship,
> Who, even the very base, would want to abandon them?

Thinking of this and seeing the weariness of sentient beings, who are worn out and exhausted by the burden of their long wandering in *samsara*, I wished to compose a treatise giving instructions for how we can ease this weariness by coming to the resting place adorned by the wondrous wealth of the victorious ones, 123 the level of great *nirvana*. I wished to illuminate how we can guide those who wander in *samsara* with immeasurably abundant compassion. The *Flower Ornament Sutra* (*Avata.msaka-sutra, mdo phal po che*) says:

Kye! Son of noble family, when we properly focus our attention on the realms of sentient beings, all undertakings of body, speech, and mind truly guide those roaming in *samsara*. Therefore these undertakings are immeasurable great compassion. We work with the activities of sciences both worldly and beyond the world. Inspired to the good, we perform once more the buddha activity of the former victorious ones. Doing that is making offerings to the *Tathagatas*. Let us raise the victory banner of *Dharma*. Let us introduce the great path of liberation. O holy beings! O precious crown ornaments!

This concludes the vow to compose the text.

123.3

Second in the general topics there is the extensive explanation of the actual subject.

The extensive explanation of the subject, how the two benefits arise, is in thirteen chapters.

@

Chapter I.
The freedoms and favors, so difficult to obtain

A. The general explanation of being free and well favored
   1. The summary of the essence
   2. The extensive explanation of the nature
      a) The extensive explanation of the eighteen freedoms and favors:
      b) Not being steadfast, even if we have the freedoms and favors
      c) The instruction to strive for the *Dharma*
      d) How we must strive
      e) The suitability of this,
      f) The *samsaric* torments if we do not make an effort now.
      g) The teaching of the freedoms and favors, which support the *Dharma*
      h) Why the freedoms and favors are difficult to obtain:
B. Delineating the nature of the freedoms and favors
   1. Merely attaining a human body.
      a. The three divisions The subsections: with a human body
      b. What is said about the divisions:
   2. The special human body
   3. The precious human body.
   4. Why we should Think about the *Dharma*.
   5. The benefit of contemplating the reason
   6. If the inhabitants of this earth practice, there will be great benefit.
C. True analysis of the nature of the environment and inhabitants of the phenomenal world
   1. The teaching of mind, the root of *Dharma*.
   2. The Instruction to Exert ourselves in *Dharma* Day and Night.
   3. How, when the benefits have been explained, we arouse joy
   4. How we can attain superhuman goodness
   5. Praise of the freedoms and favors, the support of all the vehicles
   6. Meditating on how difficult these are to obtain.

D. Dedicating the Merit.

A. The general explanation of being free and well favored, so difficult to obtain.

Within the first, the general topic, there are

1. The brief summary of the essence
2. The extensive explanation of the nature.

1. The summary of the essence

Now from the explanation that is the real body of the text, first, briefly, the support of establishing enlightenment is being "well-favored." As for the details, here is the praise:

124

My friends, this body, the precious essence of freedom and favor,
Is very hard to gain within the six realms of beings,
Thus, as with a blind man who finds a precious treasure,
With the highest joy, may good and benefit be accomplished.

The one who says this, a single person who has crossed over to liberation, is a spiritual friend who has established enightenment. This instruction is given to those with the good fortune of the wish for enlightenment.

In regard to attaining the holy freedoms and favors, it is wonderful for a poor person to attain what is supremely precious. If someone blind attains it, it is even more astonishingly wonderful than that. In praise of beings' attainment of the free and well favored human body while they are wandering about among the six kinds of beings of *samsara*, the *Sutra Teaching the Freedoms and Favors (dal a'byor bstan pa'i mdo)* says:

> It is like this: Like a blind person who finds a precious jewel in the earth, sentient beings wandering in *samsara*, who are blinded by cataracts of ignorance, yet find the things that pertain to humanity, are supremely joyful. Thus you ought to practice the *Dharma*, which is always excellent.

2. The extensive explanation of the nature,

a) The extensive explanation of the eighteen freedoms and favors:

If you ask, "What are these freedoms and excellent favors?"
We were not born in Hell, nor yet among hungry ghosts.
We are not beasts, nor long lived gods, nor vicious barbarians,
We were not reared in wrong views, nor in a time without buddhas,
Nor have we been born as aphasics without speech,
We are completely free from all these eight non-freedoms.

125

We were born in the human realm, and in a central country.[53]

Also we are sound in all our faculties.
Not having done extremes of wrong in our deeds and actions,[54]
We are properly faithful to the objects of faith.
Thus the five holy favors regarding oneself are complete.

A Buddha has appeared, and he has taught the *Dharma.*
Moreover, at this time the teachings still remain.
So that they may continue, people still follow them;
And others are treating us with kindness and concern.
These five favors are those that exist in regard to others.

Those were the eighteen kinds of being free and well-favored.
On this auspicious occasion they are complete within us.
So strive from the heart, that liberation may be accomplished.

We had better take this to heart. Why? The Life of the Brahmin *Gyalwa'i Drökyi Kyeche* says:

It is hard to find the opposites of the eight non-freedoms.
It is hard to find the attainment of humanity.
It is hard to find the freedoms in purity and completeness.
It is hard to find the arising of a buddha.
It is hard to find proper faculties that are without defect.
It is hard to hear the teachings of a buddha.
It is hard to find the friendship of holy beings.
It is hard to meet with genuine spiritual friends.

If we are born as Hell beings, hungry ghosts, or animals; distracted by suffering, we have no freedom of body.

Aphasics, who cannot associate verbal symbols with their meanings, have no freedom of speech.

Long-lived gods without perception to see the practice of *Dharma*; 126 those who have that perception, but are born in a dark age without the appearance of the teachings so that Buddhas are absent; those who have that appearance, but are coarse barbarians with no idea of entering; and those who want to enter, but fall into extremes of exaggeration or denigration, possessing wrong views; these four have no freedom of mind. None of these have an opportunity to practice *Dharma*. They have been deprived of it by their own bad karma of the eight non-freedoms. Regarding the way of these, the *Treasury of Abhidharma (Abhidharmakosha, chos mngon mdzod)* says:

"By abandoning those eight the corresponding freedoms are always possessed."

The *Great Commentary on the Perfection of Knowledge in Eight Thousand Lines* says:

Beings in Hell, the hungry ghosts, and the animals;
The long-lived gods and those who are barbarians,
Those in an age without buddhas and those who have wrong views,
These and aphasics are the eight states of non-freedom.

The *Friendly Letter (bzhes pa'i spring yig, suh.rl lekha),* says:

Those who grasp wrong views and the animals,

The hungry ghosts and beings born in Hell,
Those without the Word of the Conqueror,
And those who are born as savage barbarians,
Aphasics, the feeble-minded, and the gods;
These possess the faults of the eight non-freedoms.

Those who have the freedoms from these eight
Should strive in eliminating further births.

As for being well-favored, The *Moon Essence Sutra* says:

Persons for whom the ten qualities are complete are well-favored.

What are these qualities? The following have been listed:

1. We have left behind the lower realms of life.
2. We are not feeble-minded.
3. Our senses are not impaired.
4. We are born as vessels of the teachings.
5. Our health is good.   127
6. We are not impoverished.
7. We are not enslaved.
8. We have the power to use words.

That is many people's view of what they are. Though that has been explained, here they are as in the *Sutra of the Twelve* Excellent[55] Freedoms *(dal ba phun sum tshogs pa bcu gnyis bstan pa'i mdo)* :

These are the five excellences pertaining to oneself:

1. We have attained the human condition.
2. We are born in a country where there are noble ones.
3. Our powers are sound.
4. We have not performed extremely evil deeds.
5. We have faith in the proper objects of faith.

These are the five excellences pertaining to others.

6. A buddha has come.
7. The *Dharma* has been taught.
8. The holy *Dharma* still remains.
9. Others also practice it.
10. Others are kind to those who practice the *Dharma*.

As for others being kind, the spiritual friend apprehends us with compassion, and leads us to the *Dharma*. As for there being twelve perfections, the two bases of distinction are also counted.[56] A *tantra* commentary says:

A central human being with faculties that are sound,
Without extreme bad actions, but with faith in the objects of faith.
These are the five kinds of favor pertaining to oneself.
A buddha has come and taught, and the teaching still remains.

The teachings still are followed and beings are kind to others.
These are the five kinds of favor pertaining to other beings.[57]

Here the freedoms are the essence and the favors are its particular aspects. This is like the blue *utpala* lotus and its stalk and so forth. The *Middle Length Perfection of Knowledge* (*yum bar ma*) says:

If even becoming human is difficult to attain,
Why even speak of the precious freedoms being complete?

b) Not being steadfast, even if we have the freedoms and favors

Even though we may have attained all of these freedoms, by craving *samsaric* happiness even a little: 128

If we accomplish no benefit within this life,
We may not hear later even the words "the higher realms."
For a long time cycling again and again in the lower realms,
Having no knowledge of what we should accept and reject,
We will certainly go upon a mistaken path,
Wandering in *samsara* without beginning or end.

If within this life, so good to obtain, we do not practice the beneficial holy *Dharma*, by the power of karma we will be born in the lower realms. There we shall not so much as hear the words "higher realms," let alone going there. *Entering into Enlightened Conduct)(Bodhisattva caryaavatara, spyod a'jug*) says: 128.3

As for my behavior which is of such a kind,
If I shall not even gain a human body,
It goes without saying I cannot go to higher realms.
For if I shall not even gain a human body,
I shall do only evil, and there can be no good.

Now when there is a chance for excellent behavior,
If, even so, good actions are not what I perform,
What will I do then, when it is the time
Of the stupefying sufferings of the lower realms?

If we go to the lower realms like that, we shall not be liberated for a very long time. The same text says:

Even in the course of a thousand million *kalpas*
I will not so much as hear the words, "the higher realms."

c) The instruction to strive for the *Dharma*

An opportunity of liberation from the limitless depths of *samsara* is hard to find. So let us strive for the *Dharma* with all our hearts. That is the instruction.

Therefore, now when we still have the power to do so,
By auspicious conditions that accord with the proper path, 129
Relying on the inexhaustible wholesome *dharmas*
Gained by having gathered the two accumulations,

Let us pass beyond the city of *samsara*.

Now, while we are not in the grip of aging, being old and decrepit and dying, and while we still can, let us be guided by the path of liberation. If we do whatever goodness we can, we shall surely come forth from *samsara*. The *Sutra of the Vast Display* says:

> O monks, when death, aging and enfeeblement are non-existent, and by cultivating goodness your powers are transformed, enlightenment will proliferate. Therefore strive to accumulate the accumulations of merit and wisdom. For you the three cities[58] of *samsara* will be emptied. The gates to the lower realms will be cut off. The stairway to the happy celestial realms will be established. The level of liberation will be attained.

d) How we must work hard at this

At this time, in the midst of the fearful, limitless ocean of cyclic existence, which has no end or boundary, we possess the precious ship of the freedoms and favors that know about and establish such benefit and goodness. Control of it has been taken by a steersman who is our spiritual friend:

If we do not cross the limitless ocean of *samsara*
Now at the time of having attained this precious ship,
How can we ever do it at another time
When painful waves of the *kleshas* are always utterly raging?

If we have a great ship which will serve our purpose, we should use it to cross the watery ocean. 130
Similarly, having attained this ship of humanity, we should cross the great beginningless, endless ocean of *samsara*, so fearful and unbearable. Because we are wandering in a realm of constant birth, old age, sickness, and death, *samsaric* situations are never bearable. Shantideva says in the *Bodhicaryavatara:*

> Whoever with the support of this ship of human birth,
> Can cross the great waters of the river of suffering,
> Since later such a ship may be difficult to find,
> Would be wrong to sleep at this time, because of stupidity.

e) What follows from the freedoms and favors being so difficult to attain.

Because the freedoms and favors are so difficult to attain:

Therefore, quickly don the armor of exertion
To clear the turbidity of mind and events of mind.
Ascend the path of spotless luminous pristine wisdom.
May the path of enlightenment be without obstacles.

When the turbulence of *samsaric* mind and mental events is pacified, the luminous wisdom of the nature of mind rises within us. Becoming familiar with this is called the path of enlightenment. Try to practice it uninterruptedly day and night, abandoning sleep and indolence. Just remain THERE. The *Five Stages* says (*pañcakrama, rim lnga,*):

> All the complexities of mind and mental events, 131
> At the time when these are completely pacified,
> Arise as luminosity, the state of wisdom.

This is without conceptions and has no center or limit.

Here, "mind," means the exaggerated conceptualized apprehensions which exist as the support of the three realms and subsequent analysis[59] in terms of these conceptions Since these are the murky disturbances that obscure suchness. In completely pacifying these conceptualized apprehensions, we enter into wisdom that is completely non-conceptualized. The *Two Truths (bden gnyis)* says:

Mind and mental contents[60] are conceptualized apprehensions,[61]
With the form of exaggerations comprising the three realms.

Mind in the above sense correlates with the generalized conceptualized apprehension in the mind[62] of "this," when an object is first seen. "That is an *utpala* lotus" is the mind's consciousness[63] of such a first moment. Then, as we produce conceptualized apprehensions of various distinctions of that object, we make analytic particularizations of the contents of mind. Here there are such conceptions as, "This utpala lotus is blue in color, and round in shape. It has stamens, and pistils. The *Discrimination of the Middle and and Extremes (dbus mtha'a rnam a'byed : Madhyaanta vibha.nga)* says:

To see the object as "that" is consciousness.
Distinctions of "that" are the objects of the mind.

The Treasury of Manifestation of the Elements of Existence (*Abhidharmakosha*) says:

There are conceptualized apprehension and analytic discernment, and these may be fine or coarse.

All who are bound in such conceptualized apprehension and analytical discernment, bound by such habitual patterns of mind and mental events, are blocked from the level of buddhahood. *Entering into the Middle Way (madhyamakavatara, dbu ma la 'jug pa)* says:

By burning away the dry firewood of every knowable object,
There is peace, the *dharmakaya* of all the victorious ones. 132
Then there is no arising, and also no cessation.
Such cessation of mind will manifest the enlightened bodies.

When, within self-awareness wisdom,[64] we become enmeshed in the net of the *kleshas*, because of the confusion of grasping and fixation,[65] that is called "*samsaric* mind," because we have been brought into the cellar of conceptualized apprehension and analysis. Liberation from that is buddhahood. That is because the enlightened object and perceiver are free from the attachment to the conceptualized apprehension and analysis of grasping and fixation. The *Praise of the Vajra of Mind*, (*sems kyi rdo re'i bstod pa*) says:

If we are enmeshed in the net of *kleshas*,
That is the what is expressed by saying "Mind."
If we are separated from the *kleshas*,
This is the very thing known as buddhahood.

The Adornment of Manifestation of Realization (mngon par rtogs pa'i rgyan, The *Abhisamayaala.nkara)* says: 132.4

The most Excellent of Beings,[66] mind…

Buddhahood is explained there as existing as "big mind," or the great wisdom. The *Sutra on the Array of Qualities*, (*yon tan bkod pa'i mdo*) says:

> The mind of sentient beings is that of discursive thoughts.
> However, the great wisdom is the mind of buddhahood.
> As it is with gold that is in a mountainside,
> Sometimes it is pure, and sometimes it is not.

In *mantra*yana big[67] mind and its big *kleshas* are said to be wisdom itself. It is similar to that:

> The dimness that does not know that is purified of its blindness.

The unceasing desire of mind is stupidity. Thus even when we meditate, objects still appear within sensory awareness, but awareness of conceptualized apprehension and analysis ceases. 133 The *vinaya* scriptures (*a'dul ba lung*) say:

> Within *dhyana*, O monks, though the motion of the mind of that meditative equipoise has ceased, objects still appear within the sense-consciousnesses. Objects still whirl about. But now they are like reflections arising on a still pond.

The *Ascertainment of Proper Reasoning (tshad ma rnam par nges pa : pramaa.na vinishcaya)* says:

> Even when the inner self[68] rests motionless,
> Visual forms arise in the mind of the visual sense.

However, within the senses, apparent objects are not conceptualized. The same text says:

> Sense-awareness is not *samsaric.* So it is taught.

In brief, conceptualized apprehension and analysis of objects produced due to grasping and fixation are called "*samsaric* mind and its mental objects." Object and insight[69] when grasping and fixation are completely pacified are the *kayas* and wisdoms. *The Sutra of the Glorious Garland (dpal phreng gi mdo)* says: 133.4

> Whenever there are distinctions of grasping and fixation, that is reprovable. Such conceptualization of objects is the mind of *samsara*. Whenever grasping and fixation do not exist, object and insight are the wisdom of liberation.

By that it is established.

f) The way we will be tormented within *samsara*, if we do not make an effort now.

A person who has the freedoms and favors by the power of former goodness:

> **Whoever has the happy good fortune of the *Dharma*,**
> **Having become a vessel of that precious spotlessness,**
> **And yet does not hold its cooling rain of *Dharma-am.rita*,**
> **Will be competely destroyed by the torments of *samsara*. 134**

While we have the precious human body, when the rain of *Dharma* falls, if we do not make ourselves into vessels or receptacles of it, we will only exhaust ourselves in suffering the torments of *samsara*. The *Generation Born in an Iron House (lcags kyi khyim du skyes pa'i rabs)* says:

> Even though the free and favored vessel was gained,
> Since no drops of *Dharma* were received within it,
> Now we shall roast in Hell-fire, so difficult to bear.
> Long and excruciating pain will be our karma.

g) The teaching of the freedoms and favors, which support the *Dharma*.

Supported by the freedoms that we have, the natural arising of the *dharmas* of liberation is like this: 134.3

> **The holy rain of the cooling waters of wisdom**
> **From[70] the banks of clouds of glorious benefit and great bliss**
> **Falls on the ground of the freedoms and favors, the pure minds of beings.**
> **Therefore joyfully practice the *Dharma* from your heart.**

That is the instruction. The supreme teachings of the Buddha are the rain of *Dharma*. The freedoms and favors are its support. This rain naturally falls. *The Array of Stalks Suutra* (*Ga.n.davyuha Sutra, sdong po bkod pa'i mdo)* says:

> Kye! child of a noble family, for those with the freedoms and favors, a great abundant rain of *Dharma* will fall. They will possess immeasurable benefits.

h) The Explanation of why the freedoms and favors are difficult to obtain

The way in which the freedoms and favors are difficult to to obtain:

> **It is harder for us to gain a human birth**
> **Than for a tortoise to thrust its head into a yoke**
> **That is tossed about in the middle of the ocean.**
> **That is what the Teacher of gods and humans said. 135**
> **Then why even speak of a free and well favored body?**
> **So let us be diligent in days that are to come.**

Let us say that a turtle lives in an ocean and comes to the surface once every hundred years. Floating upon that ocean is a single yoke with a hole in it, blown by the wind, so that it does not stay in one place for even a moment. It is barely possible that the turtle's throat will be thrust into it. Yet obtaining a human body from within the lower realms of *samsara* is taught to be far more difficult. The *Friendly Letter* says:

> From an animal state it is harder to gain human birth and the *Dharma*
> Than that a turtle should meet the hole of a yoke in the ocean.
> Therefore with these faculties of human beings
> By practicing holy *Dharma*, let us reach its fruition.

The *Bodhicharyavatara* says:

> This is the reason why the Blessed One has taught

That attaining human birth is much more difficult
Than for a turtle to put its head into a yoke,
Tossed within the vastness of a limitless ocean.

In what scripture is this taught? The *Bunch of Flowers (me tog gi tshoms)* says: 135.5

> It is difficult for the Buddha Bhagavats to enter into the world. But very much more difficult than that is attaining human birth and establishing the freedoms in their completeness. Let the reason for this be taught in an example. O Shariputra, for example, let this great earth be an ocean. Within it let there be a yoke, having a single hole. Let there also be a blind turtle. In that great ocean the wind blows from above and 136 blows from below; and as it blows these things about, that blind turtle rises out of the ocean once in a hundred years. The difficulty of becoming human again after having fallen back is not equal to that of the throat of that blind turtle was said to rise once in a hundred years quickly entering into the hole of that quickly moving yoke. For those who fall away like that, becoming human again is very much more difficult.

If even attaining the human body is so very difficult, why even speak of a body with the freedoms and favors, and practicing *Dharma*? The *Bodhicharyavatara* says:

That a *Tathagata* has actually arisen,
That we have faith, and have attained a human body,
And that, in addition, we can practice goodness;
When will what is so rare ever be gained again?

The *Request of Jewel in the Crown (gtsug na rin po ches zhus pa)* says:
136.4

To see a guide is something very hard to find.
To hear the teachings, the *Dharma* of peace, is very hard.
It is very hard to be born as a free and favored person.
Discipline and faith are always hard to find.

B. Now there is the second division of the general meaning: delineating the nature of the freedoms and favors

There are six sections:

1. The explanation of merely attaining a human body.

What is a "precious human body?"

a. Here is the explanation of the divisions:

There are some who merely gain a human birth,
Some whose body is special, and the precious human body.

b. What is said about the divisions:

Respectively these are persons who act improperly,
Because they have no knowledge of what is right and wrong.

Even though their powers are sound, their birth is common.
They are barbarians, even though born in a central realm.[3] 137

The *Sutra of Precious Space* (*nam mkha'a rin po che'i mdo*) says:

> These are born in the human world because of former goodness, have senses that are completely sound, and always are born in a country where the *Dharma* is practiced. However, they do not know about karma and its ripening.
>
> They will depend much on the path of what is not good. It may be said that these have become human beings, but they are of the lowest kind. That is the last time they will be human, because after death they will fall without limit into the lower realms.

2. The special human body

To explain further:

> **Not having entered the teachings, confused about good and evil,**
> **Preoccupied with this life, distracted by its business,**
> **Irreverent and careless, neglecting what is to come,**
> **With no interest in liberation, though they may hear the *Dharma*,**
> **They do not have the best body, but only the middle kind.**
>
> **Occasionally their minds are drawn to something wholesome,**
> **But mostly their mental vision is blocked by evil deeds.**
> **They only go through the motions. What good are they to anyone?**
> **Whether they take the form of a householder or a monk,**
> **Only because they are slightly above lower realms,**
> **The Buddha has said that these have a special human body.**

The *Jewel of Space Sutra (nam mkha' rin po che'i mdo)* says:

> In the realm of sentient beings. some do not enter properly into the *Dharma*, even though they could, because their behavior mixes right and wrong, and they busy themselves with distractions of worldly activities. 138 Their body, speech, and mind, are irreverent and careless. Falling into the three lower realms, they have the karma of remaining there. However, since they have seen the sunlight of the Buddha's compassion, and have had seeds of liberation for a long time, they are said to have the special human body.

Because their behavior mixes vice and virtue and they are involved with merely verbal learning of *Dharma*, they are not protected from the lower realms. The *Samadhiraja Sutra* says:

> Breaking their discipline, they go to the lower realms.
> Though they may have great leaning, they are unprotected.

The *Nirvana Sutra* says: 138.3

[3] A country where the Dharma is practiced.

> Kashyapa, the monk Devadatta had heard only the ordinary *Sutra* vehicle called "the burden of an elephant.[71]" Even though he grasped it, because of his non-virtue, he fell into the lower realms.

The *Pair Sutra* (*zung gi mdo*) says:

> Collection of Medicines, those sentient beings who wail so at the time of death are not among those who possess ripened karma of good deeds. If these are protected from karma, who would not be?

Also it says there:

> Though the *Tathagata* has arisen and been seen,
> And though the striking of the *ga.n.di* has been heard,
> Though they have heard the teachings of the holy *Dharma*,
> Which take us to the peace that is called *nirvana*,
> Nevertheless they never acted on what they heard.
> People such as these are later going to say:
>
> "I am a person with the mind of a perfect fool.
> Having fallen under the power of bad companions, 139
> By the desires which rose from confusion in my mind,
> I have produced the karma of performing evil deeds.
>
> "By cultivating and going along with these desires
> I have been a murderer of living beings.
> By having wasted the goods of the noble assembly
> I will know the unbearable fruit of doing that.
>
> "I was a destroyer of *stupas* by my harmful thoughts
> By malicious words I punished everyone, even my mother.
> Regarding this human body that I formerly made,
> Soon all my transgressions will be fully known.
>
> "My mind will then be summoned to the lowest Hells.
> The births I see ahead are more than I can bear."

3. The Precious Human Body. 139.4

As for the third class:

> **Supremely excellent beings, spotless vessels of *Dharma*,**
> **Apply their powers to what they hear and contemplate.**
> **Having tamed themselves, they establish others in goodness.**
> **They are immovable in their practice, like Mount Meru.**
> **All these genuine sages, like banners of saintliness,**
> **Whether they are householders or renunciates,**
> **Are taught by the Teacher to have the precious human body.**

After having tamed ourselves by hearing, contemplating, and the yogic resting of meditation, we also urge others to goodness. That is the good gate of auspicious *Dharma*. Putting on the great armor of liberation, is the great banner of the sages.

Calling this clothing a “victory banner” is not just a figure of speech. 140 When we urge others to work for the good, whether we live in a house or are renunciates, this is called having the precious human body. The *Sutra of Glorious Secret (dpal sbas kyi mdo)* says:

> Glorious Secret, though you have heard much about this, listen to this. Think about its meaning. By meditating without *kleshas*, produce yogic union. If we also urge others to do this, this is called producing the essence of the freedoms and favors, the most sublimely beautiful thing in this world including its gods. This is called the precious freedoms and favors.

Also the *Middle Length Prajñaparamita* says:

> Subhuti, those who are *bodhisattvas* say, "I practice the good," to exhort others to do the same. Producing the essence of the freedoms and favors, this is praised by all the buddhas. I praise it. I honor it.

As to how others should be exhorted the *Vast Play* says: 140.4

> All compounded things will quickly be destroyed.
> Like lightening in the sky, they cannot last for long.
> As your time is therefore drawing ever nearer,
> The time has come for discipline to manifest.

The great master Chandrakirti says:

> First for a little while all the listeners
> Will certainly be joined to small talk and the like.
> When they become good vessels, after that occurs,
> That is the time to relate to them with deeper words.

That is how it should be done. Being such a vessel is applicable to all the vehicles. 141 In particular, as for the freedoms and favors of the unsurpassable vessel, the *Jewel of Space Sutra* says:

> The bodhisattva Aakashagarbha[72] asked, "Bhagavan, how should the freedoms and favors be viewed?"
>
> This was the Word of the Buddha: If they are divided up by the discursive conceptions of mind, they are abused. This should be known as disrupting what we are engaged in. After discursive conceptions of mind have been pacified, resting within mind’s nature is known as freedom. The favors are knowing the nature of mind. Since we are favored with the attainment[73] of what mind really is, that is being well-favored.

4. Why we should think about the *Dharma*.

Here is the reason why the person who has attained freedom and favor should think only of the *Dharma*.

Therefore, having heard the *Dharma* from holy beings,
To establish what is proper,[74] abide within the *Dharma.*
Cultivate what is *Dharmic*. Put an end to what is not.
By accomplishing *Dharma,* we will abide within the *Dharma.*

That is the authentic instruction. It is difficult to meet with a spiritual friend. To hear the *Dharma* and be able to practice it is difficult. Always to work hard at it is very difficult. When the Buddha was expounding the *Exposition of Vinaya (Vinaya viba.ngha : A'dul ba rnam par a'byed pa)* at Vaishali, this was among the beneficial instructions given:

> O monks, consider the beings of the lower realms. After going there, a material human form is very difficult to obtain. 142 Consider teachers with wrong views. Meeting a genuine spiritual friend is very difficult. Consider those who have broken their discipline, and how they have damaged discipline and liberation. By dwelling in the goodness of renunciation, *Dharma*, which alone is good, will be practiced. Therefore, joyfully dwelling in forests or monasteries, go beyond this life.

5. The benefit of contemplating the reason

As for the benefit produced: 142.3

Procrastinate no longer. Cross over *samsara*'s ocean.
Quickly go to the island of peace and pass beyond suffering.

The *Request of Devaputra Sutra* says:

> Devaputra, exerting ourselves in this alone, let us exert ourselves on the side of the good. We shall quickly hold the benefits of complete, perfect enlightenment.

The *FriendlyLetter* says:

Well-attending a spiritual friend, live in purity.
This is what was taught by the utterly perfect Sage.
Attend on holy beings, for having attended them,
There are very many who will attain to peace.

6. If the inhabitants of this earth practice, there will be great benefit. 142.5

Karma-collecting beings who have been born as inhabitants of this earth, Jambuling, have established a portion of goodness. But if, having become human beings, they do not train in that goodness, here is what is said:

There is no one who has a mind that is more foolish
Than those becoming human who do not live in goodness.
Like coming back empty-handed from a land of jewels,
They fruitlessly waste the freedom and favor of their lives. 143
So let us always practice the *Dharma* which leads to peace.

Though we may have attained these freedoms, if we do not practice the holy *Dharma*, then even though we have come to an land of precious jewels, we take none of them. Returning empty-handed, we are fools. The *Bodhicharyavatara* says:

If, even having attained the leisure of these freedoms,
I do not train in what is wholesome and what is good,
There is no seduction that is greater than this.
There can be no greater fool than such a one.

After doing some insignificant bit of good, we shall not have complete attainment. But by exerting ourselves in the true goodness of *Dharma* alone, there will be the attainment of an abundance of many good qualities. The *Precious Garland (Ratnaavali, rin chen phreng ba)* says: 143.3

Thus it is that if we always practice the *Dharma*,
We shall be the masters of all within the world.
Whoever changes what is noxious into goodness,
In a little while, will surely reach the peak.

Because the good of *Dharma* will wake us from our sleep,
When we awake to goodness, we shall be purified.
Because our inner nature is one that has no faults,
Even in dreams, we shall see what is virtuous and wholesome.

If we have respectful devotion to our parents,
Attending on the principal persons of our family,
Committing ourselves with patience to virtuous behavior,
Speaking soft words of truth without any calumny,

By such discipline over a single lifetime,
The powers of a god have actually been attained.
Once again at this time, we shall produce those powers.
We gradually will establish the state of buddhahood.

After that:

144
Therefore regarding such karma and fruition,
In order that you may act in accord with what you know,
Always act performing benefits for beings.
Those very beings will be of benefit to you.

While we do so, there will be the wholesome merits of *Dharma* for oneself and others.

C. The examination ascertaining the nature of the environment and inhabitants of the phenomenal world,

1. The teaching of mind, the root of *Dharma*

When we undertake to find the natures of the environment and inhabitants of the phenomenal world, they are ascertained in analysis as being one: 144.2

***Dharmas* depend on mind, and likewise mind in turn**
Depends on the freedoms and favors, arising in interdependence.
Now these many conditions and causes have come together.

The thing we chiefly need to do is tame our minds.

All *dharmas* depend on mind. Mind depends on the free and well-favored human body. This is the interdependent arising of the environment and inhabitants of the phenomenal world. Mind is the realm of *Dharma*, the cause of all that is wholesome. As it is the accompanying necessary condition of the freedoms and favors, in this situation of ours we must study exactly how to tame the mind. The *Friendly Letter*says:

> The Blessed One has said "You should tame your mind.
> Mind is the root of *Dharma*, as it has been taught.

The Sutra Requested by G*yamtsho (rgya mtshos zhus pa'i mdo)* says: 144.5

> Lord of the *naagas*, Mind is the root of *all dharmas*. Since mental contents are emanated by mind, the nature of mind should be completely known.

The All-creating King (kun byed rgyal po), says:

> All *dharmas* without remainder, however they appear,
> Are emanated by mind, and are produced by mind. 145

The *Sutra of the Descent into Lanka* (*lang kar gshegs pa'i mdo : la.mkaavataara-suutra*) says:

> Although visual forms may appear within a mirror
> They do not exist; and if we do not know
> The appearances of mind as mere appearances,
> The duality of conceptual thinking will arise.
>
> As habitual patterns join with what is competely pure,
> There is the rising of variety from the mind.
> Though, for human beings, external things appear,
> Even though that is so, the world is only mind.

Also it says there: 145.2

> As for mind itself that has no objects,
> For mind disturbed by seeds of habitual patterns,
> Appearances of objects will arise.

While the viewpoint of confused mind is nonexistent, dreamlike appearances of mind, arising from confused habitual patterns, arise as the variety of outer and inner. In reality they do not truly exist; but because they appear in mind as if they did, mind is the root of all *dharmas*. Though mountains and so forth appear externally projected from the viewpoint of confused mind, no mountains exist in mind. So it is explained. If students do not previously guard the mind, they will not be able to keep the disciplines. The *Bodhicharyavatara* says:

> If this mind has not been guarded previously,
> We will not be able to keep the disciplines.

Also it says there:

Aside from the kind of discipline that guards the mind,
What is the use of performing many disciplines?

Also it says there:

Thus it is that everything that frightens us,
And also all of our measureless pain and suffering,
Are only contents that have risen within the mind. 146
So it has been taught by the Speaker of Truth himself.

Who was it that produced the multitude of weapons
For the use of sentient beings within the Hells?
Who was it that produced this ground of blazing iron?
From where did these multitudes of blazing flames arise?

Every one of them, and all such things as these,
Are the mind of the evil-doer, so the Sage has said.
Thus it is that in the whole of this three-fold world,
There are no terrors that are other than the mind.

Also it says there:

If we ever succeed in taming the mind alone,
All these various things will likewise have been tamed.

Since all that is wholesome and unwholesome within *samsara* has arisen from mind, working to tame the mind is the root of all *dharmas*. The *Sutra on The Clouds of the Three Jewels (Ratnamegha Suutra, dkon mchog sprin gyi mdo)* says: 146.3

When we have been instructed by our worldly mind,
This mind of ours will never see the actual mind.
All our virtuous karma and that which has no goodness
Are nothing but collections in that worldly mind.

Also it says there in the chapter called, "Guarding the light:"

Mind in producing various karmas is like a painter.
In manifesting all harm, it is like an foreign foe.
In producing all suffering, it is like an enemy.

The *Sutra on the Analytic Discrimination of Beings (a'gro rnam a'byed kyi mdo)* says
146.6

The ground is made of iron, blazing hot,
Blazing tongues of flame are everywhere;
Also by the sharpened iron saws
A single body is sawn into eight.
Such things as these arise as mental contents,
From evil acts of body, speech, or mind. 147

Since mind is the root of all our joys and sorrows, our only effort should be to tame the mind.

2. The Instruction that We Should Exert ourselves in the *Dharma* Day and Night.

When we are wandering in *samsara*, abiding there time and time again, one time after another, here is what should be done:

> **Being terrified of death, within our endless births,**
> **With deprivation and suffering falling on us like rain,**
> **Comes from distraction, making no use of the freedoms and favors.**
>
> **The higher manifestations, the *dharmas* of truth and goodness**
> **Arise from thinking how hard it is to be free and favored.**
> **Be gladdened, working with tireless effort, day and night.**

The *Ga.n.davyuha Sutra* says:
147.4

> Kye! O son of noble family, wherever there are those who wander in *samsara*, they do not think of how their own bodies adorned with the freedoms and favors, are so hard to obtain. Because of the bad company of non-spiritual friends, they are whirled about in *samsara*, and tormented in flames of suffering. Nevertheless, by contemplating the freedoms and favors, you will be completely liberated from *samsara*. Therefore you should do that.

3. When the benefits have been explained, we arouse joy

Now there is the instruction to be joyful because of these benefits:

> **Here, since it is useful to have seen a guide,**
> **And it is of use to hear the *Dharma* and practice it,**
> **Making use of this life and all its later fruits,**
> **Arises from having gained this free and favored body. 148**
> **Contemplate this again and again, with the highest joy.**

In former times Buddhas saw a guide and were completely liberated. In the occasion of this life, by being joined to virtue day and night, our life is worthwhile, and the seed of later liberationis planted. Being among those who are of good fortune, arises from contemplating the freedoms and favors, which are so hard to obtain. The *Great Application of Mindfulness Sutra (dran pa nyer gzhag chen po)* says: 148.2

> Ananda, as that which has been well seen and well heard by you arises from having contemplated the freedoms. The happiness of beings, and whatever good *dharmas* there may be, all that should be viewed as being similarly established.
>
> Therefore, let us meditate with heartfelt joy on having attained these freedoms.

4. How we can attain superhuman goodness

Now, moreover there is the explanation of how superhuman goodness is to be established:

> **Since having attained the deathless level of *am.rita***
> **By the Chief of this world of beings, including its gods,**

> **Surrounded by his *shravaka* and *pratyekabuddha* sons**
> **Arose from having attained the excellent, precious human body.**
> **As "better than a gods' body" the freedoms and favors are praised.**
> **Therefore, rejoice in having attained this human body.**

When the Sage, the Bhagavan, attained enlightenment, his support was being the chief of the human beings of Jambuling. Therefore, that was called "better than the gods." The *Sutra of Complete Enlightenment (mngon par byang chub kyi mdo)* says: 149

> Enlightenment in the realm of the gods produces an exclusive pride, and truth is not completely realized. Enlightenment is seen only as a human being, for whom the freedoms and favors are complete. Therefore, to the place of those who dress in yellow and white….[75]

The *Bodhicharyavatara* says:

> This body, which is better than the body of a god...

5. Praise of the freedoms and favors, the support of all the vehicles

> **The level of wisdom, that sees the truth without conception**
> **Is easy to gain, among gods and men, as a human being.**
> **Even the *vajra* vehicle, profoundest heart of the path,**
> **Is easily gained as the fruit of attaining a human body.**
>
> **And so the support of *Dharma* in the greater and lesser vehicles**
> **Is said to be the exalted free and favored human body**

The *Abhidharmakosha s*ays:

> Thirdly, nothing higher than this is seen:
> Within the valley of sadness of human beings
> So that they might reach its end this was composed.

Also the suchness of the secret *mantra* is quickly established with the support of human birth. The *Tantra of Exhausting the Four Elements (a'byung ba bzhi zad pa'i rgyud)* says: 149.5

> This is the wondrously risen king of secret *mantra*.
> If human beings exert themselves in gaining it,
> Accomplishment occurs within this very life.
> Why even speak of accomplishments of other *yoga*s?

Therefore, as the support of all the vehicles, the freedoms and favors have been praised.

6. Meditating on how difficult these are to obtain.

To take this difficulty of obtaining a human body as an object of meditation, sit on a comfortable seat. Take refuge and arouse *bodhicitta*. 150 Then we visualize our own bodies, adorned with the freedoms and favors:

> **Like a poor man who has found a gem of the highest value,**

Fearful and anxious that it was nothing but a dream,
Contemplate the freedoms and favors with joyful longing,
Since this will establish the genuine benefits of the *Dharma*

Like a poor man who finds the finest of gems, let us rejoice in having obtained these freedoms and favors. This teaching should be practiced exclusively. Thinking, "If only this is not a dream!" we are afraid and terrified. Well, we really have attained them! So meditating in heartfelt joy, let us dedicate it to the ultimate benefit of sentient beings. The *Discrimination of Scripture (lung rnam a'byed)* says:

> Maudgala, these freedoms alone should be contemplated. Remember them with joy.

D. Dedicating the Merit.

Now there is the dedication of the merit of having taught the freedoms and favors to sentient beings:

The futile agitation of beings is pacified,
By the *am.rita* of hearing this good and auspicious news.
Going into sweet solitude, in pleasant forest retreats,
May mind, that is worn out in this thicket of the *kleshas*,
Be freed this very day from all its weariness.

By looking at this explanation of the holy *am.rita* of peace, adorned with a continuous stream of the flowers of truth, may all beings, who have wasted the freedoms and favors because of the distractions of this life turn back. May they all be secluded and joyful in peacful hermitages, and in one lifetime may all their minds, 151 long wearied by *samsara*, be released from that weariness.

This is the instruction on the particular topic of easing weariness. May the meaning of this whole chapter showing *samsara* and its sadness be instantly taken to heart. There is also a dedication written after completing the chapter. The further chapters should be known also to be like that:

In peaceful forests, caves, and joyful valleys of herbs,
Dancing with moving flowers, to the rush of waterfalls,
May this mind, which has been so long in complete exhaustion,
Producing the genuine benefits of the freedoms and favors,
Come to rest in unmoving equality/equanimity.

May no beings be seen who are not tamed by that.
With pacified *kleshas* and the seven noble riches,[76]
After leaving behind this body and this life,
May we reach the primordial level--the King of Mind. 151.5

@Chapter 2

Chapter II:
The Impermanence of Life

A. The brief teaching.
B. The extended explanation,
   1. Grasping the importance of the impermanence of the human body.
   2. How to attain even the realm of Bhrama and so forth is impermanent.

3. There is impermanence because change is the nature of things.
4. The impermanence of the vessel and Essence
5. Impermanence of the teachings of how the victorious ones and their sons attain *nirvana*.
6. We are impermanent because our lives never wax but always wane.
7. How what seems external is inner impermanence
8. An example of impermanence
9. All is impermanent and must be left behind.
10. The impermanence of the three times
11. The impermanence of the three levels[77]
12. Instantaneous Impermanence
13. The impermanence of the conditions and time of our existence:

C. The three instructions of how we should exert ourselves.
1. The instruction to practice at the favorable time of having the guru and oral instructions.
2. The exhortation truly to make an effort from our hearts:
3. The motivating power of compassion

D. The final summary
1. How to think of impermanence in order to cross over from *samsara*.
2. The Benefits of the Teachings

E. Dedicating the merit.

*****

A. The brief teaching.

Even though the freedoms, so difficult to obtain, have been obtained, since our minds cannot remain enduringly stable, we are instructed that our nature is such that we need to exert ourselves:

> **Even if these hard-won freedoms have been gained,**
> **Their destructible *dharmas* will not last for even an instant. 152**
> **If they are examined, they are without an essence.**
> **They are no more to be trusted than bubbles floating on water;**
> **So contemplate day and night the certainty of death.**

This life of the freedoms and favors that we have obtained, cannot be permanent, or last even for an instant. It has no heart, like a banana tree, a mere onion-like series of herbaceous layers that is hollow at the center, and will not bear analysis as truly existent. Like bubbles on water, it appears for only a moment. Then every one of its main and subsidiary characteristics is destroyed. On examination, those characteristics are necessarily found to be separable. *Collection of Indicative Verses (Udanavarga. Ched du brjod pa'i choms/ tshoms)* says: 152.3

> Kye ma! How impermanent are all compounded things!
> Anything that is born is going to be destroyed.
> Since having once been born, all things will be destroyed,
> If death comes quickly, we are fortunate.
>
> Like starry lamps obscured and clouded-over with mist,
> Ephemeral things are like bubbles on water or drops of dew,
> Dreamily insubstantial, like lightning and the clouds.
> All compounded things are taught to be that way.

B. The extended explanation, 152.4

Though the body is held dear, it is impermanent. This impure and changeable essenceless body will be separated from us and is not to be depended on. Here is the instruction that those attached to the body should absorb the mind day and night in contemplating impermanence:

This body, which is the principal source of all the *kleshas*,
Is the source of all suffering and unhappiness of the mind.
Though decked in fine garments and ornaments, flower garlands and such,
And worshipped with many offerings of food and drink,
In the end it must be parted separated from us, 153
Because it is impermanent and destructible.

This body will be food for foxes, vultures, and jackals.
Abandon all thoughts that it is important, lasting, or pure.
Rather, from now on, let us practice the holy *Dharma.*

Grasping our alleged bodies as a permanent I and self, we offer them food and clothing, tending them with a level of ceremony befitting our ideas. If others insult us even a little, because we don't like it, we answer to ward off the harm of it. Shantideva says in the *Bodhicaryavatara*:

> This body of ours is like a momentary reflection.

The time when we will be taken by the Lord of Death comes without warning. When the mind separates from the body, we cannot follow or be with the body any more. It will be food for charnel birds, dogs, foxes, vultures and so forth. To count such a thing as paramount and even think that we should do evil deeds for its sake should be regarded as vanity. Really, we are something like a servant indentured to the work of the body's happiness. Why is the body so worthy of being rewarded with food and clothing? What is worth exertion day and night is the *Dharma*. The *Sutra of Instructions to the King (raajaavavaadaka suutra, rgyal po la gdams pa'i mdo)* says: 153.5

> O great king, these four terrors have an essence like a great mountain, solid and firm in all the four directions. This mountain is indestructible, not to be split, very hard, undamageable. Its four sides, dense and massive, touch the sky and return again to the earth. Grass, trees with all their trunks, branches and leaves, accumulate there along with living things, 154 like flour on a mill-stone.
>
> To escape that mountain by speed, remove it by force, buy it off, or exorcise it with substances, *mantra*s, and medicinal herbs is no easy task.
>
> O great king, that is what these four great terrors are like. We cannot escape them by speed, remove them by force, or buy them off. To exorcise them with substances, *mantra*s, and medicinal herbs is no easy task.
>
> What are these four? They are old age, sickness, death, and deterioration.
>
> O great king, old age comes to conquer youth. Sickness comes to conquer health. Deterioration comes to conquer all our good qualities. Death comes to conquer life itself. One cannot escape them by speed, remove them by force, or buy them off. To exorcise them with substances, *mantra*s, and medicinal herbs is no easy task.

O great king, it is like this. The king of beasts, the lion, dwells among the beasts. He preys on the beasts. He rules as he wishes. The beasts are powerless against the irresistible might of his jaws.

O great king, it is like this. Likewise, there is no provision against the gleaming staff of the Lord of Death. There is no protector, no refuge, no friendly forces, 155 no friends and relatives.

Our joints will divide and come apart. Our flesh and blood will dry up. Our bodies will be racked by sickness. We shall rage with thirst. Our complexions will be altered. Our arms and legs will convulse. We shall be unable to act. We shall have no strength. Our bodies will be covered in saliva, mucus, urine, and disgusting vomit. Our powers of vision, hearing, smelling, tasting, touch, and thought will cease. We shall vomit. Our voices will crack and wheeze. Our medicines will be given up as useless. We will be given up for lost by our doctors. All our medicine, food, and drink will be given up as useless. As preparations are made to give them away, we shall lie in our beds for the last time. We shall subside into the beginningless round of birth, old age, and death. Hardly any life will remain. We shall be terrified by the Lord of Death. We shall come under the power of disaster. Our breathing will stop. Our mouths and noses will gape. Our teeth will be exposed.

They will demand, "Give us our inheritance." Our karma will take over, and we shall pass into the control of cyclic existence. Alone without a second, we shall be friendless. We shall leave this world. We shall be outside the world. We shall make the great change of abode. We shall dwell in the great darkness. We shall fall over the great precipice. We shall be crowded off the edge of the world. We shall be cast into the great abyss. The great ocean will carry us away. Our karmic energy will pass away. 156 We shall go to ugly places. We shall enter the great battle. We shall be seized by the great harm. We shall die away into space.

Our fathers, mothers, brothers, sisters, sons, and daughters will gather round. Our breathing will stop. They will say that our property should be handed out. Oh no! our fathers will say. Oh no! our mothers will say. Oh no! our children will say. Fear will overwhelm us. Then generosity, penance, and *Dharma* will be our only friends. There will be no refuge but *Dharma*. There will be no other protector. There will be no other friendly forces.

O great king, at that time, at that moment, the *Dharma* will be an island, a dwelling, a protector, a teacher. O great king, at that time, though looking like we are asleep in our beds, we shall experience appearances of the life to come. If we are going to go to the lower realms, terrifying appearances of those realms will arise. What refuge will there be then but *Dharma*?

O great king, You should certainly guard such a body. But no matter how perfectly you look after it, its time of death will come. Intimates having all good qualities, with whom we have been satisfied by much pure food and drink and so on, parents and children, will be there for the last time. We will be given up for lost by our doctors. When everything has been given up as useless, such will be the time of death. The unhappy time of death will come.

O great king, 157 your body, repeatedly washed and anointed, will be fumigated with incense. It will be covered with fragrant flowers, but no doubt an unpleasant odor will arise.

O great king, you will be dressed in fine clothes of Varanasi cotton, silk and so forth, but when you are put on your bed for the last time, it will be as if you were dressed in filth. The time of death will come, and you will go alone and naked. 157.3

O great king, though you have enjoyed your various desirable possessions, you will abandon them all, as if they did not satisfy your desires. The time of death will come.

O great king, within your house incense, flowers, silk hangings, cushions, and various cloths will be collected. With the pillows on the left and right, your bed will be taken away to a great charnel ground full of crows, foxes and revolting human corpses. Inevitably your motionless body will lie there on the ground.

O great king, as you are thus carried on the backs of your elephants, horses, and so on, different kinds of music will be heard and pleasantly enjoyed. Various parasols, victory banners, and so forth will be raised aloft. The new king, minister, and friends and relatives will make nice little speeches, praising you and going to look at you. The bed, formerly not raised very far, 158 after you have died, will be raised high by four pallbearers. After it has been lifted by your parents brothers and so forth, slaves driven by painful beatings will bring it out by the south gate of the city. Then in a solitary wild place you will be buried under the earth, or you will be left to be eaten by crows, vultures, foxes, and so forth. Your bones will be burned by fire, thrown into water, or put on the ground, whichever it may be. They will be dispersed by wind, sun, and rain, and strewn in all directions. They will rot.

O great king, all composite things are impermanent. Do not rely on them.

Take this extensive teaching to heart and remember it. Persons knowing that the appearances of this life, no matter what they are, are empty, should try to exert themselves solely in practicing the holy Dharma, day and night.

2. To attain even being Bhramaa and so forth is impermanent.

Those who are true foundations of wealth within the three levels,[78]
Gods like Bhramaa, Shiva, Surya, and Ishvara,[79]
Though they may shine with a radiant gleam of fame and fortune,
Have no chance to vanquish the realm of the Lord of Death

Though they may stay in meditation for an eon,
When their karma has been exhausted, that is their time of death.
Gods and jealous gods, accomplished *yogin*s and sorcerers,
However many rulers and vassals there may be
Throughout their endless births, they are terrified by death.

Bhramaa, Maheshvara, 159 Vi.s.nu, Indra, the four great world-protecting kings, and so forth fill the world with great rays of light, brighter than a thousand suns. They are more splendid than a vast mountain of gold. The fame of their merits fills the world. They are the highest beings of the three

worlds, below the earth, upon the earth, and above the earth. But, even though they are adorned with all this real wealth, they still have to die. The *vinaya* scriptures say: 159.3

> O monks, look on this wealth as being essenceless and subject to loss. Even if the retinue of which I was formerly mindful were to experience the inconceivable lives of Bhramaa, Indra, the world protectors and so forth, becoming as if insatiable, they would be brought down to the lower realms.

Also it says there:

> Bhrama, the pure one, wrathful Indra, and thousand-eyed Surya,
> As well as desireless Vi.s.nu, are impermanent, and passing.
> The display of the sun and moon is only for a moment.
> This world of four continents is seen to have been emptied.

The gods of the four meditative concentrations (*dhyaana*), and the other gods, the jealous gods, *yogins* who have become accomplished through austerities, and all the holders of magical *mantra* still die. The same text says:

> The gods who accomplish absorption, as well as the *kinnaras*
> Jealous gods and sages who blaze with ascetic splendor,[80]
> Are impermanent, though they may live a long time or a *kalpa*.
> As for bubble-like human bodies being unconditioned,
> What need to say they will be destroyed and disintegrate?

The lords of the four continents, universal monarchs, kings, ministers, and all kinds of ordinary people, monastic renunciates, *bhraman*s, householders and so on, none of them escape death. The *Collection of Indicative Verses* says: 160.2

> Kings possessing the seven precious treasures,
> Great noble lords and royal ministers
> Monks and *bhraman*s, householders and such,
> All of these beings are impermanent.
> They are like beings experienced in a dream.

3. There is impermanence because change is the nature of things.

> Because there is passing away and change, there is impermanence: 160.3
>
> **Within the impermanent play of the rain-clouds of this life,**
> **In garlands of flashing lightning, dances the Lord of Death.**
> **Day and night, the falling rain of the changing seasons**
> **Drowns whatever sprouts may grow within the three levels.**

Ornamented by the essence of the freedom and favors, the dark summer cloud-banks of this life gather, while, as an intrinsic part of them, wreathed in quivering bolts of lightning, the Lord of Death performs his dance. Day and night, not pausing for an instant, the rain of immanent death falls constantly, flooding out and drowning all the sprouts of sentient beings dwelling within the three worlds. The *Vast Play* says:

The three worlds' impermanence is like the clouds of autumn.
The birth and death of beings has the aspect of a dance. 161
The lives of beings vanish like lightning into space.
Like waterfalls cascading down a precipitous mountain,
As quickly as the water comes it falls away.

4. The impermanence of the Vessel and Contents

Moreover: 161.1

The vessel is the world, which has long been stable and motionless. The accompanying essence or contents supported by it is taught to be moving beings.

When the vessel and contents of this impermanent world,
With all their various cycles of creation and destruction,
Are destroyed seven times by fire and once by water,
And blown away like dust by the force of raging wind;
Even Mount Meru, with its four slopes of precious substance,
Encircled by oceans continents, and **mountain ranges,**
Will not endure when all is turned to a single space.

Thinking that this time must certainly come to pass,
Therefore, let us practice the *Dharma* from our hearts.

Think about that for a long time. By the example of the external vessel and contents being destructible, the inner vessel and contents too are taught to be impermanent.

In the beginning of the first *kalpa*, in the accommodating sky, the empty space of nothing whatever, *vajra* wind was born from a crossed indestructible *vajra*. Above it was born the disk of water, hard like *vajra*. Above that was the mighty golden ground. The perimeter extended as far outward as the distance above to the heaven of the first meditative concentration. Within that space rain fell from the sky, and became an expanse of water. From the essence of its churning bubbles the individual mountains and continents arose.

There also on the little island which is this world, was the supreme mountain of precious substances, Mount Meru. The east was made of crystal, the south of blue beryl, the west of ruby, the north of gold. 162 Reaching to the edges of the surrounding water, with seven lakes between them were Yoke Holder, and so forth, the seven mountain ranges, surrounded by the expanse of the outer ocean.[81] In the outer ocean, in the east was the continent Excellent Body, associated with the islands Body and Majestic Body. They were semi-circular. In the south was this Rose Apple Continent, associated with the continent's subcontinents Tail Fan and other Tail Fan. They were shoulder-blade shaped.[82] In the west was Bountiful Cow, accompanied by Crafty and Treading the Perfect Path. They were circular. In the north was Unpleasant Sound, accompanied by Unpleasant Sound[83] and Moon of Unpleasant Sound.[84] They were square.

On Mount Meru was the Mansion of Complete victory, and four groves. To the north-east, was the city Beautiful to Behold[85] adorned by the Wishing-fulfilling Tree Piercing the Earth. Outside of Mount Meru along with its mountain ranges was the outer ocean at whose outer perimeter were the iron mountains, of the same height as the mountain range Yoke Holder. This was the vessel, the world, ornamented by the sun and moon.

Supported within it was the essence, sentient beings. The luminous gods were separated from human beings, who were in the four main continents and their eight sub-continents.

Also there were the appearances produced by bad karma, the individual realms of lower beings, the animal, hungry ghost, and Hell realms. In the realm of the animals the great ocean was the foundational place. The foundational place of the hungry ghosts was under the city of Raajaag.rha. Under the earth were the of eight hot hells and eight snow mountain cold hells in the shape of joined petals. The Unremitting, or Aviici, Hell, 163 and the neighboring hells located in its four directions were the place at the foundation. Widely scattered animals, hungry ghosts wandering in space, and very short lived beings in the human realm were also there.

The six kinds of divinities of the desire realm, (*kaama-deva-.sa.tkula*), were halfway up Mount Meru, in the rising place of the sun, moon, stars, and planets. First there was the realm of the four, great, noble kings (*catur-mahaaraajaa-kaayika, rgyal chen bzhi'i ris*). Above them was the heaven of the thirty-three (*traya-trimsha, sum cu rtsa gsum pa*). Above them with their sky palaces dwelling like the stars and planets, in order there were the desire realm deity heavens of the Strifeless (*Yaama*, *'thab bral*); Joyful (*Tu.sita, dga'a ldan*); Delighting in Emanation, (Nirmaa.narata 'phrul dga'); and Mastery over Transformation, (*Paranirmitavashavartin, gzhan 'phrul dbang byed*).

Inside the rocks of Mount Meru dwelled the jealous gods. Of those, at the border of the water disk was the realm of the lord of the jealous gods Raahu.[86] Between, in the place of the garland of stars, was that of king Necklace Wearer.[87] At the borders of the earth disk were those of the realm of king Well-Aligned[88] 163.4 The jealous gods contended with the desire realm gods in wealth and enjoyments.

Of the four realms of the gods of meditative concentration, in the Bhramaa realms of the first meditative concentration were the Stratum of Bhramaa (*Bhramakaayika, tshangs ris*), Priests who Chant before Bhramaa (*Bhramapurohita, tshangs pa mdun na 'don*) and Great Bhramaa (*Mahaabhramaa, tshangs pa chen po*). These were in the space above the heaven of Mastery over Transformations, reaching higher and higher for forty thousand *pagtse*.

Those of the second meditative concentration were the heavens of Lesser Radiance (*Pariittaabha, a'od chung*), Immeasurable Radiance (*Apramaa.naasubha, tshad med a'od*) and Radiance (*aabhasvara, a'od gsal*).

Those of the third were Lesser Virtue (*Pariitta-shubha, dge chung*); Immeasurable Virtue (*Apramaa.na-shubha, tshad med dge*); and Vast Virtue (*Shubha-k.rtsna, dge rgyas*).

Those of the fourth were Cloudless (*anabhraka, sprin med*), Producing Merit, (*Pu.nya-prasava, bsod nams skyes*)[89] and the Great Fruition Born of Merit (*B.rhatphala, 'bras bu che*). These were the levels of ordinary beings.

Then there were the gods of the five Pure Abodes (*Pañca-shuddha-nivaasa*, *gtsang gnas lnga*). These were 164 the Slightest (*Av.rha, mi che ba*), Painless (*Atapa, mi gdung ba*), Attractive (*Sud.rsha, gya nom snang ba*), Extreme Insight (*Sudarshana, shin tu mthong*), and the Highest, (*Akani.s.ta*. *'og min*). These five heavens are one above the other.

The four formless realms were those of limitless space, (*Aakashaantyaayatana, nam mkha'a mtha'a yas skye mched*), limitless consciousness, (*Vijñaanantyaayatana, rnam shes mtha'a yas skye mched*), nothing whatsoever (*Akimchanyaayatana, ci yang med pa'i skye mched*) and neither perception nor non-perception, (*naivasa.mjñaasamjñaayatana, a'du shes med a'su shes med min skye mched*). These peaks

of cyclic existence, depended on former attainment of the formless absorptions. They were in the place where the one to be reborn there died.

These united aspects of the vessel and contents, as explained, are called one world realm of four continents. A thousand of these, likewise surrounded by iron mountains as high as the place of the thirty-three gods, is called a "first thousand-fold world realm." A thousand such realms, with surrounding mountains as high as the realm of Mastery over Transformation is called a "middle thousand-fold world realm.[90]" A thousand of those, with surrounding mountains as high as the special first meditative concentration realm, is called a great three thousand- fold world realm.[91] In each of these worlds is shown a body like that of the Buddha's supreme emanation body (*nirma.nakaaya, sprul sku*), performing the twelve deeds of a buddha that are not performed before or after. By its appearance, these are called "worlds of those to be tamed."

Other than those, in the ten directions, there are measureless other worlds, round, semi-circular, square, and of other shapes, pervading to the limits of space. They also have immeasurable kinds of sentient beings above, below, and on the same level as humans.

165
In this Universe of Endurance, the times of arising, enduring, destruction, and vacuity are equal. The first is the time of well-arising. Then there is the present time of well-remaining. It lasts from the time of the coming of the *tathagata* All-seeing (*Vipashyin, rnam par gzigs*)[92] when all beings attain immeasurable lives, to when the Lord of the *Shaakyas* (*Shaakyamuni, shaa kya'i dbang po*) comes and lives are of about 100 years, and then to the time when beings have lives of ten years. From the long ago time of the beginning, lives decrease by 200 years each generation. Then when they reach 100, they increase by one from 101, reaching 80,000 after *Maitreya (byams pa)* has come. After diminishing again to 100, they continue to diminish by 1 until reaching 10 years of life.

There are 80 such cycles of increase and decrease, 18 in the present *kalpa*; Among these, 995 buddhas arise. Then from 200 years lives increase by 1 to measureless. When they go a little lower, after the buddha called Devoted (*mos pa*) comes, all the deeds, lives and assembled retinues of former buddhas are brought into one, and the same deeds, lives and assemblies arise. Beings not tamed by the former buddhas are tamed. The sound of the three jewels is heard. This continues until even beings who had sundered the basis of discipline and completely slandered those who acted according to virtue are liberated from cyclic existence, and by the power of vows to do so, these deeds are fully accomplished. 166 Until their nirvaa.na, the holy Dharma also remains that long. The sentient beings of the completely perfect third-thousand-fold universe, however many, are established in liberation.

After those beings' tenth year of life, that *kalpa* is entirely burned seven times by destroying fire, into ashes. The fire is the sun. Some *sutras* say there will be seven suns. Some say that one sun having the heat of seven arises. In reality there will be 700 times ten million suns, and the universe will be annihilated and burned. The ashes will be washed away by water and scattered by wind. Finally, having become a single space, it will be like the former situation where nothing had yet been born. Know all things to be like that.

Like this story of how the outer vessel and contents will be destroyed, the destruction of the inner body too should be viewed. From the single first nature of mind, which is a single space, the wind of ignorance and conceptualization is born. Because of that, arising by the cause of the karma of dwelling in cyclic existence, by the condition of the collector of karma being established, from the nature of water, developing from the semen and blood of the father and mother, 167 the body is Mount Meru. The two eyes are the sun and moon, which internally are those white and red essential natures. The

twelve *ayatanas* and *dhatus* are the four continents and eight sub-continents. The eight consciousnesses are the seven mountain ranges and the great perimeter range, making eight altogether.

Supported by body, speech, and mind are the three main energy channels, (*naadi*), *(lalana and rasana, roma* and *kyangma)* to the left and right and the central channel (*avadhuuti, dbu ma*). With the support of the three gates, the three poisons, and the three *kayas* of the buddhas, there are the three realms. The petals of the channels form five or six radiating wheels of the energy channels (*chakra*), which are those of the five or six buddha families of beings.

There are many distinct realms, alike in that within all these thousand-fold world systems appear many joys and sorrows and so forth. Gathered together, they separate. Born, they die. Compounded, they are destroyed. 167.4

When the time of death comes, the four external elements, gathered into the four inner elements, are destroyed seven times by fire and once by water, eight altogether. Then there is the situation where the inner elements dissolve into the secret elements, primordial luminosity, and everything becomes a single space.

When the four elements of the body have been gathered together, the emptying of the energy, channels, and vital essence (*praana, naadi* and bindu) are the seven destructions by fire. Transmigration between lives is the one destruction by water. Cessation of the breath is the final scattering by wind. The individual body disperses, finally becoming nothing at all like space, as it was before the body was born. The *Later Tantra of Vast Wisdom*: says:

> Ripened by the elements of water and air and fire, 168
> The world of the body is engendered as the vessel.
> The channels, the energy and the essence of the elements,
> Existing as the pure nature of the four great elements,
> Then abide in the form of changeless, radiant light.
>
> If we transfer into the pure abode of space,
> All the different elements, energies, channels[93] and essences,
> Are destroyed, as in the world-destruction by seven fires.
> The elements dissolving is the one destruction by water.
> Cessation of coarse and subtle is the scattering by wind.
> Entering into the light is the realm of spaciousness.
>
> Then there is the primordial lord, enlightenment,
> This is reaching the final goal of non-confusion.

We should examine further the subsiding of the worlds of individual sentient beings. The *Friendly Letter* says: 168.3

> As the earth and Mount Meru are burned by seven blazing suns,
> Along with all the oceans and all embodied beings,
> If not even ashes will be left of them,
> Why even speak of fragile human beings?

That is how we should think about it. 168.4

5. Teaching impermanence through teaching how the victorious ones and their sons attain nirvana.

Even the teachers who come into these worlds, the many tathaagatas and their retinues, go beyond suffering to nirvaa.na. In considering how their teaching declines, there is the further teaching that our own lives are impermanent:

Even the host of world leaders, those self-enlightened students,
The noble Lords of Sages, surrounded by their sons,
Like moons within a clear sky that formerly were not there
Encircled by attending garlands of stars and planets;
Though they may shine with brilliance in luminosity, 169
They also teach impermanence by passing into *nirvana*.

See too how the measureless sun that is the precious teachings
Sets ever more from generation to generation.
Then why should our bodies, like plantain trees without a heart,
Or like a phantom castle, fail to be destroyed?

Teachers came to this World of Fortitude. Their forms were seen. Vipashyii, Ratnachaada, Vishvabhu, Krakucchanda, Karakamuni, Dipa.mkara, and Shaakyamuni, like the full moon rising on an autumn evening, blazed with the brilliance of the major and minor marks. They came as if surrounded by hosts of stars as their retinue**s**, *shraavakas, bodhisattvas,* Bhrama, the world protector deities, and so on. Their bodies blazed with splendor. Their speech was brilliant, and without meaningless chatter. Their spotless minds shone forth with their illumination. They were as firm as *vajra*, having passed beyond suffering.

Other teachers, gradually declining, depended on the supreme being of the Shaakyas. If all of them were impermanent, how will my body, as insubstantial as a bubble, not be impermanent. The *Collection of Impermanence* says: 169.6

Ablaze with a thousand marks is the body of *sugatagarbha*.[94]
If this is impermanent, established with merit a hundred times over,
Then, as unreliable as a breaking bubble,
How can, this, my body, not certainly be destroyed? 170

The helper of beings, the Conqueror, who is like the sun,
And the moon, the treasure of holy *Dharma*, are seen to set.
As for our goods, our retinues, and our enjoyments,
We should certainly know that they are impermanent.

6. We are impermanent because our lives never wax but always wane. 170.1

If even a *vajra*-like body[4] is impermanent, how can we depend on this body, as insubstantial as a plantain tree. That is the instruction:

Therefore, though it is certain that we are going to die,
Of where and when and how there is no certainty.
Our life-span never waxing, is always on the wane,
Conditions of death are many, and those of living few.
Life has no time to waste, so keep right to the point.

---

[4] Omitted … "that has been obtained."

From this day onwards, what makes sense is to work with *Dharma.*

Just by being born, death is certain. The *White Lotus of Holy Dharma Sutra (Saddharma-pundariika-sutra, dam pa'i chos padma dkar po)* says:

> Wherever there is birth, death will be there too.
> Wherever there is gathering, there is dissolution.

Though time is beginningless, everyone has died. The *Sutra of Excellent Night* (*mtshan mo bzang mo'i mdo*) says: 170.4

> Who has ever known that they will not die tomorrow?
> Therefore this very day we should exert ourselves.
> The Lord of Death and his considerable tribe,
> Neither of the two are any friends of ours.

Anywhere in the world, death comes without warning. Walking, standing, or whatever we are doing, we should be ready, thinking, "Is it today that I will die?" The *Sutra of Good Army* says (*dpung ba bzang po'i mdo*):

> Mountains or steep ravines, defiles or precipices,
> At home or in the streets, or on a river bank,
> Somewhere on the earth will be my last abode.
> This is something that simply will not be divulged. 171
> This completely removes my enjoyment of the world.

Because of conditions, the kind of death we shall have too is uncertain. The scriptures say:

> Some people die from choking on their food.
> Others die from taking their medicines,
> Not to mention truly unfavorable conditions.
> Therefore the kind of death is never certain at all.

Our life-spans never increase, but always grow shorter. Death is certain. The *Discourse on Impermanence (mi rtag pa'i gtam)* says: 171.2

> Like the rock of a pool that was cut by falling water,
> There is never increase, but always only decrease.
> Since all of us must enter on the path of death,
> Who can rely upon this incidental life?

Entering into Enlightened Conduct says:

> Day as well as night, it[95] never stays at all.
> This life, eternally fleeting, is getting ever-shorter
> Having gotten shorter, it will not then increase.
> Why would one like me not be doomed to die?

Few conditions are required for death other than birth in a womb. Death is certain. The *Discourse on Impermanence*, says:

Though the conditions of death are a numerous multitude,
The conditions of being born are only a very few.
Therefore, since it is certain that we are soon to die,
Let us keep the holy *Dharma* in our hearts.

7. Like the external, the inner is impermanent

For these reasons, one's own mind is even more perishable than an ancient ruined city:

Sentient beings, like a bower gathered from the four elements, 172
Are ornamented with moving thoughts, like people inside.
Their composite elements rise from conditions and are destroyed.
Since all is impermanent, like an ancient city,
Let us quickly perform the actions of holy *Dharma.*

That is the exhortation. Ruined cities that are now abandoned were once well-constructed and filled with many beings. Later they became vacant. Think of their lives like this:

“Kye ma'o! Only discarded artifacts are left of the former worldly qualities of youth and wealth of these beings. Of the people themselves, only the names endure.”

Like this example, our bodies, these bowers collected from the four elements, are now beautified with clothing and ornaments. Though these people that emanated various discursive thoughts also adorned their bodies like that, they were destroyed, and only the bones are left. So later people calling my bones by my name will say, “Those are his bones.”

"That's how it is," we should think from our hearts. The *Friendly Letter* says: 172.5

As we reach the finish of the body, it withers and finally falls. At last its foul essence is not there at all. It is worn out, decomposes, and is completely destroyed. Know that its elements will be torn asunder.

8. An example of impermanence

Like being instantly killed in a dream in which we have enjoyed celestial bliss for a long time, at that time:

As the flame of a lamp that has been caught in a sandstorm 173
Flickers and is not steady, even for a moment,
When suddenly we are struck by the fierce conditions of death,
We shall not long endure, but certainly will die.
Therefore, practice the holy *Dharma* right away.

A lamp may endure a soft breeze rising from the hearth, but is quickly blown out when a strong wind arises. Our lives, like such a flickering lamp, are agitated by the incessant, soft wind of day and night. When we grow old, death gives no respite, and as if by a fierce wind, we will be quickly blown away by conditions of illness or harm. Think about this being certain. The *Letter to a Student* says: 173.3

Like the tongue of flame of a lamp,
Blown away by a mighty wind,
We cannot be sure that this life
Will last for even a moment.

9. All is impermanent and must be left behind.

Moreover, as for thinking of impermanence; because, having left everything behind, we must depart:

> **Retinue and attendants, pleasures, friends and relatives,**
> **Youth and beauty, along with power and social rank--**
> **We have to leave alone, abandoning them all,**
> **Followed by black and white karma, until they both are emptied.**
> **Then there is no refuge other than the *Dharma.***
> **Why should we not exert ourselves to go beyond them?**

At the time of death, none of the appearances of this life will be of any use to us. It is taught that only the *Dharma* is a refuge from the execution of the karma of our virtue and vice. 174 Regarding this the *Sutra of Instructions to the King* says:

> The time approaches when the king will go,
> Your cherished pleasures, friends and relatives
> Will not follow where you must go then.
> As for kings, wherever they may[5] go,
> Karma follows after like a shadow.

The Sutra requested by Shriidatta[96] *(dpal sbyin zhus pa'i mdo)*, says 174.2

> Because of a mixture of karmas we are made to seek enjoyments.
> We are also made to take care of our children and spouses;
> But at the time of death, when there is great suffering,
> Those children and spouses will not serve us as a refuge.
>
> As the various karmas performed by us are received,
> Our children as well as spouses will be left behind
> We alone will come to experience suffering.
> When the time for that has come, they will not share our lot.
>
> Our beloved parents, siblings, children, and spouses,
> Our servants, wealth, and crowds of friends and relatives,
> Will not travel with us, when we go to death.
> Karmas will be our only children at that time.

At that time, those who have gathered powerful bad karma will seem to be surrounded by those whom they have killed. The minions of the Lord of Death will seem to lead them away with a noose. The *Bodhicaryavatara* says: 174.5

> If this is the day when a man is being led
> To a place where he will have a limb cut off,
> With dry mouth, blood-shot eyes, and such,
> He seems quite otherwise than he was formerly.
>
> When the utterly terrifying messengers of the Lord of Death

---

[5] May stay or go. Omitted for metrical reasons.

Having a form of flesh, seize us bodily,
How badly will we be stricken with the illness of great fear?
What need is there to say how terrible that will be? 175

Who is the good sage that can be our guardian,
One who is able to guard us from such frights as these?
Our flesh will crawl with panic, and with staring eyes,
We shall search for protectors in the four directions.

Seeing that in the four directions there are none,
We shall be enveloped in complete despair.

Then it will be too late to think about *Dharma*. We will be like criminals looking for a refuge as they are given into the hands of their executioners. From now on we had better remember that. The same text says:

Even if we truly abandon laziness,
Then it is too late. Then what can we do?
After the Lord of Death has suddenly appeared,
We shall think, "Oh no! All is surely lost."

However, the three jewels and the virtue of *Dharma* will be a refuge. *The Sutra requested by Dri ma med par byin pa* says:

Except for these beings, who are possessors of virtue,
Even our fathers and mothers can be no refuge for us,
Neither can a host of friends, or wealth and youth.
All such refuges will sink into cyclic existence.

We should give over our bodies joyfully to the buddhas,
And likewise entrust to them our lives and our enjoyments.
Other than the three jewels, there is no refuge at all
On which we can rely while we are sentient beings.

10. The impermanence of the three times

Cyclic existence and the being of ourselves and hosts of others are all more impermanent than we think: 176

Think of the succession of former and later times.
Countless former generations have passed away.
Also most of the beings of the present world
Certainly will not last another hundred years.
Those of the future will follow in a similar way.
Young and old are equal in their lot of passing away.
Because we too will not transcend this common nature,
Thinking that death is certain, let us practice *Dharma.*

Our existence may be primordially good and pure, but think of the changeability of the realm of external appearance. Look and see whether the people who lived a hundred years ago are still embodied. We who are now human beings a hundred years from now will mostly be gone and be only names. It will

be the same for beings of the future, as no one was ever born who did not die. The *Collection of Indicative Verses* says: 176.5

A person who, just for a night,
First enters into a womb
Suffers tremendous harm.
Such going is irreversible.

In the morning one would see
Many different people.
By evening some would be gone.

In the evening one would see
Many different people.
By morning some would be gone.

When numerous men and women 177
Die even in their youth,
Why are Those called "the young"
So confident they will thrive?

Some will die in the womb.
Some the day they are born.
Some meet their end in ravines
And some when in a hurry.

Some will die old, some young,
And some in maturity;
But one by one they will go,
Like fruit that ripens and falls.

11. The impermanence of the three levels[97] 177.3

Moreover:

Within the three levels, from Hell to the peak of cyclic existence,
The domain of the Lord of Death cannot be overcome.
Everything is impermanent, changing, and essenceless.
Untrustworthy things are rolling **along like a wagon wheel.**

Particularly the human world has many afflictions,
Being a place of harm by sickness and by *döns*,[98]
By fires and falls and weapons; by poison and wild beasts.
By kings and enemies, by robbers and the like,
We will be ravished of life, and our wealth will be destroyed.

There are no beings anywhere in the six realms, for whom death does not establish itself. We should recall that none of the six kinds of beings in the three levels transcend death. The scriptures on monastic discipline say: 177.6

A place where beings live without death being established,

Such a land does not exist within this world.
Nor is there such a place in the air or oceans.
There **is** also none among the tallest mountains. 178

When we die, as soon as we lose our bodies, this mind, by its former karma, undergoes rounds of cyclic existence in many worlds. The *Vast Play* says:

People, because of the ignorance of cyclic existence,
In the places of gods and humans, and those of the lower realms,
Are tumbled in samsara as five kinds of ignorant beings.[99]
For example, as a pot is turned upon a wheel.

Baited with fine and pleasant forms and ravishing sounds,
Sweet fragrances, delicious tastes, and blissful touch,
The snare of evil times always traps these beings;
For example, like a monkey in a hunter's net.

These karmas in particular do great harm in the human realm. People are afflicted with leprosy, contagion, disorders of wind and bile, and other diseases. There are many injuries from birds, *rakshasas, .daakiniis*, obstructing spirits and demons. Kings, enemies, savages, fatal disasters, and so forth end hundreds of lives. These contend with the Lord of Beings for our body and life. Since we die without warning, we should try to practice the holy *Dharma*. The *Collection of Precious Qualities (ratna-gun.a-sañcaya-gaathaa-naama-pañjikaa, yon tan rin po che sdud pa)* says:

With the many harmful spirits and diseases of the world,
Peace is a truly kind and beneficial gift.

12. Instantaneous Impermanence

Not only do we die if we have such afflictions, 179 but even if we have no afflictions, the life of sentient beings is still passing away:

Even with no afflictions, the life of beings is passing.
Day and night, with the passing of every moment or instant,
It is always approaching the land of the Lord of Death.
As over waterfalls, water flows into the ocean,
Or far to the west the sun declines until it sets.

Even though there are lives where someone can say, "I have not been harmed by incidental affliction," and though there are teachings that extend life with appropriate food and potions[100] and so forth, in the end it is of no use--we have to enter death. The *Bodhicaryavatara* says: 179.3

Though seemingly today, I am without any illness,
Even if I have food and am without affliction,
This life is still no more than an illusory instant,
This body is no more than a momentary reflection.

About life not lasting for even a moment, the *Pinnacle of Precious Gathering (a'dus pa rin po che'i tog)* says:

Subhuti said, "The life of beings is like a waterfall.

The scriptures of monastic discipline say: 179.4

Steep mountain streams descend into the sea
The sun and moon sink down behind the western mountains.
Day and night tick off their fragmentary instants.
Like these, the life of beings must pass and disappear.

13. The impermanence of the conditions and time of our existence:

Though life's conditions, such as food, may be complete,
As sure as taking poison will bring occasions of suffering,
With so many opposing conditions that do us harm,
How can this completion fail to be destroyed?
All of it must turn into a cause of death. 180

Never knowing how or when or where we die,
We have been seduced into futility.
Therefore, abandoning the phenomena of this world,
Let us turn to genuine practice from the heart,
Applying the *Dharma* teaching of impermanence and death.

Though food is necessary for life, it is also a cause of sickness. Though it appears to be temporarily beneficial, essentially it is an establisher of harm. Even beneficial purification with baths and medicine, due to wanting to alleviate sickness, actually leads to sickness, not to mention life being cut off by damage that actively opposes it.

Since the conditions of death are changelessly many, let us think only of death. Moreover, as above, whoever lives will die. Only when and how are uncertain. We cannot even be sure that we will not die today. And even if we could be, as *The Bodhicaryavatara*says: 180.4

"At least today I will not die," I say.
What reason is there to rejoice in that?
For still, the time when I become a non-existence
Will doubtless come to pass, in any case.

C. The three instructions of striving

1. The instruction to practice at this favorable time of having the guru and oral instructions.

At this auspicious time of completely attaining the completely free and well-favored human body, here is the instruction that we should liberate ourselves from cyclic existence:

If, having attained the ship of being free and well-favored,
Whose rudder is the oral instructions of the guru,
We do not strive to cross the river of suffering, 181
We can only stare fascinated until we fall into it.

For this reason, if we think we do not need to work with the ship of freedom and favor, the holy guru's way of *Dharma*, the tradition of the great path **to** liberation established by the Buddha Bhagavat, we are much deceived. The *Letter to a Student* says: 181.2

Those who receive the sages' life-granting *Dharma* path
And having receiving what is like a great ship, then throw it away,
Whirling like dancers amidst the ocean of *samsara*,
They think the deceptive thought that their joy has been assured.

2. The teaching that if we do not try, we will not be liberated 181.3

Therefore, there is this exhortation truly to make an effort from our hearts:

So while we have this precious vessel praised by the Teacher,
Which offers an end to evil and attainment of what is pure,
If we will not receive the wealth of the two benefits,
That for ourselves and also that for other beings,
We only chain ourselves in the prison of samsara.

Those, who do not practice the holy *Dharma* that benefits self and others, when they have attained its support, these freedoms, will only be bound forever in the noose of cyclic existence. Those who use their leisure to turn back cyclic existence, will establish the liberation that accords with holy *Dharma*. Urging practice, the *Letter to a Student* says: 181.6

Whoever, attaining it,[101] crosses the ocean of arising,
Also plants the good seed of supreme enlightenment.
With virtues better than those of a wish-fulfilling gem.
Whoever produces that human birth, though lacking fruition,
Is a person with the support of the path of the Sugata,
Having the requisites of becoming a leader of beings.

Having the power of mind attained by human beings,
Such a path is not attained by gods, *naagas*, or jealous gods,
Or those with sky-soarers' minds, or *kinnaras* and *toches*.[102]
Having attained humanity, so hard to gain,
Whoever really takes that to heart will practice hard.

3. The motivating power of compassion directed towards those who are well-urged but do not listen.

Now though these words have been said, for beings who do not think about them in their hearts, in order to protect these beings, we aspire to peace for ourselves,[103] and we always are motivated by the power of compassion. 182.4

Kye ma! As if they had been chained to solid rock,
Thinking mostly of this world, their sorrow grows.
Not realizing what was taught; not understanding the teachings,
Even though their day of death may be tomorrow,
They fixate our lives as being long and permanent.

Not grieving at cyclic existence, with no speck of renunciation,
They are consciously proud and knowingly confused.
While they are distracted, the rain of *kleshas* falls.
Let us always be of use to sentient beings.

Kye ma! Sentient beings have been told how things are, but with a fool's understanding, they cannot comprehend the details of the symbols and the means of practice properly. Really having very little freedom to follow them, they will never realize them. 183 They do not understand the explanations.

Some, even while they are being urged to get rid of the appearances of this world in the future, are actually attached to keeping them instead, responsive only to the actions of this life. Some have karmas and *kleshas* blazing like a fire, and they are far from happiness.

Others with the fire of anger burning within them are jealous of others. They abuse them in many ways, finding fault, spreading bad rumors, and trying to belittle them.

Some, no matter how many sufferings torment and oppress them, are not saddened by cyclic existence and never experience the least particle of renunciation. Some, who have heard and know just a little, dispute and condemn others because of pride and arrogance, emanating a thousand tongues of flames of *kleshas* in the ten directions. Rejecting the natural goodness of their being, they burn up anything pure. As they break vows and *samayas* day and night, there falls a rain of evil.

When we see this, sometimes the thought arises that we should give up and just try to practice profound concentration alone in peaceful forests, with the intent of personal enlightenment. But for the most part, the powerful force of compassion produces the joyful thought, "May I alone always establish them in liberation" The following are incidental verses on the aspiration to take up this highest of tasks. 184

Those who live in the ten directions of the world,
As many sentient beings as may be in existence,
By my merit may all of them gain happiness,
And may they all be free from any suffering.

May those afflicted by sickness, whose lives will be cut short,
Have long life and good fortune, without attacks of sickness.
May those condemned to being poor and hungry beggars
Possess abundant food and drink, and ample wealth.

May all in fear of bandits, savages and kings,
Or water, fire, great precipices and the like
And those who are endangered by any other terrors,
Attain the happiness that is free from all such fears.

Whatever they may wish for, just as they desire,
May the wishes in their minds all be established.
Because of always acting well and properly,
May they attain liberation in enlightenment. 184.4

By a good earth-guarding[104] king may the whole earth be protected.
May his gentle kingdom widely spread and flourish.
May his ministers' Dharmic wishes be fulfilled.
May his servants always live in happiness.

May those who have the sufferings of the lower realms,
Be freed, attaining the happiness of the higher realms.
May those who have the sufferings of the higher realms,

Be in peace[105] and establish what is happy and auspicious.

May sentient beings who dwell in the three realms of the world
All be happy in their minds and every thought.
Let no thoughts of evil flash within their minds.
Day and night may they transcend them through the *Dharma*.

May there be good harvests in all these lands of beings.
May they be free from every sickness and affliction.
Among them may there be no strife and quarreling.
May they be happy, like gods within the heavenly realms. 185

In establishing their goals may they be completely successful.
May those who want wealth and retinue, servants, and attendants,
Have them in abundance, just as they desire.
May the greatness of their fortunes be enriched.

May the people's temporal dominion grow.
May the *Dharma* increase for its renunciates.
For those who want virtue, may virtuous states of mind develop.
May life and auspicious goodness flourish and increase.

For those who meditate, may concentration and insight,
Higher perceptions and miracle, prosper and expand.
May the path and fruition of *Dharma* be established.
May they come in contact with liberating wisdom.

Those who are tormented with pain and suffering,
May their minds be soothed, expanding with great joy.
May those who abide in discouragement and depression
With industrious effort establish enlightenment.

May they be well-ornamented with the wealth of merit
And be possessors of meditation and discipline.
Also may all of those who have fear and anxiety
Never be separated from goodness and happiness. 185.5

May the Conqueror's children who act to benefit beings
Have life and buddha activity that are beyond all measure.
May their benefits for others be abundant.
May the time they remain on earth be very long.

If there are any beings who depend on me,
May the happiness and prosperity of all those beings increase.
As possessors of natures that are tamed and contented,
May they be possessors of the seven noble riches[106]

Whether they have praise for me or condemnation,
So that what they have to say is disparaging,
May all who see or hear, remember or contact me 186
Because of that cross over the ocean of cyclic existence.

May those who even hear my name, in consequence,
Be expelled from cyclic existence in that very life.
Attaining bliss and liberated from suffering,
May they be established as unsurpassable buddhas.

186.2
As for me, from this day onward at all times,
May I, like the great elements, earth and all the rest,
Be a sustaining ground for the sake of sentient beings.
May they all be established in goodness and benefit.

May those who are poor and suffer mistreatment in *samsara*,
All who are needlessly struck by its tongues of lightning,
Become a happy throng, completely liberated.
May I always try to benefit other beings.

May the sufferings that sentient beings may have
All serve as means of ripening them for me.
By any virtuous mental power I may have,
May beings attain to bliss and purification of suffering.

May suffering be unseen, even in their dreams.
May they attain an ocean of bliss and happiness.
Pervading the space of the sky in all the ten directions
As many buddhas and sentient beings as there may be,
By me may all of them be brought together
With all the various requisites of happiness.[107]

Throughout all the ten directions of the world,
May my name be famous and illustrious,
May there fall a rain of all that is desired.
Making offerings to buddhas and other sentient beings.

May sentient beings of the six realms and ten directions
No more be liberated by any victorious ones.
May I completely liberate every one of those beings.
May the endless ocean of cyclic existence be empty. 187.1

Sukhavati,[108] totally beautified by ornaments of light, the precious all-containing source,
Is a vast realm filling the whole of space, established from clouds of pure happiness.
By grasping this single white yak tail scepter or jeweled umbrella, all the obscuring torment of the three levels is cooled.
Within its untroubled waters, may the gradual blossoming of the great lotuses of the victorious buddhas be well established.

Here are the pleasant and delightful daughters of the gods, with heads adorned with fragrant *utpala* lotus garlands,

As they play in the shallows of ponds with the water birds and those blossoms of display, by their loving care they[109] possess the glory of the freedoms.
187.3
Human hearts that by these are greatly exalted, are buoyed up in the lake of the waters of explanation, which are an emanation coming from that pure land.
Free from the harm of the *kleshas*, completely fulfilled with meditative absorption, may those who are excellent help all sentient beings in crossing over.

187.4
The undefiled young[110] sun, with an eye that is characterized by an excellent red light, is wreathed in the beauty of the stars of lunar motion.[111]
May the eyes of those who have become *am.rita* for beings shine with an excellence brighter than even the brilliantly blazing light of Bhramaa.
Shown by these radiant master bodhisattvas, adorned with the *ma.n.dala* of the major and minor marks,
Vast enlightened appearance fills the whole of space, and there may all beings effortlessly arrive.

The wealth of the three buddha bodies, supreme and not lowly, is peace without an atom of dust, the cloudless path of the sun and moon. 188
Without the duality of one and many, this is pristinely unconditioned existence, unfathomable to thought,
In this field of Samantabhadra, the spontaneous presence of peace, may the purified minds of all beings be healed of their weariness.
May they reach the basic space beyond wide and narrow or high and low, beyond all partial bias, conception and thought.

There may they remain without sadness and weariness, with the highest intentions regarding others, exerting themselves to benefit themselves and others among the rocky mountains.

While we are urged on by such intentions of benefit, while the *Dharma* of impermanence is taught, and we see the truth of it for ourselves, as for our not being even a little sad and never turning back the mind back from grasping,

188.3
it is as if these teachings were being told to a lump of stone or taught to an animal. The *Discourse on Impermanence* says: 188.4

> "Like me, you too will die."
> This instruction on impermanence
> Is not doubtful at all.
> Kye 'ud! I am like an animal.[112]

D. The final summary

There are two parts.

1. How those who wish to cross over from cyclic existence should think of impermanence.

Now the final summary teaches the great exhortation to meditate and work until the mind turns away from *samsara*:

Whoever truly wishes to cross this ocean of evil
And establish the wondrously risen excellent qualities,
Now should contemplate the certainty of death. 189
Meditate day and night on impermanence alone.
Again and again arouse renunciation and sorrow.

Whether going, staying, eating, sleeping, arising, walking, talking, or seeing a crowd of many people; and whether staying in villages, solitary valleys, or monasteries, always meditate on the aspects of impermanence. Whatever we see, hear, and remember has the nature of impermanence. It is an example of impermanence. Remember the exhortation of impermanence. *The Bodhicaryavatara* says:

Every single day and also every night
It is right that I should think of this alone.

If we do not think about it, what is the problem? Well, having come into the power of this life alone, there will be ambition, love of fame, desire, hatred, laziness, hoarding, indolence, cantankerousness and sometimes the *Dharma*'s not arising. We will not quickly be liberated from cyclic existence. We will not have the spare time to accomplish our ordinary tasks, let alone for the liberation of enlightenment.

So strive with a long and continuous effort until buddhahood is attained. The buddhas Dipa.mkara, Sha.kyamuni, and so forth were at first sentient beings like us; 190 but by their exertion, they made themselves into Buddhas. Now we are the ones wandering in cyclic existence. Even though countless former buddhas have come, we have not come within the scope of those who were healed by their realization of enlightenment.

Thinking that by our own karma, we will wander limitlessly in *samsara*, now at the present time we need to be guided to begin their path of enlightenment. Thinking that this life is impermanent, like a borrowed moment or instant, we should try to practice the *Dharma* from our hearts. *The Bodhicaryavatara* says:

If I do not make an effort from now on
I will simply go ever lower and lower still.

Though countless former Buddhas have come throughout the past,
Having the purpose to benefit all sentient beings,
I, because of my own faults and shortcomings,
Was not within the scope of their healing ministrations.

If from this time on, I continue to act like that,
Again and yet again, just as it was before,
I will die and have to go to the lower realms,
Being cut in pieces and suffering other tortures.

The Ornament of Realization (*abhisamayaala.mkaara, mngon rtogs rgyan*) says:

Though, due to the king of the gods, the rain may fall.
Unsuitable seeds will never germinate.
So although the buddhas have appeared
Those of bad fortune have no good experience.

2. The Teaching of the Benefits

If we meditate day and night only on impermanence and death, in a short time we will accumulate a measureless accumulation of virtues.

Thus beneficial phenomena are to be established.
Striving with a fierce energy to establish them,
The mind of this life will be abandoned and cast away.
The confusion of fixating egohood will be destroyed.

In brief, what establishes every excellent quality
And eliminates all faults, the cause of true liberation,
Is restricting the mind to the root of all things, impermanence.

Death is certain. Thus our own deaths are certain. When the smoke of thinking, ceaselessly "Will we even last until tomorrow? It is not certain," continually arises, the blazing fire of exertion in *Dharma* will also naturally arise. In that way we will be led to the path of benefits in this and later lives. 191.3

Because the appearances of this life are seen not to have any permanent power, mind no longer desires. It is not contentious and quarrelsome, does not grasp maliciously, is not angry, does not harm others, and naturally leaves behind all afflictions. By the rising of extraordinary thoughts that leave no space for pride and ego-grasping, all is harmonious and pleasant. Since we know that wealth, retinue, and all relatives and companions are impermanent, desire for and attachment to them does not arise.

When through these relatives and companions other harms or benefits arise, whatever joys and sorrows occur, no desire or anger will arise. When these die or are separated from us, or even if we have nothing, the suffering of unhappiness will not arise. Wherever we live in the world, we will not return to the karma of desire and attachment. 192

Whatever suitable and unsuitable conditions arise, the individual marks of desire, anger, and the grasping of attachment will not arise in us. Every day and night will pass in happiness. By having come to the path of *Dharma*, we will fulfill our vows and difficult practices. Our pure conduct will be spotless, unobscured by transgressions. Working with the Dharmic activities of the path, we shall accumulate the provisions of the path, the two accumulations.

Since our conduct will not be mixed with evil deeds, there will be no regret for anything we do. A special faith, compassion, and renunciation will newly arise. The Buddha and all the *bodhisattvas* will take care of us. Humans and non-human spirits will have no opportunity to harm us. The gods of the buddha field of Complete Joy, Abhirati, will keep us within the whiteness of virtue. We will sleep in happiness, rise in happiness, go in happiness, walk in happiness, possess happiness, and live happy lives.

The higher worlds of the celestial realms will arise for us. We shall see the *Sugata* and his children. We shall hear the good *Dharma*. We shall meditate on the good path. We shall attain the good realm of Sukhavati. The scriptures of monastic Discipline say:

Those who act with pure conduct
And meditate well on the path,
Will not suffer in dying,
As if freed from a burning house. 193

These and limitless other virtues will be attained.

E. Dedicating the merit of the situation.

Now there is the aspiration that the merits of composing this may be a way for beings to attain blessings:

> **Thus, by the *am.rita* of this auspicious news,**
> **From the resounding drums of the thunder-clouds of *Dharma*,**
> **By the deep, melodious speech of beneficial instructions,**
> **May the weary nature of the minds of beings**
> **Unhinged by afflictive emotions and fixated thoughts of permanence,**
> **Be released this very day from all its weariness.**

In benefit-producing white light, to the sound of divine drums, from the swelling ocean of good teachings emerge water dragons of instruction with open mouths. For beings exhausted by cyclic existence, the turbulent extremes of ever-grasping mind are completely pacified. By the primordial lord who draws breath in enjoyment of bliss and happiness in his excellent mansion adorned by the rays of the sun, may all weariness be eased.

Beings are inconstant, as if they were in a dream.
Gathering and dispersing things are hollow and empty.
Like companions that match our path when traveling to market
May we know these things as impermanent and soon parted.

Like an flash of lightning among the autumn clouds,
The life of beings hurtles by like a waterfall.
Phenomena are impermanent with no stability.
From this day forth let us realize that with certainty. 194

Land and property and much collected wealth,
Along with any fame and glory we possess,
Are fickle things. Mind can never rely on them.
Let us know their illusory nature of the four extremes.

End Ch II 194.2
Chapter III@

Chapter III.
The Sufferings of *Samsara*

A. The general explanation of the nature of suffering
1. The brief teaching of suffering.
2. Explanation of the examples of suffering.
3. The example of being seduced by desire.
4. How beings are tormented in successive births within the six realms of beings
5. How enemies, friends, and relatives are uncertain
6. How we suffer in Countless births:
7. How, even if we attain the fruition of being Bhrama and so forth, we will ultimately suffer.
8. Suffering due to the nature of change.

B. The extended explanation of the particulars
1. The basis of confusion
    a. The basis of confusion in the three worlds.

b. The basis of confusion in the eight consciousnesses

2. The manner of confusion,
    a. By knowing or not knowing what we are there are liberation or confusion.
    b. The suffering of wandering in *samsara* because of ego-grasping.
3. The Main Divisions
    a. The Hells
        1) the Hot Hells
            a) The Reviving Hell:
                i) A brief explanation of the sufferings of the Reviving Hell
                ii) The measure of their lives
            b) The Black Thread Hell
            c) The Hell of Crushing and Joining
            d) The Crying and Screaming Hell
            e) The Hell of Great Crying and Screaming
            f) The Hell of Heat
            g) The Very Hot Hell
            h) The Avici Hell
            i) The summary of the meaning of these
            j) The occasional Hells
                i) The Main Explanation of the occasional Hells
                ii) In order to refute other kinds of confusions
            j) The Neighboring Hells
                i) The brief teaching.
                ii) The extensive explanation
                    a)) The Fire Pit Hell
                    b)) The second
                    c)) The third
                    d)) The fourth
                    e)) The fifth
                    f)) The sixth
            k) The instruction on eliminating those sufferings.
        2) The Cold Hells,
            a) The eight cold Hells.
            b) The explanation of the measure of time.
            c) The Instruction of striving in the means of liberation from these Hells
    b. The suffering of the hungry ghosts,
        1) The way they live:
        2) Those who wander in space:
        3) Encouragement to practice *Dharma*, not desiring *samsara*.
    c. The animal realm
        1) the way they suffer
        2) The instruction to be diligent in the *Dharma*:
    d. The human realm,
        1) The torments of the eight sufferings
        2) The suffering of birth
        3) The suffering of old age
        4) The suffering of sickness:
        5) The suffering of death
        6) The suffering of meeting with enemies:
        7) The suffering of being separated from those dear to us:

8) The suffering of deprivation.
9) The suffering of defilement:
10) The Instruction of exertion in the means of liberation from this

e. The suffering of the *asuras*,
1) How they are unhappy:
a) The way of their unhappiness:
b) The instruction to be diligent in practicing *Dharma*:

f. The suffering of the gods
1) the suffering produced by death and transmigration.
2) The associated suffering of subsequent *samsaric* birth
3) The suffering of defiled bliss:
4) The summary. How we should establish liberation,
a) How if we do not establish it, we shall not attain liberation
b) Since we have not been tamed by the buddhas in the past, if we do not make an effort, we will not be liberated by them now.
c) The instruction that compassion will not enter into bad karma:
d) How, even though suffering has been explained, we are not saddened

C. It is right to contemplate the sufferings of *samsara*.
D the dedication of merit

*****

A. The general explanation of the nature of suffering

1. The brief teaching of suffering.

After thus realizing the impermanence of life, in order to teach the suffering intrinsic to *samsara*, regarding the way of things as it was discussed above: #194.3

> **These impermanent *dharmas* of the three realms of *samsara*,**
> **Unremittingly changeable, involve the extremest sufferings.**
> **With sufferings of suffering, change, and composite nature,**
> **All beings of its six cities are living in misery.**

The Sutra of Instructions to the King says:

> O great king, this *samsara* is change. This *samsara* is impermanence. This *samsara* is suffering.

The three kinds of suffering are the suffering of suffering, the suffering of change, and the sufferings of the composite. With these, the six kinds of sentient beings abide and sink in the ocean of *samsara*.

#195..

2. Explanation of the examples of suffering.

By these verses the examples of how the *kleshas* are produced are explained:

> **Like some person who is thrown into a fire,**
> **Or attacked by a ravening horde of savage men or beasts,**
> **Or imprisoned by some king, just like an animal,**

With successive waves of suffering like the Unremitting Hell
And having no chance of escape, our sorrows just increase.

Thus, even as the assembly of sentient beings are not yet purified of former suffering, later ones oppress them. Unbearable, they are without measure or limit. The *Jewel Garland* says: 195.3

Space in all the directions,
Earth, water, fire and air,
Just as they are limitless,
So are beings' sufferings.

Also it says there: #195.3

Even if suffering is only for a short time
What need to say the time it is hard to bear is long

Also the *Discrimination of Karma* (*Karma vibha.nga, las rnam par a'byed pa)* says: #195.4

The sufferings of *samsara*, without any occasion when they are cooled, are like a pit of fire
Since they are terrifying and nerve-wracking, It is like living among ferocious predators and savages.
Since an occasion of liberation is difficult, they are like the prison of a kng
Since they rise again and again, they are like waves in the ocean.
Since they conquer life in the higher realms, they are like the poison *halahala*.

3. The example of being seduced by desire.

Thus, though all sentient beings want to find happiness and be free from suffering:

We may wish to find bliss, and be separated from suffering,

#196 ..

But suffering, both as cause and effect, is rushing upon us.
Like a moth attracted by the flame of a lamp,
Enticed by grasping, desirous of its wished-for object;
Or like beings like deer, and bees, and elephants,
Enticed by means of sound or smell or taste, or touch,
Beings are seduced by desire for the five objects of sense.
See how they never are happy, but only in suffering.

Because of being ignorant about appropriate accepting and rejecting, those who want powerful means of entering into the fruition, do not produce the cause, appropriate accepting and rejecting, so how can separation from or non-attainment of that fruition not be produced. Thus though they desire to produce happiness, they do not practice the cause, good actions.

We want to leave suffering behind, yet we wholeheartedly enter into its cause, non-virtue. We chiefly practice the causes of suffering, the five *klesha*-poisons, and the three chief *klesha*-poisons. Thus we rush to practice that which is defined as the source of all suffering, and whose fruition is that which is defined as suffering itself, with experience of its different varieties. We just accept this and cannot even

be ashamed of it. This is like a thief who is punished by having his hands cut off, but still robs us again. This time his punishment is having his head cut off. The *Bodhicharyavatara* says: #196.5

> We think we have the intention of getting rid of suffering,
> Instead we run right to that very suffering.
> Though we want happiness, because of ignorance,
> We conquer our own happiness like an enemy

How do we conquer it? By the force of desire and attachment to the five desirables,

#197..

the power of the *kleshas* increases, and we enter into suffering.

A moth desiring the form of a lamp's light, is burned by reaching it. Deer are killed because they listen to the sound of a flute. Bees, by sucking flowers, the source of nectar get tangled, or die when they close. Fishermen entice fish by the taste of food on the point of a hook and kill them. Elephants wanting to feel cool, go into lakes and drown. Our situation is like that. A song in the *Dohakosha* says:

> By the mudra of *samsara* all beings are seduced.

Also it says there:

> Kye ho! The stupid are wounded by arrows it is said.
> View them as having been enticed like gullible deer.
> They are like fish and butterflies, elephants and bees,

The *kleshas* arise from the five sense-objects, and by their force we wander endlessly in *samsara*. This is more to be feared than poison, it is taught. The *Letter to* a *Student* says:

> Objects and poison alike are pleasant on first experience.
> Objects and poison alike are unbearably harsh when ripe.
> Objects and poison alike are imbibed because of ignorance.
> Objects and poison alike are potent and hard to reverse.
>
> When poison and objects are truly examined by the mind,
> At worst poisons easily overwhelm, as unnatural objects.
> Poison is only poisonous in a single life.
> Objects are also poisonous in other lives.
>
> Poison when mixed with other poison is neutralized.
> As with supreme secret *mantra*, it is suitable to cure
> Using poison as medicine that is a remover of poison.
> Poison skillfully used is of human benefit.
> However, the great poison, objects, never will be so.

4. How beings are tormented in successive births within the six realms of beings

These *samsaric* beings whirl about with each other and suffer:
#198.2

> **For gods, *asuras*, and Hell beings, and the hungry ghosts,**

For humans and animals, all beings of the six realms,
Like the chain of buckets on a water wheel,
Limitless sufferings follow each other in a train.

The *Precious Garland* says:

Its three paths have no beginning, and have no end or middle.
Like the circle made by whirling a fire-brand,
These in their possession of of reciprocal causation
Become the whirling of the wheel that is *samsara*.

5. How enemies, friends, and relatives are uncertain 198.4m

When we are whirled like that within *samsara*:

In the course of the generations, every sentient being
Has carried the burden of being our friend and our enemy.
Also they have been neither, or something between the two.
The number of times that they have done us right or wrong
Or benefit and harm transcends enumeration.
A father becomes a mother and she becomes a sister,
And she again a son, lost in uncertainty.
We can never be sure when our friends will change to enemies.

In all the generations from beginningless time any one sentient being will have been the father of all the realm of sentient beings, and so forth. The number of times that it will have been their father, mother, and intimate cannot be counted.

#199..

The *Friendly Letter* says:

By desiring what is fine, deprivation, and death
Sickness, age, and so forth, are sources of many sufferings,
Samsara indeed is a treasury of every sorrow.
Therefore we should know the ways of its shortcomings.

A father becomes a son, a mother a wife
A person who is an enemy also becomes a friend.
Since they become their opposites because of that,
In *samsaric* things there is no certainty at all.

6. How we suffer in countless births: #199.3

Moreover:

If thus we think of the *karmic* succession in this world,
Our sadness should increase to be much sadder than sad.

If all our previous bodies, when we were born as ants,

Were gathered up together and piled into a heap,
Its height would surpass Mount Meru, with its four precious slopes.
The tears we have wept would surpass the four oceans in their volume.
When we have been a Hell being or a hungry ghost,
The amount of molten copper that we have had to drink,
And the foul volume of pus and blood and excrement,
Is unmatched by the flowing rivers to the limits of the directions.

Our other sufferings were as limitless as the sky.
The number of time our head and limbs have been cut off,
Because of desire, is unmatched by the atoms of the world.

The *Great objects of Mindfulness*, says: 199.6

> O monks, be sorrowful in the realm of *samsara*. Why? While we were being whirled about in beginningless *samsara*, we were born as ants. If their discarded bodies were brought together in one place,

#200

> and made into a heap, it would be taller than the king of Mountains Mount Meru. We have wept more tears than there is water in the four oceans. In the countless immeasurable number of times we have become Hell beings and hungry ghosts, we have drunk more seething molten copper, blood, urine, pus, and mucus than there is water in the four great rivers that flow from the four continents down to the ocean. Because of desire, the number of times that our head, eyes, and major and minor limbs have been cut off equals the number of atoms of earth, water, air, and fire in as many worlds as there are grains of sand of the river Ganges.

The *Friendly Letter* says: #200.4

More than the four oceans is the milk that we each have drunk.
Compared to the number of persons presently in *samsara*,
We have drunk an amount much more then all of them.
As for the heap of bones from everyone we have been,
They would be more than equal to the mass of Mount Meru.
If *chi bi ka* pits[113] were as many as our mothers,
The earth would not suffice for such a number of them.

7. How, even if we attain the fruition of being Bhrama and so forth, we will ultimately suffer.

Moreover, when we participate in *samsara*: #200.6

Animal headed[114] demons,[115] and belly-crawling spirits,[116]
Experience countless pleasures and pains in this realm of beings.
Bhrama and Indra, and adepts of the formless *dhyanas*,
And, defending their territory and seven precious possessions,[117]

#201

Human rulers, whatever splendor and wealth they gain,

Fall to the lower realms, suffering more and more.

In this time of *samsaric* succession, there are no realms of earth, water, mountains, islands, and space, where we have not been. Countless times we have been gods, *nagas*, *rakshasas*, *gandharvas*, *kimbhandas*, hungry ghosts with rotting bodies who experienced the sufferings of all the six realms at once,[118] the gods Bhrama and Indra, and world-ruling kings. There is no joy and sorrow of any of these that we have not experienced. Again, we have been whirled down to the lower realms and lived among their extreme sorrows. The *Letter to* a *Student* says: #201.4

What being exists that we have not been a hundred times?
What joy exists that we have not savored many times?
What glories, like splendid white yak tails, have we not obtained?
Yet whatever we have, our desires only increase.

There is no river upon whose banks we never lived.
There is no country or region where we have never lived.
There is no direction in space where we have never lived.
And still the difficult power of our desire increases.

There is no sorrow that was not ours formerly many times.
Nothing could satisfy beings that we have not desired.
There is no sentient being on whose belly we have not slept;

#202

But whatever we have in *samsara*, we are not free of desire.

Completely grasping at birth the beings of this vast earth
Roll many times on the ground in ecstasy and sorrow.
There is no being with whom we have not been intimate.

8. Suffering due to the nature of change.

Those who were made distressed in passing through *samsara* are worthy of further thought: #20#2.3

Having enjoyed unlimited wealth within this life
These beings of exalted station, when they passed to other lives,
Were stricken with poverty or even made to be servants.

As wealth in a dream is gone as soon as we awake,
If we thoroughly think of the sufferings of change,
Arising from the impermanence of all our joy and sorrow,
Our sorrow increases, building ever more and more.

Therefore beings within the three realms' habitations,
Without desire for *samsara*'s pleasures, should get enlightened.

That is an admonition. So it is for Indra, the king of the gods, Bhrama, the *paranimitavashavartin* gods who are controllers of others' emanations, together with those who have attained happiness among human beings. #202.5 When they exhaust the fruition of their former good karma, Bhrama, Indra, universal rulers, gods, and those who, from being ordinary people, while they had a great fruition,

became *dhyana* realm gods and formless realm gods, die and transmigrate, and in the three lower realms and so forth, by the power of former karma, they must experience many afflictions. The *Sutra on Renunciation (mdo sde mngon par 'byung ba)* says: #202.6

> When from their joyful and excellent existences
> Lion-like leaders of beings[119] are about to die and transmigrate,

#203..

> The gods will speak to them, saying words like these:
> "This care-free life must be completely left behind.
> The joys of the gods, however many they may be,
> All of these arose due to the cause of good karma.
>
> Now, by these pleasant actions that you recollect,
> All your collected virtue is totally exhausted.
> Now, experiencing suffering from non-virtue that you have,
> You will fall into the suffering of the lower realms."

The same approach occurs in the *Vast Play*. Also the *vinaya* scriptures say:

> Moreover, wealth in a dream with houses and abundant pleasures, or dreaming that we are made lords of gods and human beings becomes quite non-existent as soon as we awake.

The *Bodhicharyavatara* says: #203.3-4

> Like the phenomena we have within our dreams.
> Whatever sorts of things that we may experience,
> These become nothing more than objects of memory.
> They all are gone. We do not see them any more.

When one transfers between lives, this also happens. The Friendly *Letter* says: #203.4

> Indra who is worthy of homage from the world,
> By the power of karma, falls back upon the earth.
> Even after becoming universal monarchs,
> In further *samsaric* cycles we will be born as servants.
>
> Later we will abide in unbearable sensations
> Ground and slashed and mauled[120] by the machines of Hell.
>
> Having lived a long time at the summit of Mount Meru
> Contact with which is utterly pleasant to our feet,

#204..

> As later we walk in pits of coals and rotten corpses,
> An equal result of unbearable pain will be produced.
>
> After this life of pleasure in exquisite groves,
> With the joyful attentions of celestial maidens,
> By a forest full of trees, with leaves like swords

Our arms and legs and and ears and noses will be cut off.

After the heavenly girls of the Gently Flowing River,
All with pretty faces and golden lotuses,
Again we shall have to enter Hell's Unfordable River
With its salty scalding waters that both block and destroy.

#204.3

Desire for the realm of the gods will be very great
But having reattained the desireless bliss of Bhrama,
Once more we will fuel the fires of the Uninterrupted Hell.
We shall be thrown into constant agony with no gaps.

As we become gods of the sun and moon, the light of our bodies
Will shine with brilliance to the limits of the world.
Then again we shall come into dismal murky darkness,
Unable to see so much as our own hands and feet.

So we shall come to harm, and therefore, as for merit,
Let us receive the shining light of its threefold lamp,[121]
Or we will go where the sun and moon have never shone.
We will pass into chaos, limitless endless darkness.

The three realms of desire, form, and the formless, are the cities of appearance, half-appearance, and non-appearance. This is because they have coarse material appearance, subtle appearance, and none at all.

#205..

Not desiring their happiness at all, establish unsurpassable enlightenment. That is the instruction. But being without the leisure to establish merit, we must make an effort. The same text says:

If our hair or clothing suddenly burst into flame
After we had expelled it and were rid of it,
Then we would try to keep it from happening again.
There would be no other priority higher than that.

B. The extended explanation of the particulars #205.2

1. The basis of confusion

a. The basis of confusion in the three worlds.

Whatever sufferings exist, their basis of dependence is the inner three realms, it is said. These are body, speech, and mind; or desire, form, and the formless:

In the cities of appearance, half-appearance and non-appearance
Tormented by pain of composition, pain, and change,[122]
The proliferations of senses, mind, and consciousness
Are remorselessly turning mills of the objects of joy and sorrow.

Body composed of coarse physical things is the city of appearance. Speech, as appearance that is non-existent like an echo, is the city of half-appearance. Mind, without the phenomena of the five gates and completely without things, is the city of non-appearance. These are also called the realms of desire, form, and the formless. Where does this come from? ??? The *Sutra of the Summarized Intention (mdo dgongs pa a'dus pa)* says:

> Body is the coarse, the desire realm. Speech

#206

> is the subtle, the form realm. Mind is the very subtle, the formless realm. Within these three cities lives the child of absolute appearance.

That child is explained as naturally-arising wisdom. However, superimposed on the three gates is being tormented by the three sufferings, arising with the condition of conceptualization, so that there is experience of one confusion after another.
#206.2
How does confusion arise? The objects of the six senses individually come forth by means of the powers of the six sense-consciousnesses. By fixating these objects, there is continuous attachment to them as pleasant, painful and neutral These individually arising phenomena of form and so forth are consciousness. The first, coarse, general phenomenal process of conscious is insightful apprehension, (*rigpa)*, or mind, (*sems)*. When we analyze the particular kinds, there are passion, aggression, and ignorance, a continual series of mental contents of one or another of these three kinds, comprising content-mind, (*yid)*. On this topic the Bodhisattva Levels (*Bodhisattvabhumi, byang chub sems dpa'i sa)* says: #206.4

> Here the appearance of objects is consciousness. The first conceptualization of these is mind. Subsequent particular analysis of these objects deals with the mental contents (*sems las a'byung ba*). This is content-mind. These three accompany each other. They exist as an all-accompanying nature.
>
> Moreover, when mind exists, mental contents also subsequently accompany it. Existing as universal companions, omnipresent with mind, since mental contents are established by mind as having a pervasive relationship with it,

#207

> they are its accompaniments, and the omnipresent mental contents, as companions, exist with it omnipresently.

When objects are evaluated by insightful apprehension, at first there is a generalized perception of nature. The aspect that does this is mind, *sems*. Then, by discriminating particular aspects, mental contents are individually designated conventionally. These are our real objects and understanding, and except for just this analysis, there is no other. The *Precious Garland* says: #207.2

> If you ask about the objects that are seen by mind,
> They are what is conventionally expressible.
> Without the mental contents, mind cannot arise.
> Not to maintain them as co-emergent is meaningless.

At the level of a *sugata* and the completely non-conceptual natural state, objects are discriminated by insight as individual apparent objects, but then there are no mind, content mind, or consciousness. This is because there is no grasper of dualistic appearance, or awareness of a grasped object by a fixating mind. The *Praise of Vajra of Mind (sems kyi rdo rje'i bstod pa)* says:

> Sentient beings, who have mind, content-mind, and consciousness are accustomed to grasping and fixation (*gzung a'dzin*), and so conceptualize them. Therefore, they do not have non-conceptual wisdom. Supreme wisdom is the apprehension, (blo*)*, that sees reality.

The *Jewel Heap Sutra (Ratnakuta Sutra, kun mchog brtsegs pa'i mdo)* says:

> There is complete freedom from mind, content-mind, and consciousness, but the existence of *samadhi* is not discarded. This is the secret mind of the *sugata*, which is incomprehensible by thought.

When phenomena of form, sound, and so forth arise that are similar to external phenomena, and mind

#208

by insight apprehends them, it is called consciousness.

Moreover, since these are mental productions that are like objective phenomena, they are called *nampar* (phenomenal) *shepa (*awareness,apprehension*)*. When first we know objects, the aspect of insight, that apprehends "this" is called mind. The analyzer of distinctions that arises continuously connected to that, it is called content mind.

After objects have been brought forth from the individual gates of sense, they are analyzed by the awareness that evaluates appearances of objects instant by instant as they occur. Then, if there is attachment to them as pleasant there is desire. if as painful, there is aggression. If there is neither pleasure or pain in them, but still attachment to "this," that is ignorance.[123] Examples are times when we see a good woman we once knew; an enemy that once conquered us; and a wall, water, a highway, a tree, and ordinary people, toward which we have neither joy or sorrow. The *Scriptures of Monastic Discipline* (*a'dul ba lung*) say:

> If we see pleasant people, desire will increase.
> If harmful ones are present, our minds become aggressive.
> For intermediate ones, since there will be ignorance,
> In any case the gates of our faculties have been bound.

b. The basis of the confusion in the eight consciousnesses #208.5

Now the ground of arising and divisions of these are extensively taught as follows:

> ***Alaya*, the content mind, and then the five gates,**
> **Gradually proliferate, one upon the other.**
> **From that rise the cause and effect of *samsaric* suffering.**
> **The root of *samsara* and suffering is ignorance, #209**
> **Having the confusion of grasping and fixation.**
> **By objects and meanings, and the mind's habitual patterns,**

By fixating "me" and "mine," *samsara* is established.

Here to distinguish the different aspects, at the very time when awareness[124] of individual objects[125] arises, without divisions of their vividness, the mind[126] which has insight of this is called the *alaya*-consciousness. Then the mind that fixates that, that peacefully saves it, with much analysis of objects at its leisure and so forth, is content-mind. The *Sutra of the Ornament of Manjushri's wisdom (a'jam dpal ye shes rgyan kyi mdo)* says: #209.3

Mind refers to the alaya consciousness.
The "I" fixator is the content-mind.

Depending on the eyes, that which is the aspect of seeing that sees form is the eye consciousness. Similarly depending on the ear there is sound, depending on the nose there is smell, depending on the tongue taste, and depending on the body the aspect of consciousness of touching touchables. These are the five consciousnesses.

The arising of later knowledge from such former aspects is called the sense factors (*ayatana*). In Tibetan this is *kyeche,*[127] meaning increase or proliferation of what has arisen. The objects and awareness of these phenomena have immeasurable conditions, and since these many and extensive individual aspects are not put aside, but "retained" this is called *khams,* or in Sanskrit *dhatu*.

From the object there is the arising of the seemingly supported perceiver's apprehension.[128] From what is former, a connection to the later arises, and the *dharmin*, the realm of *dharmas*, and *dharmata*, their nature, occur. This is called interdependent arising.

#210..

When the two minds of object and perceiver are combined, pleasure and such phenomena are felt and included in insight. By the condition of contact, this is called feeling. The particulars of these and other aspects are immeasurable. 1e

In brief, by the three poisons, arising from the three collections of objects,[129] the senses, and the apprehensions of concept mind come all motivating karmas. These karmas involve unhappiness. What arises from patience and so forth that are free from the three poisons is the great happiness, the great bliss. 3b

The path of the ten virtues and so forth in which prajña and compassion are not fully accomplished is the path of the lesser happiness. Accumulated by ignorant earthly beings, after the fruition of *samsaric* happiness is produced, it is exhausted. Therefore this is called happiness corresponding to merit.

Since the path, until it is completed, produces the cause of enlightenment, that is called happiness in accord with the aspect of liberation.

As for unhappiness motivated by the three poisons, the lower realms and whatever suffering there may be are produced by this cause. Happiness corresponding to merit grasps the glorious happiness of the exalted gods and human beings. The happiness corresponding to liberation is produced both by incidental highlights and ultimate true goodness. The *Precious Garland* says: #210.6

As for passion, aggression, and ignorance
The karma produced by them is unhappiness.
As for non-passion, -aggression, and -ignorance,

The karma produced by them is happiness.

#211

Unhappy karma is all suffering.
Likewise it is all the lower realms
Happy karma is all the higher realms
And all the happiness of sentient beings

'Externally appearing things are like the things that appear to be other in a dream.' This means that grasping involves habitual patterns of objects. These various pure and impure phenomena are confused existence. Habitual patterns about reality are produced by the karma of the body arising and also by the inner condition of not knowing suchness. These patterns are the *skandhas*, *dhatus*, *ayatanas*, and so forth. From all of these arise the *kleshas* and the suffering that is their fruition, with the support of the confusions of fixation.

Luminous, naturally-arisen wisdom is in essence empty, and by nature luminous. It is the source of the unobstructed arising of various kinds of radiance. By our becoming attached to this as the individualizing characteristics of grasping and fixation, insight/awareness arises as the habitual patterns of mind. The five or the three poisons arise.

The root of confusion is fixating on the "I" and ego. Because of that, the confused appearances of *samsara* arise like reflections, dreams, or hairs drifting before the eyes. Appearances of what does not exist arise as if they were true. Moreover, fixation is fixated as "I", and grasped objects are fixated as "mine" with an attitude like that of the owner of a house.

2. The manner of confusion,

a. By knowing or not knowing what we are[130] there are liberation or confusion.

#21#2

Now the basis and way of confusion are extensively taught, as follows:

The changeless nature of mind, perfection, *dharmakaya*,
By ignorant fixation, takes on habits of false conception.
Involving confused appearance of impure relativity.[131]
Dualistic appearance of objects as being self and other,
Then come to be grasped as really being two.
Intrinsically this presents itself as limitless suffering.

When we have realized the ever-changeless nature of mind,
By the path of meditation on this unerring perfection,
We will properly reach the field of pure relativity.
Easing the weariness of the village of *samsara*.

Here three great doctrines of the *yoga* practice (*yogachara*) tradition are taught. These are false conceptions, relativity, and the perfectly established, in Sanskrit, *parikalpita*, *paratantra*, and *parinishpanna*, and in Tibetan *kun btags,*, *gzhan dbang*, and *yongs grub*. #212.3

There are two kinds of false conceptions, false conceptions lacking true characteristics,[132] and accountable/classifying false conceptions.[133]

By false conceptions lacking true characteristics, from someone's viewpoint something is conceptually imputed, even though it is non-existent, such as the horns of a rabbit or the alleged ego. This includes any bad doctrines and all the names and meanings of this and that established from them that may be presented by such a mind.

What is this like? Some search for the real bodily existence of that to which the name "lion" is imputed, in all parts of its body, but do not find it. Though the phenomenal meaning has been presented as "this," from mere arrogance, giving individual characteristics without any real remembered mental object, they may say

#213

"It is like fire."

Accountable false conceptions are various aspects of the environment and inhabitants of the phenomenal world arising from the temporary viewpoint of confusion--pleasure and pain, the *skandhas, dhatus,* and *ayatanas* and so forth. Because they really do not exist, but only appear like a dream from the confused viewpoint of mind, they are called "accountable false conceptions." While all these things are natureless, they appear from the viewpoint of confusion. Since they are exaggerations, they are called false conceptions, in Tibetan *kun tak,*[134] literally all-imputation or all-labeling. The *Bodhisattvabhumis* says: #213.3

> As for the false conceptions of *parikalpita*
> Though non-existent, they are produced by the mind of confusion.

There are also two kinds of relativity, pure and impure. Impure relativity is earth, stones, mountains rocks and so forth arising from the maturation of habitual patterns. As the impure phenomena of the environment and inhabitants of the phenomnal world, these are confused appearances arining in the individual doors of the senses.

213.5

Pure relativity is the pure buddha fields and the objects of the pure seeing of the buddhas, appearances that arise of buddha fields, the seven precious things,[135] and divine palaces of pure light.

Regarding this, some say, the relativity of *yogachara* tradition is unsuitable "because all is included in being only one's own appearance." those who argue that it is so included do not see it properly, for reasons as follows:

#214..

The aspect of habitual patterns is not assimilated within one from one's own awareness. It is also not like the reflection that is in a mirror, when engendered by the conditions of the phenomena of a face

Whether "everything is included within personal appearance" should be analyzed. Either mind is included within mere appearance, or appearance is included within mind.

If it is like the first, at the time of mere appearance, there is no discernible boundary between phenomena that are included and those that are not included. Therefore "included" is a mere word, having nothing to do with real phenomena.[136]

If it is like the second, how can this be suitable? Someone might say, "Since appearance arises from mind, it too is mind."

Then a boy child that comes from a woman would also be a woman, but this is not so. Excrement comes from the body, so it would be the body. This is clearly not the case.

Someone also might say, "Appearance is mind, because it appears in mind."

Then form would be visual consciousness, because it appears in visual consciousness. Buddhas that appear to erroneous sentient beings would be the minds of those beings. Fallaciously, these sentient beings with their erroneous minds would be buddhas. Since sentient beings also appear to these buddhas, the whole realm of sentient beings would all be buddhas. Moreover, this fault that spotless buddhas are also defiled sentient beings could never be abandoned. This is because if buddhas were not *samsaric* mind, they could not arise at all.

#215

If someone is attached to maintaining that phenomena are mind, then what is really cause and fruition would be a single thing. If this thing did not exist, neither could arise. Thus, an enemy and one's anger at the enemy would be the same single thing. Therefore, without the enemy, there could be no anger at the enemy.

Nor is it right to say, "Phenomena are mind because they are produced by mind." Then the details of a painting would be the painter, because the painter produced them.

#2e
How is it right to maintain that external earth, stones, mountains, and rocks are mind? Admit that their arising from the habitual patterns of mind is confused appearance. If this were not so, when a hundred people look at one vase, the vase that is seen by them all would be their awareness. All those hundred beings would be a single awareness. If this is maintained, it would be correct reasoning that if one of them gets enlightened, they would all be enlightened. If one went to the lower realms, they would all go there. If it is like these notions, of sentient beings in the world like you and me not more than one would exist, since all that appears like that would be other than one's own mind.

Moreover, it would not be suitable that there were any other buddhas besides the single one Shakyamuni. This is because all objects seen by him would be his awareness. If one maintains that, clearly all of us are him. These days many people fixate such approaches and completely obscure the meaning of the *Mahayana*.

#216

From what they say, a huge body could be covered by one the size of a lotus. A flower could have ear-rings. and abundant golden facial ornaments. An elephant would be just the sound of trumpeting.

If you ask, “What are pure appearances,” since false phenomena that are mind-only are immaculately pure, with that proclamation one enters into proper reasoning. That tradition says: #216.2

These appearances of each person are each person's mind, but the apparent object is not mind.

The *Yogachara Levels* (*Yogacharya bhuumi* : *rnal a'byor spyod pa'i sa mang po*) says:

As many things as appear, that many things are mind.
But that is not the case for apparent objects themselves.
Confused by habitual patterns from beginningless time,
We are shaggy, as it were, with hairs before the eyes.[137]

Appearance and the apparent object are distinguished. Some may think, "The apparent object of a mountain is a mountain!" but it is otherwise. Clearly grasped in apprehension, the appearances of mind arise in dependence on the faculty of sight. However, the objects we directly encounter, the phenomena actually fixated by our minds, are our own appearances. Then when other objects are encountered, the apparent object does not follow it outward. Rather, habitual patterns of former eye consciousness fixate apparent objects, former perceptions of the eye consciousness.

A generalized image,[138] a conceptualized mental object, a luminous appearance of what does not exist, vividly appears in the mental sense. Therefore, even if appearances apprehended by the mind and the fixator of them, as well as appearances of things that are other and the fixator of them are all mind, the object which arises for and is directly perceived by the mind

#217

is classified as an apparent object. All the objects of the five gates appear even though they do not exist, like shaggy hairs before the eyes, because of beginningless habitual patterns.

It may be asked, "if so, and they are two, are not appearance and apparent object established as different?"

For you also they are two. This is because you maintain that appearances exist externally to the mind in which they appear, and within the fixating mind.[139] These both are one within the mind, but are called "two."[140]

It may be asked, "according to proper reasoning are they one?
#217.3
Here while neither the apparent object caused by confused habitual patterns nor the ascertaining appearance that grasps it exists,[141] the appearance and the phenomena from confused habitual patterns conventionally are not different. Since these two objects really do not exist, they are established to be not-two in nature.

For those of us who profess *madhyamaka*, if we analyze, not only is the thing which is the apparent object, maintained not to be mind, but the appearance as well. #217.5 This is because mind is inner and does not exist externally and appearances of external objects that arise within the individual senses are analyzed as being within the mind. If appearances remained outside, then peoples' consciousness could be two at the same time, or they themselves would be material things. There would be many such fallacies.

Therefore, the fixator of appearance and non-appearance is mind, but appearance itself is not established as mind. Though what is or is not the word "tail" is grasped by the listening consciousness, listening consciousness itself is not established as the word, "tail."

#218

In brief, one's own mind, though seemingly externally projected does not really go outward. Therefore, external phenomena really do appear inwardly. However, an appearance of an external object is never internal mind. Why? Because what appears does not exist. A variety of such things, white and red, arise,[142] as for one who has diseased eyes due to a disorder of the phlegm hairs seem to be drifting downward before the eyes, objects which are completely non-existent nevertheless appear, externally, internally and between. These are said to be natureless or empty of essence. However, neither establising them as mind and establising them as other than mind are liberated from attachment to truly existent self-nature. In that respect they are indistinguishable.

#218.3
Some one may say, "Isn't this assertion that there are external objects—real things that are not directly known, like that of the hearers' particularist (*shraavaka vaibhashika*) school?

It is not the same. The *vaibhashikas* proclaim that these objects are established to have individual characteristics of material things. We, on the other hand, say that habitual patterns of confused appearance, appear to mind even though what seems to be there is non-existent like a dream. This approach is not refuted by those of the middle way school (*madhyamaka*), and so it is suitable.

Someone may ask why what has been proclaimed by us is not refuted by the consequentialist middle way (*prasangika madhyamaka*) school. Mere appearance is not refuted, but attachment to its true existence is refuted. The teacher Nagarjuna says: #218.5e

> Thus though appearance itself is not to be refuted,
> Eliminate thoughts that conceptualize this as truly existent.

The *yoga* practice school true-aspectarians (*yogachara saakaaravaadin, sems tsam pa rnam bden pa*) proclaim that phenomena are mind. Both the true and false aspectarians assert the refuted tenet that the absolute is truly established as self-insight (*rang rig*).

#219

Then how will they deny that confused appearances of habitual patterns arise while they are non-existent and that classifications of existents are really entered into? This is because these would be made into the classification of relative truth (*kun rdzob*) at the same time.

Thus outer relativity (*gzhan dbang*) and the relativity of mind or insight (*sems rig pa*), arising after the former. Since it is an appearance that is a likeness, depending on other previous objects, it is called "relativity.[143]"

This must be analyzed in terms of its internal logical implications. If seeming appearance of before and after is being imputed, the name alone is the meaning, and so they accord. If the meaning is maintained to be other and different from what is present, that which is apprehended in insight cannot be established as a characteristic of something other than itself, because the very assertion is contradictory. This is not good reasoning. The former text says: #219.3e

> Thus all these various different kinds of appearances,
> Because they seem to be phenomena that are other,

Are the impure relativity of grasping and fixation.

The pure has been also said to be relativity,
But what becomes through external power is never pure.
This is explained as appearance as something that is other.

The perfectly established is changeless and unerring. As for this changeless, completely established nature, whether at the time of confusion or non-confusion, the naturally pure nature of *dharmas* has emptiness as an intrinsic aspect.

Without distinction of earlier and later, this changeless perfectly established is the quintessential natural state. Regarding this, its emptiness is classified as as threefold.

#220

It is empty of itself, other, and both.

As for emptiness of itself, while things do not exist, they appear, like the moon in water. Real individual characteristics are abandoned, and divided aspects of self and other do not exist. However, as spontaneously present *dharmas* are not put aside, there are imputations both of these and the emptiness of their self-nature.

Emptiness of other is the other emptiness of not having a certain characteristic or the other emptiness of truly existing accountable *dharmas*.

Emptiness of both self and other has both emptiness of dualistic accountables and emptiness of the words and meaning of individual characteristics.
#220.3m
This luminous nature of mind, the nature, the *dhatu*, the essence, is empty of all fallacious things. It has the characteristics of the buddha qualities. Its purity of essence is beyond faults and virtues, or establishing or clearing away.

Various defiled *dharmas* of confused appearance, red and white, arise. These false conceptions, the eight consciousnesses, are natureless. Their self-nature is empty. Accountable[144] like a pillar or a vase, they are empty and fallacious. The pure nature is beyond faults and virtues, establishing or clearing away. The paths too are empty of their own nature and have some virtuous and some faulty aspects. But the pure essence is beyond faults and virtues.

At the time of the ultimate purity, all injurious faults together with their habitual patterns are empty.

#221

Whatever qualities of the absolute *dhatu* exist are also ultimate manifestations, and therefore these are not empty. The pure essence is beyond faults and virtues, establishing and clearing away.

In brief, as for self-emptiness, the nature of *dharmas* of this and that has no true existence. From the two divisions, as for characteristics being empty of their own essence, any characteristic described is non-existent like the horns of a rabbit. Though appearing from the viewpoint of confusion, it is without nature or reality, empty like the moon in water.

Emptiness of imputed self-nature is emptiness of what is imputed by names, words, and letters. Except as mere mental constructions, the individual characteristics of these objects do not exist, as for small children what is imputed by the name "lion" really has a turquoise mane. What is actually denoted by the word used by these small children has a body without such a mane, but since the understanding producing name can have an understood symbolic meaning even when it is empty, all imputations have an effect-producing power.

#221.4e

In emptiness of other, a *dharma* is imputed to be empty of another *dharma*. From the two divisions, in other emptiness of not having the sun is said to be empty of in the sense of not having darkness, a pillar, a blanket, and so forth. Here, the *dharma*s that are non-existent within the sun are all other real individual natures.

As for emptiness of accountable others, "the sun" and "light-producer," and "the one with seven horses" are general accountable imputations. Since none of the natures[145] and particular included examples expressed coincide with the individuating characteristics

#222

that are the meaning of the sun, it is empty of them.

What is empty of both self and other, is a *Dharma* that has neither. From the two divisions. There are accountable imputations and real individual characteristics.

Within the one involving accountable imputations, are the *skandhas*, *dhatus*, *ayatanas* and so forth, which are imputed by *samsaric* confusion. All such things are also empty of the individual characteristics of the three realms, since they are constructions of conventional mind in names. As for emptiness of individual characteristics, since there are no individual characteristics, they are empty in two ways, like the son of a barren woman and like the water in a mirage. Though they are empty of any truly any existing nature, they unobstructedly appear, vividly luminous, with an emptiness like that of relativity.

If the three essences[146] are divided in this way, there are six sorts of things of which there is emptiness. Though these are expressed, what is empty is also completely pure; and since this includes the two modes of being empty of accountable expressions and beyond mind, all *dharmas* should be realized also to be empty in this manner.

#222.5

As for what is said by exponents of nihilistic emptiness, since that style of emptiness is impossible, their *Dharma* is like that of the outsider materialists, the *charvakas*. There is emptiness; but this non-empty emptiness is merely partial emptiness. It accords with the *Dharma* of those of the eternalistic view and the *shravakas* and *pratyekabuddhas*, and therefore it falls into both the eternalistic and nihilistic extremes, and simply should not be relied upon.

Correct perfect establishment is the path of true liberation.

#223

In realizing the natural state as it is, since the phenomena of appearance are not put aside, in the relative merit can be accumulated. The contemplated nature of emptiness is the accumulation of wisdom within the absolute. Try hard to produce this nature of *dharmas* like the sky free from one and many. The former text says: #223.2

"Correct" is genuinely gathering the truths of the path.

In brief, we enter into the nature of mind, the changeless luminosity of suchness in which all *dharmas* are realized to be empty in the sense of being mere false conceptions. Then, if we meditate on the path, impure confused appearance, along with the mind of false conceptions, is transformed or purified. Then the primordial state has been reached.

One becomes a perfect master of the inexhaustible body, speech, and mind of the sphere of the ornament, the pure buddha fields. The teachings of holy *Dharma* are combined into one.

b. The suffering of wandering in *samsara* because of ego-grasping #223.5

Now because there is such grasping and fixation, as we wander here in *samsara*, as if in a dream, as for telling the details of how we are sinking in the river of suffering: **#223.6**

E ma!
From the limits of cyclic existence, so difficult to discern,
So painful is the weariness of the path of *samsara*
That anyone born there has no happiness at all.

This unbearable fruition is produced by unvirtuous actions.
It is dreamlike self-projection wrongly understood,

#224..
The natures experienced by individuals of the six realms
Are confused appearances of what does not exist.
Therefore they give rise to measureless sufferings.
Listen while I summarize what has been taught about them.

The *Scripture on Discernment (lung rnam a'byed, vinaya-vibha.nga)* says: #224.2

As if in a filthy swamp of foul and disgusting stench
Beings of the six realms possess no happiness.
As if in a blazing pit where it is never cool
Those within *samsara* never have any joy.

In that way beings transmigrate from the desire realm to the realm of form. From the realms of form and the formless, they transmigrate into existence in the realm of desire. From the realm of the formless, they transmigrate to the realm of form. In those three realms and wherever *samsaric* beings are born within the six realms of beings, there is only suffering, and they have no chance of happiness. For a little while, as explained in the scriptures of the objects of mindfulness etc., they may remember how those who have realization urge them to put aside the mind of joy in *samsara* and practice the *Dharma* of liberation. If they do not make an effort to do this, generally they continue to wander in *samsara*. The *Letter to a Student* says: #24.5

Whoever dwells in the ever-changing round of *samsara*,
Happily thinking that this is just a residence,
Will certainly willy-nilly, many hundreds of times,
Wander everywhere with like and dissimilar beings.

3. The main divisions

Within these are the suffering of the hells, hungry ghosts animals, human beings, jealous gods and gods. There are also seven instructions on reversing these.

#225

a. The Hells

There are two kinds of Hells, hot and cold.

1) the Hot Hells

a) The Reviving Hell:

Now from the extensive divisions there is

i) A brief explanation of the sufferings of the Reviving Hell: #225.2

Of the twelve hot Hells, the first is the Reviving Hell:

Over the blazing iron coals of the Hell of Reviving,
Beings meet and kill each other with their weapons.
A voice says, "Revive," and again they suffer as before.
They experience this until their karma is exhausted.

Over blazing iron coals, these Hell beings are gathered by their karma. They strike each other with sticks, battle-axes, iron clubs, disks and so forth. Seeing each other as hostile enemies, they seem to fight until all of them are killed. Then a voice from space says, "Revive," and right away they revive as they were before. They have to experience countless times the real suffering of being killed by their weapons. The *Friendly Letter* says: #225.5

Three hundred times a day by short sharp spears,
These are fiercely stabbed, and thus their pain,
When they enter into the agonies of Hell,
Are an unbearable rain of sufferings.
Even one such experience is unbearable.

ii) The measure of their lives #225.6

The measure of their lives is until their karma is exhausted. Briefly, as it says in the ordinary *sutras*:

Fifty years within the life of a human being

#226

Are just a day for the four great gods who are kings of the world.
Their months are thirty such days, and twelve months make a year.
Five hundred such years are a day in the Reviving Hell.
They have to suffer for five hundred years of days like these.
The exact calculation of this, according to the *sutras*,
Is a hundred and sixty-two thousand times ten million human years.

???

The ordinary *sutra*s of the *Mahayana*, the *tantras*, and the treatises say that by individuals' karma there being thin or thick[147] or in their transmigrating between lives, those who fall into that place are not taught to have one single certain measure of life. Strong antidotes may arise in their being and so forth, so that they suddenly transmigrate. It is said that someone who had attained to being something like a *tantric* master might have to remain for many *kalpa*s, until released from karmic obscuration. The *Friendly Letter* says: #226.4

> Thus they experience quite unbearable suffering
> Over the course of a hundred times ten million years.
> For as long as their bad karma has not been exhausted,
> For that long they cannot be free of that life.

In the case of the viewpoint of the ordinary *sutra*s, the *Treasury of Manifestation of the Elements of Existence* says:

> In the six levels of the Reviving and so forth,
> One day equals the lives of desire gods.

According to the account given in the *Objects of Mindfulness* and *Discrimination of Karma (Karma-vibha.nga :las rnam 'byed)* fifty human years is one day for the great conquering kings of the four families. Thirty of these is one of their months,

#227

and twelve of these is counted as their year, and five hundred of those years is one day of the Reviving Hell. They suffer for five hundred such years. If one counts this in human years, the *Objects of Mindfulness* says:

Beings endure a hundred thousand times ten million years and 62,000 in the Reviving Hell.

b) The Black Thread Hell #227.2

The Hell below this is the Black Thread Hell[148]:

> **In the Black Thread Hell where they were ripped by blazing saws**
> **They are stitched together, and where they were joined they are ripped once more.**
> **Because of this, their suffering is terrible.**
>
> **If we take a day of a 133 human years,**
> **A thousand years of those is a day of the Black Thread Hell.**
> **They live a thousand such years, which in human years**
> **Is a total of twelve hundred thousand and ninety-six**
> **Times ten million years, so the Teacher has taught.**

???

The *Spiritual Letter* says: #227.4

> Some are cut to pieces with saws, and, like that, others

Are cut apart by sharp and irresistible axes.

As for their lives, if 133 human years is counted as a day, a thousand years of such days is one day of the Black Thread Hell. They endure a thousand such years. If we count the same period in human years, the *Objects of Mindfulness* says:

> The years of beings in the Black Thread Hell are twelve hundred thousand and ninety six times ten million years.

c) The Hell of Crushing and Joining

Below that

#228

> **In the Hell of Crushing and Joining, beings are crushed to atoms**
> **By mountains like horses, camels, lions, tigers, and so on.**
> **The mountains part, and again they are living, as before.**
> **In iron valleys pestles grind them into dust.**
> **As they are being crushed, streams of their blood flow down.**
>
> **Two hundred years are a day for the gods who are free from strife.**[149]
> **Two thousand such twin-god years are a day of the Crushing Hell.**
> **There they are said to suffer for two thousand of their years,**
> **Or thirty trillion, nine hundred and eighty billion years.**

???

The *Letter to a Student* says: #228.3

> There are two long ram's horns that are as big as mountains.
> Gathered between them their bodies are crushed and reduced to dust.
> A wind that does not cool at all rises to restore them.
> Then again they are crushed to dust like that a hundred times.

The *Friendly Letter* says: #228.4

> Some are crushed like sesame seeds,
> And others ground fine like flour.

There are certain gods who, because they are free from fighting with the *asuras*, are called "free from strife," *Aviha*, and because boys and girls emerge from their loins together, they are also called the "twin gods." Two hundred human years make up one day for them. Two thousand of these days are one day in the Hell of Crushing and Joining. Beings there must endure two thousand such years. If this is divided in human years, the *Objects of Mindfulness* says:

> Those of the Hell of Crushing and Joining endure 10,368,000 times ten million human years.

???

#229

d) The Crying and Screaming Hell

Then below that:

> **In the Crying and Screaming Hell, beings are burnt in fires,**
> **That is why they scream and wail in lamentation.**
> **They suffer by being cooked in boiling iron cauldrons.**
>
> **Four hundred years are a day for the Joyful Heaven gods.**
> **Four thousand of these are a day of the Crying and Screaming Hell.**
> **Their sufferings go on for four thousand of their years.**
> **In human years this is a hundred and eighty trillion**
> **Nine hundred and forty-four billion are also added to these.**

???

The *Friendly Letter* says: #229.3

> Some are burned by blazing embers continuously,
> While they are being consumed, their mouths are gaping wide.
> Some hell beings boiled in iron or great copper caldrons,
> Are cooked like rice that is being made into soup.

The *Letter to a Student* says: #229.4

> Some fall into great kettles full of boiling oil.
> Others transmigrate to burning sand that gives off sparks.
> They cannot see the ground on which they put their feet.

Four hundred human years are counted as one day among the gods of the Joyful (*Tushita, dga'a ldan*) heaven. Four thousand of these[150] are one day of the Crying and Screaming Hell. They endure four thousand such years. If one counts this in human years the *Objects of Mindfulness* says:

> Those of the Crying and Screaming Hell live for 10,944,000 times ten million human years.

???
#230

e. The Hell of Great Crying and Screaming

Also under that

> **In the Hell of Great Screams, in a blazing iron house,**
> **They are burned in fires and hacked to bits by the Lord of Death.**
> **Eight hundred years are a day for the gods who enjoy emanations.**

Eight thousand of their years are a day in the Hell of Great Screams.
Their sufferings continue for eight thousand of their years.
This amounts in human years to three quadrillion,
Five hundred and fifty-two trillion, six hundred and sixty billion.

???

The *Letter to a Student* says: #230.3

When there is hellfire and smoke, by the overpowering stench,
The beings there become the color of the sky.
Tongues of flame are emanated like many hands
Pervading all of the circle of the directions of space.

Adorned with bare white bones, gathered into a terrible wreath.
The guards wear elephant skins, as a means of threatening them,
As they cry out in pain and fear "*Kye ma! Kyi hud!*

Some of the time great sparkling fires are emanated,
Rising and towering upward with an agonizing roar.
By day their voices peak in number and shrill volume
In the bones of their breasts, they very loudly scream and howl.
Not even *kalpa* fire rivals those where they fall.

Eight hundred human years are counted as a day of the *Nirmanarati* gods who delight in emanations, and eight thousand of their years are a day of the Hell of Great Screams. They remain for eight thousand of their years. As for the count of this in human years, the *Objects of Mindfulness* says

They have to endure the Hell of Great Screams for 663,552,000 times 10 million human years.

#231

f) The Hell of Heat

Below that:

In the Hell of Heat beings are in an iron house.
Their brains are first exposed by using a short spear.
After that they are thoroughly beaten on with hammers.
Inside and out they are seared by blazing tongues of flame.

A day of the gods who delight in others' emanations
Has the same length as sixteen hundred human years.
Sixteen thousand of these is a day in the Hell of Heat.
They suffer there for sixteen thousand of their years.
Which equals three billion and eighty-four million human years,
To which are added another hundred and sixty thousand.

???

The *Letter to a Student* says: #231.3

They see the noose of time in the hand of the Lord of Death
Poisonous snakes praise his lofty rank as he supervises.
Crows, gulls, ravens, and vultures peck out eyes and brains
From those who are there without the slightest hesitation.

Sixteen hundred human years is counted as one day by the *Paranirmitavashavartin* gods. Sixteen thousand of these are counted as one day in the Hell of Heat. They endure sixteen thousand of their years, which in human years, as the *Objects of Mindfulness* says: #231.5

Those of the Hell of Heat endure this for 818,416 million times ten million human years.

???

g) The Very Hot Hell

Below this:

In the Very Hot Hell, within two stages of iron houses,[151]
They are burned in fire and then impaled by three-pointed weapons.
These emerge at their heads and shoulders, which then are wrapped with bandages.

They also suffer by being boiled in copper cauldrons.
The length of their lives is half an intermediate *kalpa*.
It is beyond being counted in terms of human years.
In four small *kalpa***s the world arises and endures;**
It is destroyed and there is nothingness.
The length of these four is equal to one intermediate *kalpa*.
One great *kalpa* is eighty intermediate ones.

A *sutra* says: #232.2

In the Very Hot Hell are a host of harms and blazing fires
Their bodies are pierced by *vajra*s and three pointed spears.
They are boiled in great copper cauldrons and tied in bandages.
They only rest while burned by fires within and without.

The measure of their lives is unfathomably long. In four stages the word arises, endures, is destroyed, and remains in emptiness. Each of these is counted as one intermediate *kalpa*. They live for half of such a *kalpa*. The *Objects of Mindfulness says*: #232.4

Those of the Very Hot Hell must endure their their experiences of suffering for half an intermediate ***kalpa***.

h) The Uninterrupted Hell

Below that: #232.5

In the Uninterrupted Hell, in blazing iron houses
The hell beings loudly howl and wail in lamentation

The fire and those beings cannot be separately seen.
Just as the burning flame of a lamp will cling to its center,
There is just a spark of life in the center of the fire.

They have to suffer this for an intermediate *kalpa*.
Since there is no greater suffering that this,
It is called Uninterrupted, or the one that has no gaps.

#233

The *Letter to a Student* says:

As dry grass burns from the heart, from their lungs burn blazing fires.
From throats and mouths repeatedly issue smoky flames.
As they fall from inner hunger, their innards stretch and they panic.
They produce an indescribable howling cry.

Wishing to be freed from all their great suffering,
Again and again, they watch from within the opening gates
. Seeing other far off places, they wait until the gates open.
As soon as they go forward the gates shut tight again.

Then there is further pain of unbearable depression.
Like a falling rain of sharp and blazing arrows,
Then the guardians beat them with clubs, while tears flow down,
They are made to drink from a stewpot of molten iron
That is thickly wreathed about with blazing sparks

Smoke rises upward from the holes of their noses, mouths and ears
Until their eyes and brains are made ooze like cream.
Tongues of flame are burning everywhere on their brains,
Along with an accumulation of thick black smoke.
That fire, as if it were furious at those piled bodies,
Flares like dry piles of firewood that are being kindled.

The *Spiritual Letter* says: #233.5

Among the unbearable sufferings of all of these
Those of the Uninterrupted Hell are worst of all.

The *Analysis of Karma* says: #233.6

At the gates of the Uninterrupted Hell is an iron mountain of 60,000 *pagtse*. The Hell beings, exhausted by getting by it, transmigrate to new lives.

#234

There are an immeasurable number of them, it is taught.

This is manifested by very heavy karma of having abandoned *Dharma*, broken *samaya* etc. The *Objects of Mindfulness* says:

> Those of the Uninterrupted Hell transmigrate after having passed there an intermediate *kalpa*. Even if they are born as a king, their powers will not be sound.

i) The summary of the meaning of these #234.2

Now there is the summary:

> **In each these different Hells that have been mentioned above,**
> **The tongues of flame are seven times hotter than the last.**
> **Each is lower, with greater suffering, than the last.**
> **Beings suffer until their karma is exhausted.**

As for these Hells that have just been described, the tongues of flame become seven times hotter from one to the next. The *Analysis (rnam a'byed)* says:

> Hellfire from one to the next
> Increases by seven times.
> Likewise the sufferings
> Are seven times the last.

More and more sufferings are stacked up, like blisters on top of leprosy. As if their sensations had became seven times stronger, their sufferings are also seven times stronger. They must endure this until their karma is exhausted.

j) The Occasional Hells

i) The Main Explanation of the occasional Hells #234.6

Included among these Hells are the following:

> **The occasional Hells may be in the mountains, trees, or sky.**

#235

> **In water, fire, or rocks, or in uncertain places**
> **Live groups of beings, or just a few or single beings.**
> **In those places they suffer their respective torments.**
> **That is why they have been called "the Occasional Hells."**

The beings of the occasional Hells are in mountains, rocks, water, fire, space, and so on, or in uncertain occasional places, like a pestle, rope, refuse rag, a burning piece of wood, or a log. There may be different kinds of beings together, or one alone. They may be hot, cold, wet, dry, ripped apart, cut up, boiled, whatever sort of suffering it may be, but each is unbearable. This may last half a day and night, just a moment, or for all eternity, since they suffer by the force of different karmas. Thus they are called "occasional." The *Vinaya* Scriptures say: #235.4

> Then the son of Maudgal, from reachng the end of the ocean, saw the Hells of the beings of the occasional Hells are in places like a pestle, a duster or a tree, very many of them, tormented by their sufferings. He said:

Within the realm of *samsara*, there is no happiness.
All beings are like the inhabitants of the occasional Hells,
All tormented by their individual sufferings,
As if they had been forced to live in a blazing land.

ii) In order to refute other kinds of confusions

As for refuting other kinds of wrong conceptions:

#236

Some mistakenly say that the name "occasional"[152]
Is given as few are there, or since their lives are short.
But scorpions live for quite a while among the rocks.
And once there was an ephemeral Hell that had the form
Of five hundred *shravakas* gathering for their noontime meal.
It is said that they took up weapons and struck each other.

Some say are called occasional since each day they become non-existent. This is not the right sense here. From the time some of these were born in an iron house, until now it has been many years,and still they abide in this Hell. Having refuted that, nor is it that they are called occasional because these hell beings are alone and companionless. When Droshinkye Nawajewari[153] arrived, in a monastery called Drawachen,[154] from the beating of a *gandi*,[155] as soon as 500 beings had taken the form of *shravakas*, they quarreled with each other, and resolved it with weapons. Then the moment the hostilities were over, they were no longer seen, so the scriptures say. That was the harm of that Hell.

j) The Neighboring Hells #236.5

i) The brief teaching.

Around the Uninterrupted Hell are sixteen others:

The Neighboring Hells are found by the Uninterrupted Hell.
They are found in each of its cardinal directions.
These are the Fire Pit Hell, the Hell of Putrid Stench,
The Plain of Weapons, and the River without a Ford.[156]
In all there are four times four--sixteen such Hells.

ii) The extensive explanation #236.6

There are six sections describing these, which open in whatever direction one turns.

a)) The Fire Pit Hell:

To say a little about the Fire Pit Hell

#237

Thinking that its gates have finally been opened,
Beings come forth from within the Uninterrupted Hell.
Seeing shady river valleys, they enter into the water.[157]

Having sunk into blazing coals up to their knees,
Their flesh is burned away, leaving bones as white as lotuses.
Then they revive as before. Their suffering is extreme.

First, their karma usually confines them in the iron houses of the Uninterrupted Hell, where sufferings of heat are afflicted with great pain. Then, thinking that the gates have opened, they flee. As they go out, they seem to see a pleasant shady ravine. About what they suffer there, driven in by iron dogs, the *Letter to a Student* says: #237.3

A crowd of torn people are driven by dogs with gaping jaws.
Long sharp fangs with *vajra* tips rip at their bodies.
They come to the bank of a river that cannot be crossed
Full of dismal ashes and licking tongues of flame.

While driven they are mutilated by cornered rocks,
Having sharp razor points that tear unbearably.

Because they flee into the river, their flesh and bones are burned, and then they revive again,

b)) The second, #237.4

When they think they are free of that, here is what they reach:

As soon as they enter the cooling ponds that they have seen,
They sink in a putrid, stinking mire of rotting corpses.
Worms with metal beaks of copper, iron, and gold,
Pierce their bodies, and bore and tunnel into them.

The *Letter to a Student* says: #237.5

Some move about like little worms and insects.[158]
Because of the crowd their bodies are immobile.
Or else they rot away upon the fields.
Their lives are blocked by the trap of their karmic nature
They live without being even able to move.

c)) The third

#238

As soon as they return to the pleasant plains they have seen
They are cut to pieces by blazing daggers while still alive.

The *Letter to a Student* says: #238.1

Into a grove filled with razor branches with leaves of swords,
When they run exhausted, of course their bodies are wounded
They fall into wells, the vicious mouths of the Lord of Death,
Filled with three-pointed spears, and arrows, and sharp swords.

d)) The fourth: #238.2

When they enter pleasant leafy groves, they are overcome,
By a forest of sharp swords stirred up by the wind.

The *Letter to a Student* says:

Enduring many torments difficult to bear
Day and night, their bodies are grievously destroyed.
As they go through thick green trees which they have formerly seen,
They cannot help falling onto leaves of a hundred weapons.
More intimate than a man and wife they remain in destruction.

e)) The fifth #238.4

Passing from there to a very pleasant mountain peak,
They see their former homeland, and go as if they were summoned.
Flesh and blood are scraped away with sharp iron spoons.
Vultures peck their brains, as they are climbing upward.

Then they think that they are called to descend the mountain,
And again they are scraped by the spoons, as when they first went up.
At the edge of the plain are men and women with sharpened beaks.
In the blazing embrace of these their suffering is extreme.
After that they are eaten by many dogs and jackals.

Then they think that there is a very pleasant mountain. When they go there, seeing the country where there were the men or women with whom each had formerly associated in sexual intimacy

#239

and people related to them, and thinking that they are calling, they ascend. Then, as they are scraped with iron spoons, the flesh and blood drops down. As they come down, they suffer the same pains of being scraped as when they went up. The *Letter to a Student* says: #239.2

When they quickly climb this unbearable height of *shalmali* trees.[159]
There is a host of thorns, facing downward, that scrapes them through.
With terrible pain, they destroy them inside, and then subside.

And also: #239.3

When they move down, the iron thorns are facing upward.

They experience them, many, rough and very sharp.
They pierce them to the core, just as they remember.

Then some of them, because of sensations in their bodies
Of blazing three pointed spears, are unable to descend.

At that time, by crows whose beaks are well-honed weapons,
They are driven along, while their entrails hang down and are scattered.[160]

Some fall into fearful pits of mountain chasms.

Also #239.3

From all the women a hundred tongues of flame come forth.
They live intemingled with those sparkling wreaths.
Toothed like saws, these do not ever leave their bodies.
Lured into exquisite groves, men embrace and unite with them.

f)) The sixth

Also having seen the cool streams of flowing rivers,
As soon as they joyfully go and are immersed in them,
They sink to their waists in hot ashes, and flesh and bones are consumed.
They see the guards of Yama[161] keeping them from the two banks.

#240

There they have to suffer for many thousands of years.

The *Objects of Mindfulness* says: #240.1

When they go there, they see streams. As soon as they step into them up to their waists, their flesh is burned, and even their bones turn to powder and separate from them. When again they are revived, on the banks where they formerly were, the minions of the Lord of Death appear to be standing.

k) The instruction on eliminating those sufferings. #240.2

As for someone who is tormented by the great sufferings of the hot hells:

If someone in the Hells can remain unterrified,
And knows the nature of these endless *samsaric* torments,
Then that person will have the means of passing beyond them.

That is the instruction.

2) The Cold Hells #240.3

a) The eight cold Hells.

Now the sufferings of cold are explained: #240.4

There are also eight Hells where there are the torments of cold.
In extremely frigid places of snow and so forth,
Arbuda, Nirarbuda, Atata, and Hahava
Huhuva and Utpala, Padma and Mahapadma.[162]
In blackest darkness their bodies are frozen by swirling blizzards,
Devoured by living things with sharp and flaming beaks.
Until they reach the end of their karma they shiver there.

Afflicted by cold and snowy confines, black darkness, and black cold swirling winds, they are covered with blisters, and, when the blisters burst, with wounds. Except for sneezing "achu!" they cannot speak.

#241

They lament, "*kye 'ud*!" but their teeth chatter, so that no speech can get out. They are wounded like a blue *utpala* lotus with fine roots and big petals turned inside out. Like a red *padma* lotus, they are split into four pieces. Like a big lotus they are split into eight pieces. From their wounds come fine streams of fluid. Insects crawl in and eat. As for their immeasurable sufferings from cold, the *Letter to a Student* says: #241.2

> They[163] are many beyond example, exposing even their bones.
> Their frozen bodies shiver, becoming shriveled and crooked.
> A hundred blisters rise with fluid, and as they break,
> Insects ravage them with beaks as sharp as swords.
> To their feet the fat and gore comes dripping down.
> Their teeth chatter helplessly. Their head and body hairs tremble.
> With damaged eyes, ears, and throats, they are tormented everywhere.
> With bodies and minds that are stupefied to the very center,
> They remain in those Cold Hells, and loudly cry and wail.

b) The explanation of the measure of time. #241.5

The time of their suffering in these eight Hells:

> **The length of their lives within the Hell that is called Arbuda**
> **Is as long as it would take to empty out**
> **A sesame store in Kosala[164] containing 200 bushels[165]**
> **By removing only a single grain in a century.**
> **In each of the other cold Hells, it is twenty times more than that.**

The *Objects of Mindfulness* says: #241.6

> If a storage bin of the city of Kosala was completely full of sesame seed without any gap, with a collection of sesame seed in a treasury of ten times twenty, measured in *bre,*

#242

> the lives of the beings in the Blistering Hell are as long as it would take to empty it by removing one grain every hundred years. So the life and transmigration of the sentient beings of the Blistering Hell should be understood. As for the others, they must endure their great sufferings for twenty times that long.

In accord with this, the *Abhidharmakosha* says: #242.2

> From within a sesame store every hundred years
> Removing a single seed until they all are emptied,
> That is the length of life within the Blistering Hell.
> The lives each of the others are twenty times that amount.

c) The Instruction of striving in the means of liberation from these Hells #242.3

Thus thinking of these immeasurable sufferings of heat and cold:

> **Beings with minds should then arouse their strength of effort**
> **To conquer these merely mental worlds of Hell.**

So it is taught. The *Friendly Letter* says: #24#2.4

> Evil doers who hear of Hell's immeasurable suffering,
> Kept from them only while their breathing has not ceased,
> And yet are fearless about them as empty phenomena
> Would have to be possessors of the *vajra* nature
>
> If having seen pictures of Hell and having heard of it,
> Remembering, reading, or merely glancing at those pictures,
> People are often stricken with unbearable fear,
> Why speak of the experience of the actual ripening?

b. The suffering of the hungry ghosts #242.6

There are three sections.

1) The way they live:

Now the sufferings of the hungry ghosts are taught:

> **Since hungry ghosts stay and abide in space, they live in space.**

#243

> **Their bodies are large with great paunches. Their hands and feet are small.**
> **Their necks are slim, with mouths no bigger than a needle.**
> **Finding no food or drink, they are racked by hunger and thirst.**
>
> **Trees and flowers and so forth, as well as medicinal herbs,**
> **Wither away as soon as these beings look at them.**
> **Externally they eat vomit, or things that are foul and vile.**
> **If they do see food and drink, they seem to be kept away.**
>
> **Because of inner defilement, their bellies blaze with fire.**
> **Smoky tongues of flame spew from within their mouths.**
> **They are all obscured by torments of poverty and fear.**
> **In terrifying places, they suffer helplessly.**

As they live in space, external objects are defiled for them. Since externals are not pleasing, they do not get what they want. Their inferior bodies have to eat repulsive vomit, and even if they see food and drink, it seems to be guarded, or as soon as they get to it, it dries up. They have such sufferings as those.

In addition to that they have inner defilements. Flames blaze from their bellies, emitting smoke. As for the defilements they all have, on top of that they always suffer poverty, deprivation, hunger, thirst, ugly

forms, and sensory distortion. Since they are always being harmed by others, they are fearful, without refuge and protector. The *Letter to a Student* says: #243.6

Unbearably tortured by thirst, far off they see spotless streams.
They would like to drink, but as soon as they go, the water

#244

Is full of hairs, and mixed with rotting pus and fish dung,
Becoming a mire that is filled with blood and excrement.

In time winds disperse the water. When they go up to cool mountains,
There they see green growing groves of sandalwood,
But, for them, the forest flames, with sharp thick tongues of fire,
Many blazing embers fall and are piled up.

When they go to places with abundant bubbles of foam
That arise from the breaking of high and fearful ocean waves,

#244.2

For them it is harsh clouds of hot red burning sand,
A desert that is blasted by storms of hot red wind.

If the rain-clouds come that they are longing for,
From the clouds falls a rain of iron arrows with smoke and embers.
Sparks and *vajra* boulders fall on their bodies like rain
With a color like gold, they are wreathed in orange by flashes of lightning.
A rain of these falls everywhere upon their bodies.

2) Those who wander in space: #244.4

As for this subtle assembly:

The hungry ghosts that wander in the air are demons,
Harmful spirits, blood drinkers, *tsen* and *gyalpo.*[6]
With miraculous bodies they go unhindered anywhere,
Accomplishing their various manifestations of harm.
Bringing sickness, they ravish health and cut off life
A month for human beings is just a day for them.
Five hundred years of theirs are fifty thousand of ours.
They suffer thus within the realms of the Lord of Death.

These too are among the hungry ghosts, and their suffering is immeasurable.

---

[6] These are different classes of demonic spirits subsumed under the hungry ghosts. There are no direct equivalents in western demonology. More specifically *a'dre*, malicious demons, *gnod sbyin*, literally "doers of harm." Some are mountain spirits, and some are among the gods, such as wealth gods. The rakshasas are typically eaters of flesh and drinkers of blood. Some are samaya bound guardians. btsan means "powerful. These are powerful spirits who travel in the air and cause disease etc. Rgyal po spirits are also air-travelling spirits that manifest through anger and vengeance.

#245

Their realm is unpleasant, dangerous, fearful, hungry and thirsty. Whoever is close to their hearts is infected with fatal diseases. They themselves are always tormented by these as well, and spread these diseases. Life and health are ravished away, and only harm to others is accomplished. They are beings unhappy to meet. Going about by miraculous power, they appear as guardians of narrow paths. Their individual bodies are like gates, bubbles, half burned or split pieces of wood, and various dogs and birds. Some, by former slight merit, have enjoyments, but also suffer many sufferings. Mostly events occur at the wrong season, and moreover even in their enjoyments there are limitless sufferings and so forth. The same text says: #245.4

For those afflicted by heat, even a snow storm is hot
For those tormented by wind even a fire is cold.
They are stupefied by the ripening of unbearable karma,
All these various kinds of things wrongly appear to them.
With mouths no bigger than a needle and their great bellies
Even if they drink all the water of the great ocean,
It will not reach so far as even the end of their throats.
By the heat of their mouths all the drops of water will be dried up.

#246

The *Friendly Letter* says:

Hungry ghosts are impoverished by never-ending desire.
The suffering so produced is unbearable and constant.
Hunger, thirst and cold; heat, fatigue, and fear,
Produce unbearable sufferings that always attend on them.

Some with tiny mouths as small the eye of a needle
And bellies as big as mountains are tormented by hunger.
They cannot get rid of the false perspective of their eyes.
They do not have the power to seek out anything.

Some have bodies of skin and bones like a naked tree,
Like palm trees where the tops are dry and withered away.
Some are ablaze with fire from mouths and genitals,
As food of burning sand falls into their gullets.

Some of the lower ones do not even get so much
As pus and excrement, or blood and other filth.
They drink the decaying pus that comes from striking each other
And oozes from the goiters that grow upon their necks.

For these hungry ghosts, in springtime[166] the moon itself is hot.
Likewise, in the winter even the sun is cold.
Trees for them become fruitless and completely barren.
As soon as they are looked at, rivers and springs go dry.

Sufferings attend them constant and unhindered.

As for the karmic noose of their evil activity,
The bodies of some of them are quite tenaciously held.
They will not die in five or even ten thousand years.

One human month is counted as a day of the himgry ghosts. Five hundred of their years is taught to be 50,000 human years.

3 Encouragement to practice *Dharma*, not desiring *samsara*.

#247

As for the endless ways of suffering:

Having seen this saddening nature of how things are,
Consistent persons, in order to gain their liberation,
Should distance themselves from *samsara*'s hedonic calculus.
Then certainly peace and the holy *Dharma,* will be established.

That is the good instruction.

c. The animal realm

1) The way they suffer

Now there is the teaching that animals too are without happiness: #247.2

In the animal realm, those who live within the four oceans
All devour each other, in measureless suffering.
Even hiding in the seas, in the darkness between the continents,
They fear heat and cold, and hunger and thirst, and being eaten.

Scattered beasts and birds throughout the human realm
Are in danger chiefly from hunters, and also from each other.

Horses, oxen, camels, as well as donkeys and such,
Have limitless pains of carrying burdens and being beaten.
Though they are killed for their skins, and for their meat and bones.
They cannot see the limitless suffering of their nature.

***Nagas*[167] suffer the pain and pleasure of noon and midnight.**
As well as the pains and pleasures of coming day and night.
In some places there fall rains of abrasive, burning sand.
In some they are forsaken, alone without companions.
Mostly stupid, they fear such things as soaring birds.
They meet with a great variety of sufferings.
Though their uncertain lives are sometimes just a day.
Divine Takasaka and others are said to live a *kalpa*.

As for the animals living in their realm,

#248

the expanses of the great outer oceans between the four continents are filled without gaps with fish, conches, crocodiles, and the like, living there crawling as thick as the grain extracted for beer. The big ones eat the little ones, the little ones eat still littler ones, and so forth.

Beyond this continent's iron mountains and also beyond those of the others, between their edges in the small spaces where they are side by side, is the darkness between the continents, so-called because the sun and moon do not shine there. In the waters there also they eat each other and have immeasurable sufferings of hunger, thirst and so forth.

#248.3
The scattered animals on the face of the world, living in the human realm's mountains, plains, water, rocks, sky, and so forth, small creatures, worms, insects, birds, wild animals, and so forth, each have their particular sufferings of heat, cold, hunger, thirst, being eaten by each other, and so forth--measureless illness and affliction. In particular they are tormented by hunters, fishermen, and birds of prey. Some die for their flesh, skins, and bones, or are exploited, beaten and bleeding, and then killed at the end of their labors, and have limitless other sufferings.

In the serpent realm too though there are appropriate pleasures of day and night, or morning and evening, there are also the many particular sufferings of hot and cold, hunger and thirst, and so forth.

#249

Where some live rains of hot sand fall, and some are forsaken by any at all. Since it does not occur there, they are alone and companionless. In general they are stupid and afraid of birds, *vidya mantra*, and immeasurable other harmful phenomena. Their lives are uncertain. Some live only an instant, a day, and so forth. The kings of nagas, like Takasaka, live for an intermediate *kalpa*. The *Abhidharmakosha* says: #249.3

> That of Takasaka is a *kalpa*.

The *Sutra Requested by Ocean*[168] says:

> He lives in the ocean for an intermediate *kalpa*.

The *Friendly Letter* says: #249.3

> Those who live within the animal realm are killed
> With various sufferings of bondage and of beating.
> These who are pacified and have abandoned virtue
> Eat each other in a very terrible way.
>
> Some die for their pearls or fleece and some for their bones and blood.
> Others also die for the sake of their meat and hides.
> Others of them are worked and driven helplessly
> With kicking feet and hands, with whips and hooks and so forth.

2) The instruction to be diligent in the *Dharma*: #249.5

> **Having thought about this, those who want liberation**
> **From the world of animals, to benefit themselves,**

Should embark on the path to the higher realms and the good and true
Striving day and night to maintain themselves in goodness.

#250

For these reasons, those desiring liberation from being among those who have gone astray among the animals, from the good *dharmas* of virtue and so forth, should strive with this opportunity of the great path of gods and humans consisting of the ten virtues that accord with merit, the four *dhyanas*, and the four formless attainments. This is the instruction of the ultimate great path of liberation through the accumulations of merit and wisdom. Its essence is emptiness and compassion. Strive to meditate on that path by the six perfections and so forth.

d. The human realm #250.3

1) The torments of the eight sufferings:

Now, though they have attained the higher realms:

Humans also have no chance of happiness.
There are sorrows, unhappiness, strife, and war and such,
Before we are rid of one, we suffer with another.
Sometimes our food is changed by being mixed with poison.
Food, clothing and requisites fail us, and therefore we get sick.

Later sufferings we have ripened then come forth.
There are the three kinds of suffering and also the following:
Birth and age, sickness, death and hostile people;
Being parted from those we love and what we want,
As well as the pain of having to deal with what we get.
The suffering of these eight is without measure and end.

#250.5

What kinds of suffering do people have? The three great root sufferings are the sufferings of:

1). Suffering,
2). Change
3). Conditioned existence.

The eight kinds of suffering that always grasp us in *samsara* are:

1). birth,
2). age
3). sickness
4). death
5). meeting with hostile enemies

#251

6). being separated from dear intimates
7). not getting what we want
8). sufferings intimately associated with the five *skandhas*.

In the suffering of suffering, one misery is heaped on another. It is like our father dying, and then our mother dies too.

In the suffering of change, as much as one's present pleasure is the suffering it emanates. This is like a house falling apart when someone has not been careful about the site, or poison mixed with food.

The suffering of conditioned existence is like having eaten poison. Though our food, clothing and activities are not directly harmed, they are involved in the subsequent sickness; or from one's faculties being injured, later injuries follow on that. The *Vinaya Scriptures* say: #251.4

> The misery of *samsara*
> Arises from the *skandhas*.
> There are the three sufferings
> Of suffering, change, and conditions.
> From the eight varieties,
> People suffer terribly.

2) The Suffering of Birth #251.5

The suffering of birth is predominantly before birth occurs. Thus wandering in the intermediate state between lives, as for smell-eating spirits who enter into it when they grasp existence in the mother's womb:

> ***Prana* mind and *bindu* and ignorant consciousness.**
> **Gather as oval and oblong, and then a solid lump,**
> **Then we are like a disk, then like a fish and tortoise,**
> **In seven weeks a body is gradually engendered.**
>
> **When the mother is tired, hungry or thirsty, hot or cold,**
> **Even a little bit, we suffer immeasurably.**

#252

> **Dark and close, it is fearful with an unpleasant stench.**
> **We must suffer unbearable suffering of restriction.**
>
> **After seven weeks, for twenty-six following**
> **Things like the senses and limbs and body hairs are established.**
> **For a total period of thirty-six weeks,**
> **The bodily embryo grows and gains the power to move.**
>
> **Then between the binding apparatus of bones,**
> **By our karmic energy we are turned head downward.**
> **In danger of death we suffer, like the Crushing and Joining Hell.**
> **After birth, being touched is like being skinned alive.**
> **Being washed is like our flesh being scraped away with razors.**

#252.3

From the intercourse of the father and mother in the confines of the mixed essences of the red and white *bindus*, consciousness enters. In the first week, the embryo has the shape of a fluid oval like mercury. In the second, there is an oblong shape like mucus[169]. In the third there is a lump shaped like a finger.

In the fourth there is a hard lump like an egg. In the fifth, there is a disk like a lotus petal. In the sixth, it is like the fish as which Vishnu incarnated. The seventh is like a tortoise. For example, the head, feet, and hands are very non-prominent like those of a tortoise.

Then up to twenty-six weeks, the limbs of the body, the fingers, the eyes and other senses and their supporting structures, the hair of the head and body, the heart and veins on the inside,

#253

the *prana* and *dhatu* essences, blood and lymph, masculine and feminine organs, and so forth develop along with the *ayatanas*.

Then up to the thirty-sixth week, in the body that has developed, because of the essence of food eaten by the mother, and the essence of drink, actions of eating and drinking are performed. There is occasional movement and restless thoughts, and the body becomes uncomfortable.

During these stages, the fetus dwells in darkness. It seems close and disgusting. There is the suffering of being restricted, and if the mother's belly is too well satisfied, it thinks it is being squashed by mountains and oceans. If she is tired and strongly agitated, there is suffering like being thrown over a cliff.

Infant boys, remain with their faces looking inward from the mother's right side, covered by their two palms. Girls stay looking outward from the left. Then, by the wind of karma, their heads turn upside down. Having been extruded through the pelvic girdle, at birth they suffer as much as those in the Hell of Crushing and Joining. As soon as they are touched, it is as if their skin was being taken off. When they are washed, they suffer immeasurably, as if their flesh were being cut off with razors. The sufferings of growing, can be briefly seen from those of entering the womb. Of these the *Letter to a Student* says:

> Confined, in a place that engenders unbearable noxious stenches,

#254

> Very close and narrow, remaining in thick darkness,
> Dwelling in the Hell-like place that is the womb,
> The body, completely restricted, must suffer great suffering.
>
> The baby’s body is slowly ground like sesame seeds
> Crushed in an oil press, then somehow it is born.
> However, those who do not lose their lives like that
> Indeed will experience excruciating pain.
>
> The being’s body that has existed within that filth
> Is encompassed in the womb’s moisture and has a terrible smell
> The abundant harm of that torment is like a breaking boil,
> Or being about to vomit, so that memories are lost.

3) The suffering of old age #254.3

Then in stages:

The suffering of age is very hard to bear.
After youth decays, there will be no more pleasures.
We cannot get up and down without the help of a staff.
Bodily heat is impaired, so food is hard to digest.
As strength is failing, going, staying or moving are hard.

We are nothing but joints. We cannot get where we want to go.
The senses fail. The eyes are dim and cannot see.
We cannot hear sounds or apprehend touches, tastes and smells.

Memory is not clear. We sink into murky darkness.
Enjoyment of things is failing, with few good qualities.
Delicious food and such appear as the opposite.
As life declines there is fear of death and disturbance of thought.

255

Like a child's, our patience and span of attention are small.
We are quickly gone, like a lamp whose oil is spent.

By the slipping away of youth, the strength of the body deteriorates. We become nothing but joints. Food does not nourish. The senses are obscured. The eyes are fuzzy. The ears are deaf. The tongue stammers. Memory is lost. Objects and food that were previously delightful are no longer pleasurable. To the dimming sense organs of the tongue, food and drink do not taste like they did when we were young. We are afraid of death. Like a child again, we have little patience. There are such immeasurable sufferings. The *Letter to a Student* says: #255.3

Then as for those persons, age, the hand of the Lord of Death,
After it has grasped them, with no chance of letting go,
Their hair turns gray and white. All their collection of teeth,
As if it were for a joke, are entirely taken away.

Then their joints become entirely unhinged.
Their minds become impaired. Their walking deteriorates.
As the body, in its dissolving, takes on a tremor,
Certainly evil deeds will only increase further.

From the senses having gradually grown dull,
Though there is desire for objects, power has been impaired.
As for the situation into which they will go,
They have fear for it, as if they were in Hell.

4) As for the suffering of sickness: #255.6

The suffering of sickness is very hard to bear.

#256

The bodily nature changes, and mind becomes unhappy.
Our enjoyment of things no longer give us pleasure.

There is increasing fear that we will lose our lives.
We wail in lamentation about this unbearable suffering.

When we are afflicted with sickness our minds are distressed and no joy arises. Perception is interfered with, and we are irritated. We must die, or sometimes we just think it would be better if we did. We want to die, but at the same time the torment of dying rivals Hell. The *Commentary on the Praise of the Hundred Actions* says:

As for embodied beings tormented by sickness,
Their sensations are like the sensations of being in Hell.

Then those become even more intense as time goes on.
Such is the pain of beings who cling to cyclic existence.

5) The suffering of death #256.4

When our time is exhausted, or even if it is not exhausted, but there is untimely death:

The suffering of dying is even greater than this.
There is our last meal, and our last words are spoken.
For the last time we get dressed. We go to our final sleep.
Body and life, attendants and servants, are left behind.
Friends and relations, wealth and enjoyment, are left behind.
We cannot stay, but still we fear to go alone.

For the last time we lie down, rest, talk, eat, and get dressed. We come to the last appearances of this life. Attendants and enjoyments are left behind. We have no power to keep living, and leave alone and companionless. Having thought about how we will do it with an unhappy heart, with a strong feeling that our essence is being destroyed, life ceases. We experience wandering in the *bardo*.

#257

Without refuge or protector, our bodies are lifted on a litter. We are taken to the charnel ground. We are eaten by jackals and so forth. Our assembled intimates suffer immeasurably. The *Letter to a Student* says: #257.1

How will it be for me. The fearful Lord of Death,
Walking on my head, will oppress it there is no doubt.

The pain will seem to be like the pain of the *Vajra* Hell.
Those who harm the mind, after they have oppressed it,

Relatives and the household, with tears streaming down their faces,
With suffering hearts, will view this pain like *vajra*.

That tormenting me, infiltrating my deepest nature,
Will be most unmbearable, like entering murky darkness.

This body that was guarded so zealously, with such effort
And all its accustomed pleasures will be completely lost.

As I am firmly bound at the feet of the Lord of Death,
My head tuft will be cut off. My worth will be determined.

As I am taken by him, while I weep and cry,
By those persons related to me, it will never be heard at all.

Between water hard to cross and suddenly looming boulders,
Entangled in sharp piercing thorns, those on this frightful path,

With the noose of time tied round their necks, will be driven and herded
With clubs by the savage minions of the Lord of Death.

6) The suffering of meeting with enemies: #257.6

By the suffering of meeting people who are hostile
We are oppressed by fear of being unpleasantly harmed.

If we meet with hostile enemies, we will no longer be able to have our bodies, lives, and enjoyments.

#258

7) The suffering of being separated from those dear to us: #258.1

To separate from people and the countries that we love
Causes sorrow, lamentation, and unhappiness.
Remembering their qualities, we are tormented by longing.

If we are separated from our dear friends and relatives who are kind to us, remembering their qualities, our minds are tormented with suffering.

8) The suffering of deprivation.

As for the suffering of being deprived of desirables:

In the suffering of being deprived of what we want
A tormented mind arises, when we do not succeed,
Worn out by poverty, like hungry and thirsty ghosts.

If we do not succeed in our goals, our minds are unhappy. When we are deprived of possessions or of something desirable, we are tormented by unhappiness.

9) The suffering of defilement: #258.4

Form, feeling, and perception, formations, and consciousness
Which comprise the five closely connected[170] ***skandhas*****,**
Because of defilement are the ground of all suffering.
They have been said to be its source, support, and vessel.

The *Middle Length Prajñaparamita* says:

Subhuti, because the closely connected *skandhas* are defiled, they are the place of all suffering. They are the support of all suffering. They are the vessel of all suffering. They are the source of all suffering.

Moreover, since form manifests the harm of suffering, it is its place.

#259

Since feeling takes on suffering, it is its vessel. Since perception is the first gate to being disturbed by conceptualization, it is its support. Since the doer and understander arise among formations and consciousness, they are its source.

These are also so explained in the *Great Commentary on the Prajñaparamita in Eight Thousand Lines*.

10) The instruction of exertion in the means of liberation from this. #259.3

Now there is the instruction on eliminating unhappiness:

Thus within the limits of this human world,
With suffering as cause and effect, there is no happiness.
To be liberated from this, think of the excellent *Dharma*,
That offers the means of liberation from *samsara*.

For some, by the action of the cause of suffering, unhappiness, there is subsequent suffering. For some there is present suffering by the fruition of former actions. We need to be be liberated from that.

e. The suffering of the *asuras* #259.4

1) How they are unhappy:

a) Furthermore:

***Asuras* likewise have no chance of happiness.**
Through hatred they have senseless quarrels, disputes, and wars.
Through envy they cannot bear the splendor of the gods.
Their warlike approach supports many hundreds of sufferings.

The *asuras* fight and quarrel even with their own kind. Having seen the happiness and wealth of the thirty-three gods, they are tormented with fires of hatred and jealousy. Sometimes, in the wars which they fight with the gods, their heads and limbs are cut off. They are injured by *vajras*, arrows, wheels,

#260

and so forth, and sometimes die, or suffer from fear of dying. The *Friendly Letter* says: #260.1

Since by their nature *asuras*
Hate the splendor of the gods,
Their minds all suffer greatly.
Though they are knowledgeable,
By the obscurations of beings,
They do not see things truly.

As for its being said that they do not see truly, their seeing is like that of the path of seeing of the *shravakas* and *pratyekabuddhas*, but not like that of the *Mahayana*. The *Jewel Heap Sutra* says: #260.2

> If we give an account of the *dharmas* of those lives, the gods, *nagas*, *asuras*, and sky soarers of the animal realm, the *kinnaras*, and the big-bellied hungry ghosts beyond number, with respect to *Dharma*, do not have even a particle of the *Dharma* eye, nor do they attain spotlessness.

Therefore, the way of their vehicles should be so realized.

b) The instruction to be diligent in practicing *Dharma*:

> **Therefore, those who are going to happiness and peace**
> **Should quickly practice the *Dharma*, that leads to liberation.**

f. The explanation of the suffering of the gods #260.4

There are four sections

1) The suffering produced by death and transmigration.

Thus in the heavenly realms:

> **Also gods in the realm of desire have measureless suffering.**
> **Drunk with desire, they are careless. They fall in the change of death.**
> **Their flowers wither, their thrones no longer give them pleasure.**
> **Abandoned by their friends, they dread their coming state.**
> **For a week these gods will have unbearable emotions,**

The victorious Four Great Kings, the Thirty-three,

#261

the Twin Gods, the Joyful Heaven gods, the gods who Delight in Emanations and gods with power over the Emanations of Others appear to be happy. But even this happiness does not go beyond the suffering of change and the suffering of conditions. At the time of their deaths, the color of their bodies becomes unpleasant. Their thrones do not please them. The flowers wreathing their brows wither. Their clothes smell bad. A pain they have never experienced before arises. They are troubled by the perception that they will leave their divine companions and be alone. With the divine eye, they see the place where they will be born, and they are terrified.

When they faint away, from far away the gods who are their father and mother or intimates call their names, saying, "May you be born among human beings in Jambuling. There having practiced the ten virtues, once again may you be born here in the god realm." Having said that and scattered flowers, they depart. The day of such gods is a week. The *Friendly Letter* says: #261.5

> In the celestial realms, as they are very happy.
> The suffering of death and transmigration is therefore great.
> Having contemplated that, superior ones
> Do not crave for celestial realms that will be exhausted.

Their color of their bodies becomes unpleasant to see.
Their thrones no longer please them. Their wreaths of flowers wither.
Their clothes smell bad; and irresistibly in their bodies,
Arises a dread that they have never felt before.

These are the five presages of being summoned by death
And their transmigration from the celestial realm.
That arise for gods within the realm of the gods.

As with men on the earth who are going to die
There are signs of death that summon[171] them.

2) The associated suffering of their subsequent *samsaric* birth #262.1

Furthermore:

The *samadhi* gods of such realms of form, as the realms of Bhrama,
Exhausting their former karma, fall down into *samsara*.
They suffer the suffering of having foreseen this change.
And exhaustion of their karma of formless *shamatha*.
They suffer anticipating their subsequent state of *samsara*.
Though they have gone to heaven, they cannot rely on it.
Therefore, fortunate ones should gain enlightenment.

During their great fruition in the Bhrama realms, the *samadhi*-gods have natural bliss. But they too die, and this is transformed. They suffer over entering into their subsequent births. Nagarjuna says: #262.4

With self-existing *samadhi*, as in the Bhrama realms,
Though they have the brilliance of limitless light and color,
Since they have not seen their latent ego-conceptions,
After they die, they cannot help being born in Hell.

Those gods who remain one-pointedly in formless *shamatha* also die and transmigrate, and then with formations of suffering on seeing their subsequent *samsaric* birth, they must be reborn. The *Friendly Letter* says:

Since they are in such a *samsaric* state, *asuras*
As well as Hell beings, animals, and hungry ghosts
Are not good births, and therefore we should know these births
To be the vessels of many further kinds of harm

#263

3) The suffering of defiled bliss:

All beings who are attached to *samsaric* happiness
Are tormented by **their craving in a fiery pit.**

Moreover, they sow the seeds of subsequent existences in the lower realms where there will be nothing but the flow of the four great currents.[172] The *Letter to a Student* says: #263.2

Gathering fiery suffering in this world of destruction,
Expecting to be happy, beings manifest pride.
They will be flung to the giant mouth of the Lord of Death.
They sow the seeds of the tree of subsequent rebirths.

4) The summary. How we should establish liberation #263.3

a) How if we do not establish it, we shall not attain liberation

We may think that we will really be protected by the Buddha from the lower realms, but if by ego we have done evil deeds, the fruition of the lower realms is ripening within us. As for the teaching that it is difficult to have an opportunity of being seen with compassion: #263.4

Enlightenment and the means to it depend on us.
So it has been said by the Teacher of gods and humans.
It is never the incidental gift of others,
Just as dreams in the coma of sleep cannot be stopped.
If this could be done, *samsara* would already be empty.
By the rays of compassion of the *Tathagata* and his children.
You yourself must gird yourself in the armor of effort.
Now is the time to ascend the path of liberation.

Being liberated from the lower realms and from *samsara* depends on our own efforts. This cannot be done by someone else

#264

through any amount of effort or skillful means. The *vinaya* scriptures say:

I have taught to you the means of liberation.
Strive for liberation depending on yourselves.

That is the right idea. Trying to make karma of self-accumulated projections reverse itself, is like eliminating a dream, by going to sleep and having another dream. If that were workable, these immeasurable *samsaric* beings would already have been emptied long since by the light rays of compassion of the buddhas.

b) Since we have not been tamed by the buddhas in the past, if we do not make an effort, we will not be liberated by them now. #264.3

Therefore, by our own defects:

Those like us who have not practiced the remedy,
As was done by countless buddhas in the past,
Will wander on the desolate path which is *samsara*,
Whose nature is to be a path of evil deeds.
Think how, as before, if we do not make an effort,
We will produce the sufferings existing in the six realms.

The *Bodhicharyavatara* says: #264.5

For the sake of benefiting sentient beings
There have been countless buddhas, teaching in the past;
Though this is so, simply because of my own defects,
I have not been the object of their curative actions.

If now again I act in such a way as that,
Having acted again and again in just that way,
How will I be worthy of their consideration?

c) The instruction that compassion will not enter into bad karma: #264.6

Moreover:

The sufferings of *samsara* are as limitless as the sky.
As unbearable as fire, and as various as all objects.

#265

You with your thoughts of being its receptacle
Are staying in bad places, places where you should not.
With no self-respect or conscientiousness,
How can you have a chance to enter into compassion?

The wise and skillful deeds of buddha activity
Are said to depend on the karma of those who are to be tamed.
Therefore having come to recognize your faults,
Mindful in your heart of the suffering of *samsara*,
So that yourself and all beings may be free from *samsara*,
You should truly embark upon the path of peace.

The sufferings of *samsara* are as limitless as space and cannot be encompassed by thought. They are a mass of fire difficult to endure. Enduring the variety of this seeming net of red and white apparent external objects of different kinds is not right. The *Bodhicharyavatara* says: #265.4

This is an inappropriate and shameful object of patience.

In such patience there is truly a lack of self-respect and conscientiousness. By the rays of the sun of the Buddha's compassion, these things are seen as they are. We are like people in the darkness under the earth who do not take their opportunity to enter into that sunlight. Just as the darkness under the earth has its own impure manner of existence, unassociated with conditions that produce light, within the murky darkness of our own being, it is difficult for compassion to have an opportunity to work. The compassion of the Victorious One also appears only in accord with the merit and good fortune of those who are to be tamed, The *Avatamsaka Sutra* says:

Even if the circle of the moon arises,

#266

When there is no vessel, it is not reflected there;
In the same way the moon of compassion of the Buddha

Will not shine where there is no vessel of good fortune.

Since this is so, it is right to exert ourselves in the means of true liberation.

d) How, even though suffering has been explained, we are not saddened #266.1

Suitability for that is like this:

If our suffering now is hardly bearable,
How will we bear the truly unbearable pains of existence?
If we are not even a little sorry when this is told,
Our hearts must be great lumps, composed of the hardest iron.
Our minds must surely be as thoughtless as a stone.

Shantideva says: #266.3

If even this amount of suffering we have now
Is irresistible and more than we can bear,
What of the sufferings of sentient beings in Hell?
How would we be able to bear such pain as theirs?

Think about it like that. On the other hand, if we are not even a little saddened, as the *Basket-like Talk* says:

We hear of *samsaric* suffering, and yet we are not sad.
We who are like that are certainly very foolish.
As if we were made of stone or a piece of solid iron,
We clearly show ourselves to be just mindless fools.

C. It is right to contemplate the sufferings of *samsara*. #266.5

For that reason:

***Samsara* is the *skandhas* possessing unbearable suffering.**
Knowing mind as the source of many different *kleshas*,
***Kleshas* and sub-*kleshas*, and those that are universal,**
Who would want this state of *samsara* to increase further?
So let us quickly be victorious over *samsara*.

The nature of *samsara* is suffering. The fruition of suffering is the five *skandhas*. These are the six causes. The five root *kleshas* and the twenty lesser *kleshas* are all included in the truth that all is suffering. It is right that the nature of this great source of many illnesses and harms should make us sad.

D. the dedication of merit of the situation #267.2

Now the merit of proclaiming the nature of these in song is dedicated as a cause of benefiting sentient beings:

So by this pure *Dharma* feast, the source of happiness,
May all the beings that dwell within the three habitations
Be able to nourish themselves on joy and happiness,

Wearied by all the various kinds of suffering,
Today may the nature of mind, be able to come to rest.

That is the aspiration. And by the auspiciously-caused merit of this wreath of genuine words and meanings, may all the beings here in the three worlds of beginningless *samsara*, impoverished and exhausted in the *Dharma* of accumulation of merit, be enriched by the true wealth of the noble ones, so that their weariness may be eased. #267.5

May those tortured by massive flames in Hell and so forth
Be cooled by a lake of celestial water gently falling.
Wreathed in circlets of jewels, their faces adorned in light,
Having gone to the realms of the gods, may they be enlightened.

Thus may hungry ghosts, animals, and *asuras*,
Human beings and gods, becoming of equal fortune,
Having attained the joy of the celestial realms,
Attain the enlightened peace, where not even an atom exists.

#268

Awakening from the pure view and good *dharmas* of meditation.
And also the absorptions of the four formless attainments,
By having completely perfected themselves in merit and wisdom
May they attain a state like that of lord Amitabha.

By this good and true intention which is mine
May all *samsaric* beings be led to total peace,
May they perfect the two benefits, striving day and night.
May they attain the limitless major and minor marks.

5
Karma, Cause, and Effect

NEW

A. The brief teaching of the essence
B. The extensive explanation of the nature of karma
   1. The establishment of the *samsaric* world
   2. Being connected to peace, which has three divisions
      7. The brief teaching
      8. The extended explanation, which has three divisions
         1) The support
            a) The explanation of *alaya* and consciousness
            b) How consciousness accumulates karma
            c) The occasion of awareness
            d) Knowing the occasions
            e) What predominates in the three chief realms
            f) The way it dissolves
            g) Dividing *dharma*s individually
            h) How the continuity of mind depends on the four formless skandhas *of name*
               (1) The mind of the four formless *dhyanas*
            j) How the three-fold awareness of the desire realm, by becoming familiar to the mind of

desire, also produces the cause of liberation

7. what consciousness predominates during the day
8. The way in which these are the same and different

2) The supported, karma
   a) The root, ignorance
   b) The producer, unwholesomeness
   c) The divisions
      (1) The actions of body
      (2) The four actions of speech
      (3) The three actions of mind
3) The fruition
   a) The brief teaching of the nature
   b) The four individual divisions
      (1) The ripening of the fruition
      (2) Fruition according with the cause
         (a) Accord with the cause of action
         (b) Accord with the cause of experience
      (3) The fruition of power
      (4) The fruition of action
   c) The final summary

c. How to eliminate the unwholesome
   1) Producing the benefits of the higher realms
   2) The ripening of their fruition:
   3) How we should choose what to accept and reject

2. Being connected to peace
   a. The general explanation of the wholesome being associated with liberation
   b. Comprehending this: the goodness of liberation
   c. How the cause of liberation is produced
   d. How by awakening the *gotra* liberation is attained
   e. The related explanation of the virtues
      1) How the unification of the two accumulations is perfected
      2) How one does not dwell in *samsara* or *nirvana*
      3) The explanation of the fruition
         a) The brief teachings
         b) The extensive explanation
            (1) Ripening
            (2) Karmic fruition that accords with the cause
            (3) The fruition of its power
            (4) The fruition of action
            (5) The fruition of the six paramitas
            (6) The fruition of the Four Immeasurables
            (7) The fruition of the two truths
            (8) The individual fruitions of virtue and evil deeds
            (9) The fruition of profound interdependent arising
   f. refuting other wrong conceptions
      1) Eliminating denial of cause and effect
      2) Refuting the view of emptiness
      3) Refuting those having the mind of the summit of *samsara*
      4) The true explanation of cause and effect

C. The final summary

D. The dedication of merit

*****

#268.3

This is the commentary on the fourth chapter, "Karma, Cause, and Effect," of the *Great Perfection: The Nature of Mind, the Easer of Weariness*.

A. The brief teaching of the essence

Why do these lives of wandering in the sufferings of *samsara*, each with its own appearances of joy and sorrow appear? They occur because of karma, due to cultivating it, it is explained:

> **Thus, *samsara*'s heights and depths of pleasure and pain**
> **Arise from former accumulations of our karma.**
> **That is how it was taught by the Sage, the Buddha.**

From the different conditions of beings, different fruitions of their associated karma exist. With many kinds of experience, happiness and sorrow ripen. The *Hundred Actions* says: #268.5

> E ma ho! Karma comes from the world.
> Joy and sorrow are a painting produced by karma.
> When conditions gather, karma is arising.
> Happiness and suffering are produced by karma.

Also it says: #268.6

> Karmas over the time of a hundred *kalpas*
> Are never lost, but accumulate with time.
>
> #269..
>
> Once embodied beings have acquired them
> The ripening of their fruition is assured.

The *White Lotus (padma dkar po)* says: #269.1

> Karma is like a painter who produces everything.
> Karmic patterns are choreography for a dancer.

The *Gathering the Accumulations of Enlightenment (byang chub tshogs 'du ba)* says: #269.2

> Having, as well as being without, the three-fold *kleshas*
> Are established according to merit and karma of liberation.
> Because of mind and karma, in accord with the causes of beings,
> There is a great assembly of karmas that are like seeds.

B. The extensive explanation of the nature of karma

1. The establishment of the samsaric world

a. The brief teaching

From the establishment of the *samsaric* world, and being connected to peace, the establishment of the *samsaric* world has three divisions, the brief teaching, the extensive explanation, and how it is reversed. As for the first subject:

> **The black and white actions that are the formations of samsara**

Have the nature of ten actions, bad and good.

Ten bad actions and ten good ones that accord with merit establish *samsara*. What are they? The *Precious Garland* says: #269.5

Not cutting off life, and giving up thievery;
Leaving alone the spouses of other people;
With no talk that is frivolous, wrong and rough,
Keeping our speech both true and genuine.
Without the attitudes of desire and anger,
Abandoning the view of natures such as these;
These ten actions are the white karmic path.
The opposites comprise the path of blackness.

These bad actions produce suffering and the lower realms.

#270

By the good ones, we attain happiness and the higher realms. The *Objects of Mindfulness* says:

By the bad ones we gain suffering and the lower realms,
By the good ones there is happiness and the higher realms.

The *Sutra on Distinguishing Karma (las rnam a'byed kyi mdo)* says:

> The son of the householder To'uta, the bhramin boy named Parrot asked, "Kye Gautama, by what cause and conditions do sentient beings have short or tall height, have many illnesses or few illnesses, have a pleasant or unpleasant color, great or small powers, high or low caste, great or small enjoyments, and great or small *prajña*?"
>
> The Buddha spoke saying, "O *bhraman* boy, sentient beings are as they are because of karma. They live within their allotted karma. They have the birth-place of karma. They depend on karma. Low, high, and middle, exalted, degraded, bad, and good beings develop. The karma of sentient beings is various. Their views are various. Their actions are various. By black karma sentient beings are born among hell beings, hungry ghosts, or animals. By white karma they are born among gods and human beings."

b. The extended explanation

1) The support

a) The explanation of alaya and consciousness

Now if it is asked, "What supports these karmas and in what are they collected?" Their support is explained. #271.1

The supporting ground of these is the neutral *alaya*.
It is like a mirror, and in its conceptionless essence,
Is luminous awareness, unconceptualized as objects.
Creating a ground of arising, it is like the mirror's brightness.
From that, the five sense perceptions grasp objects such as form.
Not conceptual in themselves, they are like the mirror's reflections.

After that occurs, there rise the awarenesses
That separate the objects of grasping and fixation.

In successive moments there are fixation and non fixation,
Conception and non-conception, *klesha*-mind and mental consciousness.[173]

All the karmas of *samsara* and purity depend on *alaya* for its seeds. The *Sutra of the Immaculate Wisdom of Mañjushri ('jam dpal ye shes dri ma med pa'i mdo)* says: #271.4

Alaya is the ground of everything,
The ground of both *samsara* and *nirvana*,
And also the ground of total purity.

The suchness of space is called *alaya*. Serving as the ground of all that is divided, it is completely neutral and undivided.

On top of this, or within it, with the spontaneously present, primordially uncompounded nature of insight as its supported aspect, is the applied *alaya* of reality.

When this is made into a ground by ignorance as the support of the *dharma*s of *samsara* and the collections of the eight consciousnesses with their habitual patterns, it is called the alaya *of the various habitual patterns*. Within this are supported all things of the compounded nature of good and evil, which arise as various joys and sorrows.

#272

As the support of all causes and fruitions in accord with merit, this also supports all goodness in accord with liberation, and supported by this is the *gotra* of fruition free from defilement.

As for the extended explanation of what these are like, in the neutral *alaya* are lower good and bad *samsaric* causes and effects; the separable causes of *nirvana*, the aspects according with liberation; and the karma of complete purity. Whatever realizations of the path there may be are all supported there.

Good things according with liberation and included in the truth of the path are incidental and compounded. Therefore, they are supported as separable causes within the *alaya* of various habitual patterns. They are supported in the *gotra* as fruitions of separation. Such a fruition is dependent in something like the way that the revealed sun depends on the sun behind obscuring clouds which is yet to be revealed. The *Uttaratantra* says: #272.4

Earth is in water, water in wind,[174] and wind in space.
But space is not in the *dhatus* of wind and water and earth.
Thus the *skandhas* and *dhatus*,[175] and the powers of sense,
Are supported in existence by karma and the *kleshas*.

Karma and the *kleshas* are not as they should be.
They always exist in the form of mental artifacts.
As for these artifacts that are not true entities,
The purity of mind is completely existent.
But, as for the *dharma*s that have the nature of mind,
All of them, on the other hand, are nonexistent.

In this way, the naturally pure nature of mind that is like the sky, primordially possesses the pure buddha fields and

#273

buddha qualities in the manner of the two *gotras*. This beginningless good element of *dharma*s exists as the ground of separation. As such, it is the support of *nirvana*.

In this case we need to recognize:

4. The ground of separation
5. The cause of separation
6. The fruition of separation
7. The separated

The ground of separation is the element or essence.

The cause of separation that eliminates defilements superimposed on that essence, is the aspect in accord with liberation, possessed by the good path.

The fruition of separation is that when *sugatagarbha* has been freed from all defilements, the buddha qualities manifest.

The separated is the eight consciousnesses with their various habitual patterns. These depend on the *alaya* of the various habitual patterns.

According to secret *mantra* these are known as the basis, producer, and fruition of purification and that which is to be purified. The words are different, but the meaning is the same.

Within that state without dependence, is the nature of ignorance, the *alaya* of the various habitual patterns. It is the cause of impure *samsara* and its collections of consciousness. That compounded good entities are associated with the level in accord with liberation has been taught for a long time.

The aspect associated with the buddha qualities of *nirvana* is called the applied *alaya* of reality, which is where the essence, emptiness; the nature, luminosity; and all pervading compassion arise in experience. These jewel-like buddha qualities, without defilement or freedom from defilement are the intended meaning of the primordially luminous *kaya*s and wisdoms without gathering or separation,

#274

the meaning of the natural state.

The aspect of complete purity, though described by the words "like space," "the markless," "emptiness," "the completely uncompounded," and so forth, is not nihilistic, empty nothingness; rather, it is realization of spontaneous presence, the luminosity of the *kaya*s and wisdoms. It is empty in the sense of being completely liberated from all *dharma*s of *samsara*. The *Gandavyuha Sutra* says: #274.2

The disk of the moon, immaculate and pure,
Always undefiled, is completely full.
Yet by the power of time within this world,
The moon is thought to wax and wane in phases.

Likewise, the *alaya* of reality
Possesses *sugatagarbha* at all times.
Alaya here is another word for the essence,
As it was taught by the *Tathagata*.

For the childish ones who do not know this,
Alaya, by the power of habitual patterns,
Is seen as being various joys and sorrows,
Karmic awareness, which is all the *kleshas*.

With a nature pure and undefiled,
With qualities like a wish-fulfilling gem,

With no transmigration, and no change,
It is perfect awareness of liberation.

Maitreya says: #274.5

There is nothing to illumine,
There is nothing to improve.
The real looks at the real.

In accountable names, this is called the applied *alaya* of reality, the beginningless goodness of the element of *dharmas*, *sugatagarbha*,

#275

the *dhatu*, the luminous nature of mind, *dharmadhatu*, the suchness of the natural state, the natural purity of suchness, the perfection of *prajña*, the supporting ground, the source of arising, and the producer of the cause of separation. Yet what is being named cannot be truly encompassed by thought.

In addition to the nature of mind, there is the aspect supporting the habitual patterns of *samsara*, called the *alaya* of the various habitual patterns. What is it like? It is primordially without karmic natures of good and bad, or of liberation and compete purity. That is because it is the support and producer of all such incidental productions. Because the arising of both virtue and evil depends on it, and because its essence is ignorance, it is neutral.

Some say that it is not ignorance because it serves as the support of the five poisons and of complete purity. That is just a change of labels. Why? Though it is not the same as the ignorance that discriminates the five poisons, co-emergent ignorance at the time of first being confused by *samsara* is also called ignorance.

The support and producer of complete purity should be examined further. That is not the support and producer of the wisdom of buddhahood, possessing the two purities, primordial purity and purity from incidental defilements. *Alaya* must be transformed. The *Holy Golden Light* says:

#276

Alaya transformed is *dharmakaya*, the essence.

The *Tantra on Exhausting the Basis of the Elements* says: #276.1

Pure *alaya* is *dharmadhatu*.

That support is not the support of the element. It does not present itself as the suchness of defilements in the sense of a cause or support separate from them, as the supported. Therefore, it does not serve as more than the support of the conditioned accumulations of merit and wisdom that come about as a result of meditation on the path. Since these accumulations are included in the truth of the path, though they are classified as deceptive and impermanent, they are therefore supported by the *alaya* of various habitual patterns, and it is their external principal cause.

"If they depend on it like that, how is it reasonable that it also destroys such things?"

That is also similar. It is like a lamp dependent on a wick or a fire dependent on fuel burning until they burn themselves out.

Though they depend on *alaya*, habitual patterns of *samsara* are self-purified by the path of the two accumulations. Defilements of the *gotra*, or of the element, are cleared away. Then the phenomenal exists as it did at first, as the manifest luminosity of enlightenment. Since that path produces this manifestation, it is called the condition of purification. After that, the antidotes that produce purification destroy even themselves. This is because they are good false conceptions imputed by mind. The commentary on the *Uttaratantra* says: #276.6

> The beginning of the occasion of the manifestation of enlightenment occurs because all truths of the path are eliminated.

The *Madhyamakavatara* says: #276.6

> By burning all the dry kindling of every knowable object
> There is peace, the *dharmakaya* of the victorious ones.

#277

If so, what about the kind of emptiness that throws nothing away, or what about the thirty seven factors of enlightenment?

All things are gathered into the level of buddhahood without being thrown away. The thirty-seven factors of enlightenment are there. However, neither of the above are included in the path, since at that point the path is over.

The list of names for this is co-emergent ignorance, the *alaya* of the various habitual patterns, obscuration without beginning or end, the great darkness, primordially existing unawareness and so forth.

The nature of mind like the sky, besides existing as the beginningless space of the *dhatu*, depending on liberation exists as yogic union, and depending on *samsara* exists as the various habitual patterns. These are the joys and sorrows of the different appearances of *samsara* and *nirvana* and the arising of their faults and virtues. The commentary to the *Uttaratantra* says: #277.4

> The *dhatu* of time without beginning and end
> Exists as the place of all the various *dharma*s.
> Since this exists, all beings have attained *nirvana*.

Now, regarding the divisions of *alaya* and the eight consciousnesses, the neutral *alaya* of the various habitual patterns is like a mirror. The *alaya*-consciousness is like the luminous clarity of the mirror. The consciousnesses of the five gates are like reflections in the mirror. The mental consciousness is the process of analyzing former objects of these or saying, “These are the apparent objects of the five gates,” when these objects first arise.

278

Klesha-mind occurs after that, when desire, aversion or indifference arise accompanying experience. If there is no such appraisal by *Klesha*-mind, no karma is accumulated by the six sense-awarenesses, because there is no conditioning by any of the three poisons. This is how the former masters say it should be analyzed.

When the nature of all *dharma*s is known, the situation of the view, meditation, and action, is like that. Ignorant beings who make biased assertions about such a state of mind accumulate bad karma.

Thus, the gate of accumulating karma is the mental sense and the five senses along with their supports. The accumulator is mind possessing the *kleshas* and the mind wishing for goodness, and the one who knows such a mind.

When these are collected, they are collected in *alaya*. The developer, proliferator and collector, diminisher and so forth, is *alayavijñana*. Master Lodrö Tenpa (*blo gros brtan pa*) in his great commentary on the *Mahayanasutralankara* says: 278.5

> The mind-sense and the five senses, the eye and so forth, are the gates of karma, and supports of its entering. The mind that thinks of good, bad, and indifferent is the producer. The six objects,

form and so forth, are what is produced. *Alayavijñana* is the developer. *Alaya* is their support and place, like a house.

#279

Alayavijñana is clear and vivid awareness with no fixation of object and perceiver. Proliferating from that are the awarenesses of the five senses.

The eye consciousness apprehends form. It does not arise as concept, but as consciousness. Similarly the ears hear, the nose smells, the tongue tastes, and things that the body can touch are sensed. They do not arise as concept, but as consciousness.

Arising from the apparent objects of the five gates, or arising directly afterward, as likenesses of phenomena in the five gates, there are *dharma*s. These are object *dharma*s. From apprehension of them being apprehension of the arising of phenomena, this is known as "consciousness (literally "awareness of phenomena.")." The same text says: #279.4

> As for mind-consciousness, traces like former objects arise, or awareness of inferences of unperceived objects, but these too are objects. These too are consciousness.

Former objects of the awarenesses of the five gates and *alayavijñana*, or the six aspects of each one's awareness, as soon as they have ceased, are called mental. The *Abhidharmakosha* says: #279.5

> As soon as the six have ceased,
> Their consciousness becomes mental.

When there is apparent form, the vivid, luminous object existing without fixation is *alayavijñana*. The arising of phenomenal awareness that sees form is the eye-consciousness. When presentation of both has ceased, when that form has been imputed, the instantly arising aspect that thinks, "This is form," is mind or content mind.

Moreover, entering that same instant, labeling that non-conceptuality quickly and precisely as non-conceptual, the object first intuited is labeled "grasping conception."[176] All the detailed analysis that arises after that is said to be "fixating conception."[177]

If there is not this analytical continuation by mind of apprehension at the first instant, karma does not accumulate. So it is maintained by all the lords of *yoga*. The *Doha of the Peak of Knowing (rtog rtse'i do ha)* says: #280.3

> The consciousness of the objects of the six senses
> Is not defiled by simply being grasped.
> Having no karma, hence also without its ripening,
> It is seen without defilement, just like space.

b. How consciousness does accumulates karma

Now, as for how these consciousnesses accumulate karma: #280.4

> **By the coarsened vice and virtue of conceptualized attachment**
> ***Alaya* supports the seeds of formations of desire.**
> **Luminous non-conceptualized appearances**
> **Become the formations of the realm of form.**
> **One pointed non-thought depends on habits of formlessness.**
> **The removable two obscurations, the nature of *samsara*,**

Are an essential part of their environment.

With the false conceptions that are the coarse grasping and fixation of mind, we fall into the good and bad karma of the desire realm.

If *samadhi* that has not accomplished the natural state meditates in a state in which conceptualization of apparent objects as appearances[178] does not arise, karma of the arising of the realm of pure form collects in *alaya*.

#281

By meditating in complete non-thought, in the sense of blocking apparent objects, seeds of being born in formlessness are heaped up in *alaya*. The chapter on "ultimate *samadhi*" of the *Jewel Heap Sutra* says: #281.1

> Whoever is afflicted by desire[179] produced by discursive thoughts, in turn produced by formations of good, bad, and indifferent, falls into the desire realm.
>
> Whoever, with a mind of complete non-thought that does not discard objects, produces one-pointed yogic union; since this is separate from the essence of *Dharma*, it is conditioned formation of the form realm.
>
> Whoever is within neither form or desire, not seeing the tracks of mind's objects, and becomes accustomed to this by looking at it a great deal, cycles in the formless realm.
>
> By these they will never be liberated from these three realms of *samsara*. Therefore, hearing with true hearing, industriously meditate on what should be meditated on.

c) The occasion of awareness

Now the occasion of awareness is taught: 281.4

> **When awareness is undistracted, being without all thoughts,**
> **One-pointed, without the grasping of apparent objects,**
> **That is the time of apprehension of *alaya*.**
>
> **Not entering into fixation of luminous appearance**
> **Is the motionless, clear, and luminous *alaya*-consciousness.**
>
> **When the five objects are grasped and fixated, affirmed and denied,**
> **And objects are coarsely conceived in the seven consciousnesses,**
> **That is what is called the seven consciousnesses.**
>
> Unwavering one-pointedness with no thoughts at all

282

is the occasion of *alaya*. When apparent objects are seen lucidly, with still attention and no conceptualization at all, that is *alayavijñana*. Then, when phenomenal objects arise clearly and distinctly that is awareness of the five gates. When any object that arises is grasped at the first instant, then in the second mixed with analysis, thereby producing *kleshas*, this fixated arising is the occasion of *klesha* mind and the mental consciousness. Those are the seven consciousnesses. The *Bodhisattva Levels* says: #282.2

> Non-thought unconnected to objects is the occasion of *alaya*. Non-thought connected to objects is the occasion of *alayavijñana*. Individual apprehension of phenomenal objects is

the five gates. With subsequent analysis of the first conception of objects, grasping and fixation arises. This becomes mind-consciousness and the occasion of *klesha*-mind.

d) Knowing these occasions #282.4

By becoming familiar with these, in the three realms of *samsara*,
The three gates are confused, and there are formations of suffering.

Occasions of awareness of *alaya* unconnected with the path of liberation occur in the stable *samadhi* of one-pointed resting and the stable conceptionless luminosity of *vipashyana* meditation. The subsequent arising of objects, with the predominant condition of the six senses, in their accumulated coarse awareness of good and evil, is the formless,

#283

form, and desire realms. The reason this occurs is that liberation is not accomplished, and grasping and fixation are not transcended. Even grasping the non-thought of *samadhi* and resting in it one-pointedly without distraction involves fixation.

Pure *dhyana* is meditation in the style of skillful means, the great compassion, and *prajña* that meditates without abiding in the two extremes. It has no phenomenal complexities of perceiver and object.. The state being described has no one-sided nihilistic meditation. It is connected with the natural state incomprehensible by thought, and with the happiness and bliss attained from it. Though miracle and higher perceptions are attained, there is no arrogant gloating and pride in them. There is no fixation of characteristics.

Therefore this other nihilistic meditation is eliminated. Such meditation does not go beyond *samsara*. It is obvious that today's meditation has strayed into the common-path meditation of the extremists etc. Nor is it seen to have the intrinsic buddha qualities.

e) What predominates in the three chief realms #283.5

As for the principal ones of these consciousnesses in their intrinsic places and other places, in contemplating the ways of *samsara*:

Within the realm of desire, seven-fold consciousness dominates.
In the realm of pure form it is the *alaya*-consciousness.
In the formless realm there is only the non-thought of *alaya*.
The other two *samsaric* styles are merely latent.
Each of the levels should be known to be like that.

In his commentary examining *alaya* and wisdom, master Sangje Sangwa (*sangs rgyas gsang ba*) says:

#284

Within the desire realm, the seven consciousnesses, the eye-consciousness and so forth, are the principal ones, and the others exist as their retinue. In the realm of form, the *alayavijñana*, and object-engaging consciousness are the principal ones, and the others are their retinue. In the formless realm, *alaya* is the principle one. The others exist only as latencies.

f) How consciousness dissolves

Here are the extensive divisions of the subject:

When we go to sleep at night, within the desire realm,
Awareness of the five objects by stages dissolves into mind.
Mind dissolves within the non-thought of *alaya*.
This is a one-pointed state without apparent objects.
That too dissolves in the nature, *dharmadhatu,* simplicity.

When it develops again, from the *alaya* consciousness,
There is isolated mind, known as the mind of dreaming.
What is really nothing appears. We affirm and negate its variety.
This develops further, and we awake from sleep.
By entering into the objects and consciousness of the six senses,
Various karmic formations come to be engendered.
This is how things appear throughout the day and night.

When beings of the desire realm go to sleep, the awareness of the five gates of the senses and *klesha* mind gradually dissolve into the mental consciousness. As the mental consciousness dissolves into *alayavijñana*, luminous non-thought arises for a little while. Those who recognize this and rest within it course without dreaming in the luminosity of *dharmata*.

Though some teachers of the new transmission say the above, in fact

285

alayavijñana dissolves entirely into the impermanent *alaya*. *Alaya* dissolves into *dharmadhatu*. On the subsiding of coarse and subtle grasping, the simplicity of empty and luminous *dharmata* arises. If it is recognized, confusion is eliminated. Sangwa Yeshe (*gsang ba ye shes*) says in the *Compendium of the Precious Tantras (rin po che'i rgyud kun 'dus)*: #285.2

The seven collections dissolve in *alaya* consciousness.
After that, *alaya* is purified as space.
Then there is the primordial state of co-emergence,
The natural state of wisdom, emptiness/luminosity.
That is something that every *yogin* needs to know.

Then these unfold again: From *dharmadhatu* there is *alaya*, and from that *alaya* consciousness, and from that, by the rising of the isolated mental consciousness, various dreams arise. At this time, objects of habitual patterns of mind are grasped as *dharmas* with their own individual natures. Also the conceptually moved *pranas* and the *pranas* in the *nadis* that depend on the seven consciousnesses enter into the side *nadis*, *roma* and *kyangma,* and then the central channel. Then they are known as consciousness that is not equalized with *alaya*. That is because they are united with the *nadis* and *pranas* and equalized with them.

Then they enter into the central channel in one taste. This is the time of *alaya*. We go into deep sleep without dreams.

There are some who directly experience these characteristics of dreamlessness and rest there. Then as for *alaya* dissolving into *dharmadhatu*, in the center of the central channel, the *nadi* of supreme changeless luminosity, the coarse elements and *pranas* do not move. Alaya has that *nadi's* nature of clear light. The *All-Illuminator (kun gsal)* says:

286

The *nadi* that exists in the midst of the central channel
Is that of supreme changeless luminosity.
That clear and luminous space without solidity
Is self-existing wisdom, the true state of everything.

The essence of *prana* in the central channel is said to be awareness itself. At the time of *prana's* entry there luminosity arises. At that time globes of shining light, radiance, rainbows, and so forth arise. Empty luminosity, mind itself free from all complexity arises. The luminosity of union, the great wisdom that experiences luminous insight, arises.

Then, when *alaya*, its consciousness and the mind consciousness unfold again, that is the time of proliferation of *prana* in the life *nadi*, which is the support of mind and memory. The mental *prana* that depends completely on memory proliferates. Then, as *prana* enters the *nadis* supporting the individual senses, we wake from sleep. The objects that appear by day arise in their usual unreflective grasping and fixation. Then if an object that seems to be form is conceptually apprehended, its individual divisions will really be nothingness.

g) As for the divisions of the individual aspects #286.5

Then:

The intrinsic awareness of form[180] consists of the four *dhyana* states.
These remain within the *alaya* consciousness.
Though sometimes there is a subtle awareness that grasps at objects,
By cultivating *samadhi*, this mostly does not occur.

At the time of the actual *dhyanas*, each one has its own non-thought as the principal thing. Conceptions of objects are dormant and exist as a retinue. The first, second, and third *dhyanas*

#287

have faults of conception, analysis, and a feeling of concentrated joy.[181] Up to the fourth some abide there with the three bases of sentient beings, death, transmigration, and the chance to listen to the *Dharma*.[182]

h) How the four formless skandhas of name depend on the continuum of mind: 287.2

Then:

The formless level's intrinsic awareness is *alaya*.
In its four one-pointed *shamathas* on space and such
Are subtle feelings, perceptions, formations, and consciousness.
These four *skandhas* of name are supported in mind's continuum.
We may not awake from one-pointed *samadhi* for a *kalpa*.
When this is examined, no virtuous seeds are planted at all.

The four natures of feeling, perception, formations, and consciousness that dissolve into *alaya* before death are known as the *skandhas* of name. Since the mental body is supported in the continuity of mind, it goes into the *samadhi* of one-pointed *shamatha*. It rests in the four states of limitless space, limitless time, limitless consciousness, and neither perception nor non-perception. Even after an entire *kalpa* of this, which is like lapsing into deep sleep, no good karma will have been produced. Though no actual bad karma will have been produced either, intrinsic karmic ignorance is activated, and one's natural ignorance increases.

i) How to comprehend the mind of the four formless dhyanas *# 287.6*

The manner:

Therefore, even this, the mind of the formless *dhyanas*,
Is a fruit of past karma, with transmigration upon its exhaustion.
Because it is ignorance, its essence is merely neutral.

#288

> **Because it produces errors of cause and effect in *samsara***
> **Again and again, we have a need to be free of it.**

> The *Sutra on Being Without Suffering (mya ngan med pa'i mdo)* says: #288.1

> By the productive power of former collections of virtue,
> Fine mansions of the celestial gods are reached and relinquished.
> From the formless *samadhis* too, when their karma is exhausted,
> Again one goes among those who are on or under the earth.

j) In particular, how, though the three-fold awareness of the desire realm has the manner of same and different, by becoming familiar to the mind of desire, how the cause of liberation is produced.

Now in particular, there is the explanation of the awareness of the desire realm, which is a support of impurity with the manner of same and different: 288.3

> **As the mind of desire becomes what it is accustomed to,**
> **It also produces the cause of being freed from its highs and lows.**

Because the coarse and celestial levels of desire are levels of karma, and because, in particular, we can become a vessel of practicing *Dharma* there, the *Objects of Mindfulness* says: #288.4

> As for desire, mind becomes coarsened by planting seeds of good and bad. Therefore, in particular, we should try to work with the good *dharma*s.

i) What consciousness predominates during the day #288.5

What is it?

> **By day the seven-fold consciousness usually dominates.**
> **The other two, of the same nature, are then its retinue.**
> **Thus, there is grasping of form by visual consciousness.**
> **The luminous aspect, free from thought, is *alaya*-consciousness.**
> **The aspect of non-thought is *alaya* itself.**
> **All the other six should be known in a similar way.**

The aspect by which the eye sees form is the eye-consciousness.

#289

The aspect of clear awareness of luminosity and non-thought is *alayavijñana*. The aspect of non-thought is *alaya* itself. It is similar for sound, smell, taste, and touch, and when the mind consciousness apprehends a remembered object. The consciousnesses apprehend their respective individual objects. Luminous awareness is *alayavijñana*. Non-thought is *alaya*.

When there is the motionless, vivid luminosity of *alayavijñana*, individual objects are not hindered, and there is also awareness of them. The luminosity is *alayavijñana*, and the non-thought is *alaya*. Also, in such cases of sense-perception, one-pointed entering and dissolving into real *alaya* exist as latencies, just as the stars exist as latencies when the sun rises. Here is how the *Commentary Examining Mind and Wisdom (sems dang ye shes brtag pa'i 'grel pa)* explains the armor of buddhahood: #289.4

Completely non-conceptual awareness rests in the aspect of *alaya*. Its mere clarity/luminosity is *alayavijñana*. Apprehension of individual objects is the six consciousnesses. Entering, dissolving, and non-thought are the situations of *alaya*.

ii) The way in which these are the same and different #289.6

Here is the explanation of how these consciousnesses are the same and different:

Sleep is one-pointed, and when we awake from out of our dreams,
There are the successive times of *alaya* and its consciousness
And then the times of mind and the six collections of sense,
The times of one and two in one and all in one,

#290

One-pointed sleep is the time when all awareness is one in *alaya*. It never fails to be outwardly re-emanated. At the time of dream, from within *alaya* come *alayavijñana*, and superimposed on that the isolated mind consciousness arises. At this time of no external emanation from *alaya*, *alaya* is of one essence with the consciousness rising from it, and the mind consciousness. When we wake from sleep, there is a great deal of external emanation from within *alaya*, but still *alaya* and all of the eight consciousnesses are of one essence. These matters are presented as in the *Secret Commentary* (*gsang 'grel*).

Now if the meaning is summarized very clearly, the luminous nature of mind is the support or source of all that arises. Within it, if it is examined, *samsara* and *nirvana* are completely undivided and undifferentiated. Although it is changeless, this is *sugatagarbha*, which, as the applied natural state, is the source of *samsara* and *nirvana*. The *Dohakosha* (*do ha*) says: #290.5

The solitary nature of mind is the seed of all,
Whatever emanates as *samsara* and *nirvana*.
It bestows the fruition of whatever is desired.
I prostrate to mind, which is like a wish-fulfilling gem.

The *Gandavyuha Sutra* says: #290.6

To describe the special cause
From which arising occurs,
It is not without causation,

#291

Nor is it without action;

Not different from appearance,
Not different from *alaya*.
If, in fact, it were different,
Alaya would not be eternal.

Unmanifest, undestroyed, permanent,
It excludes the four extremes.
It is pure *sugatagarbha*,
Called the emanation of wisdom.

Not different from the essence,
Like a finger that points to the essence,
The various levels and *alaya*

Are also *sugatagarbha*.

Alaya is the essence,
As the *Sugata* has taught.
Though the essence is *alaya*,
Weak minds do not know this.

The nature as the cause of pure entities, the *kayas* and wisdoms and so forth, is known as the undefiled, true *alaya*. When *alaya* is made into the support of *samsara*, it is designated as the defiled *alaya* of the various habitual patterns. Of one essence with the supporting ground, these two are presented in terms of the different kinds of supported *dharmas*. The *Ornament of Clear Realization* (*Abhisamayalankara, mngon rtogs rgyan)* says: #291.5

By the particular kinds of supported *dharma*s,
In that form its divisions are expressed.

That is the same approach. When there is defilement, what is to be purified also is described by a different name as our enlightened family nature or essence, pure of every defilement, and it also exists in that way. The above text says:

As in the conception of those who do not know
The moon is thought to wax to fullness and wane away;
Though actually the moon neither grows nor diminishes,
That is how it seems in this or that land in the world.

Similarly within the *alayavijñana*,
Foolish, ignorant beings, not knowing how things are,
Think there is always growing and diminishing.
Being free of that bondage is known as buddhahood.

Alaya, as the ground of all the various *dharma*s,
With their habitual patterns of pride and all the rest,
Exists corrupted by concepts and discursive thoughts.
When it is otherwise, it exists without defilement.

If it ever attains its natural non-defilement,
Those aspects will be supported for all eternity.
#292.3

The actual moon neither waxes nor wanes, but in the four continents it appears to have different phases. The luminous nature of mind itself is buddhahood. It has no characteristics of joy and sorrow. Yet *samsaric* beings seem to see the different celestial realms, lower realms, and so forth. If the true nature is purified, we reach the real *alaya*. That is what is being said.

That completes the explanation of the arising of *alayavijñana* and the eight consciousnesses from *alaya*. These are included within the ignorant confusion of the mind-consciousness. The *sutras* say:

Mind is the chief, and mind is very quick.
Mind comes first, and it is before all *dharma*s.

When we do not know the changeless nature, the perfectly established, there is false conception. Various kinds of impure, confused appearance arise, produced within relativity. When these dreamlike confusions of *samsara* are eliminated, there is the perfectly established, mind itself. By meditation on the unerring path of *upaya* and *prajña*

in the developing and perfecting stages; that primordial ground, the essence, is made to manifest as it is. It is realized like that. That completes the explanation of the ground, the support of karma.

2) The explanation of the supported, karma #293.1

a) The root, ignorance #293.2

Now the karma that is supported is explained:

The root of karma, dependent *dharmas*, is ignorance.
Its threefold essence is passion, aggression, and ignorance,
Producing the black and white formations of *samsara*.

Primordially luminous mind-itself, by not apprehending its own nature, propagates confusions of grasping and fixation all over the ground. That is why there are confused sentient beings in *samsara*. The *Compendium of the Perfection of Knowledge* (*Shri Prajñaparamitasañcayagatha, 'phags pa shes rab kyi pha rol tu phyin pa sdud pa tshigs su bcad pa*) says: #293.3

All the sentient beings there may be, whether low, middle or high,
The *Sugata* teaches that they have arisen from ignorance.

The low ones are those in the lower realms. The middle ones are human beings. The higher ones are the gods. They all experience the joys and sorrows of their own various kinds of karma. However, the root of it all is ignorance. All these beings are associated with the three poisons. They are all associated with badness. In accord with their virtues and merits, they all produce fruitions of *samsaric* happiness.

The section on the producer, the bad or non-virtuous, has two divisions, the basis of classification and the divisions.

b) The basis of Classification

By the good, happiness and the higher realms are established. By the bad, suffering and the lower realms are produced.

As for the explanation of the bad: #293.6

Because we can fall from high to low within *samsara*,
There are unvirtuous actions, divided into ten,

#294

The three of body, four of speech, and three of mind.
The respective divisions of these ten are the following: ...

The ten bad actions that produce falling from the higher realms into the lower, and nothing but suffering are as follows:

The three unwholesome actions of body:
1. Cutting off life
2. Taking what is not given
3. Sexual transgression

The four unwholesome actions of speech

1. Lying
2. Slander
3. Idle talk
4. Harsh words

The three unwholesome actions of mind
1. Covetousness
2. Ill-will
3. Wrong view

c) The divisions

i) The actions of body #294.3

> **Cutting off life is intentional killing of another.**
> **Related is endangering life through beating and such.**
> **Taking what is not given is stealing another's goods.**
> **Related to this is getting them by using fraud.**
> **Transgressions in sex are with persons committed to another.**
> **Related is trying to do this with persons who are improper.**[7]

Everything upwards from maliciously killing worms and insects, knowingly cutting off their lives, and striking them, chopping them up, and so forth is included in cutting off life.

Taking what is not given is stealing the wealth of others. Related is using fraud to have them given.

Sexual transgression, refers to another's spouse, close relatives, those not of competent mind, or deliberately having sex at an improper place or time. Included are intercourse in forbidden parts of the body, such as the hands.

#295

> The *Abhidharmakosha* says: #295.1
>
> Cutting off life, as we rightly think, is killing others.
> Taking what is not given makes another's wealth one's own;
> Including getting hold of it by force or deceit.
> Forbidden desires comprise the four kinds of wrongful sex.

The commentary on the *Investigation of Beings, 'gro ba rnam 'byed)* says:

> What is like the actual thing, is related to it. Having arisen similarly, it is like it; for example beating someone with a stick or relying on magical ceremonies to the same end.

ii) The four actions of speech

As for the four of speech: #295.3

> **Speaking false words is lying to change another's opinion.**
> **Related is speaking true words so that others receive them falsely.**
> **Slander is speaking words that bring about dissension.**
> **Related is saying one thing here, another there.**

---

[7] E.g. relatives, or monks and nuns.

Idle talk consists of bad teachings and frivolous words.
Related is disconnected and other improper speech.
Harsh language is abusive words that denigrate others.
Related is using gentle words to make others unhappy.

295.5

Actions of speech are explained to make speech a gate of entering the *Dharma*. To speak words that are not true to change the opinions of others is false speech. Related to that is if one sees that another is deceived by literally true words.

Saying slanderous words that bring dissension to others is divisive speech. To say one thing to one person,

#296

and something else to another is related.

To start, spread, and listen to gossip; and to talk disconnectedly and frivolously, saying various things that contradict *Dharma* is idle or sophistic speech. To say something inappropriate for the time is related.

Harsh language is saying things unpleasant to the ears of others and insulting them. Related is saying things gently to make them unhappy. The *Abhidharmakosha* says: #296.2

> False words change the perception of another person
> By their understanding of the meaning of the words.
> Slanderous words are those that bring dissent to others,
> These are the words of a mind that is possessed by the *kleshas*.
> Harsh words are those that are unpleasant when they are heard.
> All those with the *kleshas* are words of idle talk.

The commentary says: #296.3

> True words that are deceptive, to repeat such words, to speak inappropriately for the time, and to speak pleasantly, but make others unhappy are the related actions.

iii) The three actions of mind #296.4

Coveting finds another's wealth unbearable.
Therefore it makes an attempt to make it into one's own.
Related is longing for others' glories, such as learning.

Malice is the angry mind that harms another.
Related is anger that does not want their benefit.

Wrong views include eternalism and nihilism,
Or the view that says that cause and effect do not exist.
Related are errors of glorification and denigration.

Inappropriately wishing that others' belongings were ours is covetousness. Getting angry at the learning and so forth of others and wishing it were one's own is related.

#297

Wanting to harm others is malice. Being unhappy and angry with peoples' benefits is related.

Denigrating karmic cause and effect and falling into the extremes of eternalism and nihilism are wrong views. Exaggeratedly glorifying and denigrating the true *Dharma*, the spiritual friends who teach it, and others who are in accord with the *Dharma* is related. The *Abhidharmakosha* says: #297.2

> Coveting wrongly craves another's wealth
> Malice is hostility to beings.
> Wrong views deny that there is good and evil

The commentary on the *Examination of Beings* says:

> To be angry at learning and so forth and covet it, to be angry and displeased at others' benefits, to disparage true spiritual friends, the Dharma and others are the related actions.

Though in this case denigration of *Dharma* and individuals are said to be the related action, the *Prajñaparamita in Eight Thousand Lines* says: #297.4

> Subhuti, those who accumulate the karma of depriving others of the *Dharma* will be born as beings of the lower realms or among those who have fallen into wrong views. They will suffer among the beings of the great Hell, the *Avici* Hell. Having been contained in its fires for a *kalpa*, they will be born in the great Hells of other world systems. There too, when they have been contained in fire for a *kalpa*, it is taught that they will go to another, and so forth beyond measure.

The *Sutra of the Miracle of Ascertaining Complete Peace* (*rab tu zhi ba'i rnam par nges pa cho 'phrul gyi mdo*) says:

#298

> For many *kalpas* their bodies
> Will be of five hundred *pagtse*
> Having five hundred heads,
> Every head possessing
> No less than five hundred tongues;
>
> And every tongue with plows,
> Five hundred and not less,
> That are hotly blazing,
> Will be repeatedly plowed,
> All this because of the karma
> Of the evil deed denigration.

The *Jewel Heap Sutra* says:

> Kashyapa, If some individual says that I or someone like me who has grasped the *Dharma* and grasped the measure of individual beings, has not grasped the measure of the *Dharma* and not grasped the measure of individual beings, that individual will fall.

3) The fruition #298.3

a) The brief teaching of the nature

Now the fruition[183] of these is explained:

> **With bad object, motive, thoughts, and their application,**
> **As for the fruitions of the ten unwholesome actions,**

There are ripening, accord with their causes, power, and action.

When these unwholesome actions are produced by an unwholesome object, motivation, thought, and application, a fruition ripens in accord with the causes and the dominant nature or power. So it is said in the great texts. Moreover, in the oral instructions, the fruition of action is additionally explained.

b) The four divisions #298.6

i) The ripening of the fruition

First, as for the ripening of the fruition of non-virtue:

The lesser fruition of the ten actions is birth among beasts.
The middle with hungry ghosts, and the great to suffer in Hell.

#299

The *Objects of Mindfulness* says:

> Of these ripenings, the lesser is to be born as an animal. The intermediate is to be born as a hungry ghost. The great is to be born among Hell beings.

ii) Fruition according with the cause #299.2

(1) Accord with the cause of action

According with the cause is said to be twofold.
One is born in a situation like that of one's former action.
Then there is the fruition of such a situation.

The *Hundred Actions* says:

> Those who were accustomed to bad conduct will again be dependent on what is bad and act badly. They will continue in their badness.

(2) Experience in accord with the cause

Even if such beings attain the higher realms,
Their lives are short with the sufferings of many diseases.
They are not rich in possessions, and they must share them with enemies.
Their spouses are very ugly, and yet there still are rivals.
They are often slandered and cheated by other people.
Their servants are always intractable and incompetent.
They hear all kinds of unpleasantness and quarrelsome words.
No one heeds their words; their ventures are uncertain.
Desire grows. They never know what is enough.
Not acquiring benefits, they are harmed by others.
Their views are wrong, and therefore, they are much deceived.

The ten unvirtuous actions have two stages of fruition,
Experience fitting the cause, and then the fruition are taught.

The *Hundred Actions* says: #299.6

Those who cut off life may be born among gods and humans, but their lives will be short with much sickness.

Those who take what is not given will be anxious about possessions, impoverished,

#300

and have to share with enemies.

Sexual transgressors will have an unpleasant spouse shared with others. Those who speak falsely will often be slandered and cheated.

Divisive people will have bad servants and retinue with whom they cannot be reconciled.

Those who speak harshly will hear unpleasant and quarrelsome words.

The words of idle talkers will not be heeded and trusted.

The desires of covetous persons will increase, and they will never know what is enough.

Malicious people will get nothing beneficial and be objects of harm.

Those with wrong views will have bad views and be much deceived.

The *Precious Garland* says: #300.3

For those who cut off life, their own lives will be short.
By taking what is not given, we are parted from wealth.
Those who engage in imprudent sex will make enemies.
Those who speak falsely will often be reviled later.

By divisiveness, we are bereft of good companions.
By harsh words, we ourselves will hear unpleasant things.
By idle talk, our speech will always go unheeded
By coveting, the hopes of mind will be destroyed
By malice, we receive the gift of our own destruction.

iii) The fruition of power #300.5

As for the dominant result:

The power of the effect ripens externally.
Here with impure dependence on the power of other,
Takers of life will live in a place that is very drab.
Medicinal herbs and trees, leaves and fruits and flowers,
Food and drink are insipid with little potency.
Also hard to digest, they make obstacles to life.

From taking what is not given, crops will never ripen.

#301

We are born in a region of terrible cold, with hail and famine.

Sexual transgressors are born in crowded places,
Or miry swamps that are full of urine and excrement,
Nasty places of stinking filth and sticky defilement.
They are cramped and depressed within such joyless places.

Liars are born in inhospitable fearful places.
Wealth soon shifts, as they are cheated by all the others.

Slanderers are blocked by impassible heights and depths,
Cliffs, ravines, and deep defiles oppose all progress
With an unpleasant variety of irregular faces.

Those who use harsh language are born among stones and thorns.
In places that are hot, or otherwise disagreeable.

By idle talk we are born where harvests never ripen,
In places where the flow of seasons is disrupted.
We cannot stay anywhere long, as things are so unstable.

By coveting we see meager grain with copious chaff,
Born where the better times of year are changeable.

By malice we are born in places naturally harmful.
Crops and grain are pungent & bitter to the taste.
There are thieves, tyrannical rulers, savage tribes and snakes.

By wrong view we have no source of precious things.
Medicinal herbs and trees, flowers, and grain are few.
There is no refuge, and we have neither friends nor protectors.

The resolution is as presented. The *Commentary on the Center and Limit* says:

By the power of being a vessel, virtue predominates.

The ripening is also internal.

iv) The fruition of action #310.3

Whatever people may do, there is an unhappy result.
Whatever is done, by its spreading, suffering is produced.

The lesser *Objects of Mindfulness* says:

#302

The ignorant ones who do evil deeds will do them again.
Evil deeds proliferate, and there is tremendous suffering.

c. The final summary of these topics

As for the concluding summary:

In short, these ten actions by their nature are unwholesome.
They are like poison. Anyone who ever performs them,

Heavy, light, or between, will make great suffering.
Therefore we should try to avoid them like enemies.

The instructions to the noble one Gyebu Nor (*gyad bu nor*) in the *vinaya scriptures* say: #302.2

> The bad is like poison, because even a little produces great suffering. It is like a wild man, because it destroys the whole assembly of the good.

According to that, it should be abandoned, and we should try to do what is good.

The *Precious Garland* says: #302.3

> That which is bad in body, speech, and mind
> Should entirely be eliminated.
> What is good should always be pursued.
> By that the above two *dharma*s are explained.

c. How to eliminate the bad #302.4

1) Bringing ourselves to the higher realms

Now, as for how to reverse those bad actions:

The ten good actions lead us to the higher realms.
Their good intention avoids the ten actions that are bad.
Cutting off life is avoided, and taking what is not given.
Wrongful sex is avoided, as well as lies and slander.
Speech is not harsh or frivolous. Thoughts are not covetous.
We keep ourselves far away from malice and wrong views.

However, merely by reversing these bad actions, the ten good ones will not occur. This is because our being has not been systematically restrained. Therefore, the attitude that abandons the ten bad actions is ten good ones, the *Middle Length Prajñaparamita* says:

#303

> "I have abandoned the taking of life," and so forth. These ten are said.

2) The explanation of the ripening of their fruition

As for the ripening of their fruition: #303.1

If these actions are small, we are born in the human realm.
Intermediate ones bring birth among gods in the realm of desire.
Great ones connect us to the *samadhis* of formless *dhyana*.

Thus we can grasp the pleasures of the two higher realms.
The four results are the opposites of the previous ones.
The fruition should be known to be birth in the higher realms.

By lesser and intermediate good conduct, we are born among the human beings and gods of the desire realm. If it is great, since we are connected with *samadhi*, we are born in the two higher realms. Those higher realms are attained, and entrance into the lower realms is cut off. The *Precious Garland* says: #303.3

> By these *dharma*s we are completely liberated

From being hell being, hungry ghost, or animal.
After birth among gods or humans, we attain in abundance
Happiness and glory, as well as royal dominion.
We experience bliss, such as the bliss of Bhrama,
In the measureless *samadhis* of the formless realms.

3) How we should choose what to accept and reject #303.4

As for how:

So it is that the ten that accord with goodness and merit
Lead to the higher realms, but the ten whose nature is bad
Lead instead to falling into the lower realms.

Accept white cause and effect, and likewise reject the black.
This will be the path to worldly happiness,
The vehicle of god and humans taught by the Sage.

By establishing subsequent lives in the higher realms,
We truly lay a foundation for our liberation.
Therefore, fortunate beings should depend on doing this.

The *Middle Length Prajñaparamita* says: #303.6

Subhuti, by accepting the true karmic path of these ten good actions,

#304

we are born in the celestial realms. By remaining on the path of the ten bad actions, we are born in the lower realms.

The *White Lotus of Holy Dharma* says: #304.1

The vehicle of gods and humans has the ten virtues.

The *Supreme Essence (snying po mchog)* says: #304.1

The vehicle of gods is the four *dhyanas* and the four formless attainments. The vehicle of humans is the ten virtues. The latter depends on good *dharma*s.

"*Yana*" means vehicle, mount, or means of conveyance. When we ride these vehicles, each one brings us to its particular fruition. The *Prajñaparamitasañcayagatha* says: #304.3

Traveling in it removes the sufferings of beings.
This vehicle is a great mansion, immeasurable as space.
This highest *yana* yields joy and happiness, and well-being.

Depending on different levels of mind, different vehicles are taught. For example, one is taught for those who aim at complete peace. The *White Lotus* says: #304.4

The single vehicles do not have the three vehicles.
They are taught as provisional skillful means.

Two are also taught. the *Immaculate Space Sutra (nam mkha' dri med pa'i mdo)* says: #304.5

In accord with the affinities of sentient beings,
I have bestowed the teachings of two vehicles.

These two are the *Mahayana* and *hinayana*. Three are also taught. The *White Lotus* says: #304.5

Though gates of *Dharma* teaching how to tame the *kleshas*
Are said to be eighty-four thousand, the buddhas' true intent
Is their one inseparable essence. That I have taught three vehicles
Is explained by the different powers and interests of beings.

#305

In brief, the levels of mind that present themselves are limitless, and not all of them perceive the true meaning. The *Sutra of the Descent into Lanka (Lankavatara Sutra, lang kar gshegs pa'i mdo)* says: #305.1

For as long as minds are following it,
They do not reach the end of the vehicle;
But if a mind becomes one that has done this,
There are neither vehicle or travel.

In this case the vehicle of gods and humans is being discussed. The same text says: #305.2

The vehicle of gods and that of Bhrama,
And also that followed by the *shravakas*,
As well as the vehicle of *pratyekabuddha*s,
All these vehicles were taught by me.

As for the vehicle of gods and humans,
Relying on it, pain is eliminated.
Afterwards it is not seen at all.

2. The second section of the extended explanation, being joined to peace

a. The general explanation of the goodness associated with liberation #305.3

Now, as for the good associated with liberation, goodness is certainly established. Here is the explanation of the details: #305.4

The highest happiness of liberation
Makes it so that *samsara* is far away.

The things that leads to peace beyond both black and white,
Formations of what is high and low within *samsara*,
Are the spotless cause in accord with liberation and so on,
The ten good actions, four *dhyanas* of form, and the formless attainments
The six perfections and so on, included within the five paths.

Realizing that persons and *dharmas* have no self,
By the excellent union of *prajña* and *upaya*,
Dwelling neither within *samsara* nor *nirvana*,
Since we produce what is beneficial for sentient beings
And attain the limitless level of the Victorious One,
The goodness of yogic union passes beyond all worlds.

That goodness completely transcends both the goodness in accord with merit

#206

and evil deeds.

The goodness that completely liberates us from all that is defiled, the cause that completely gives rise to deluded existence and *samsara*, is the cause only of liberation. The phenomenal assembly of merit consists of relative entities like the ten good actions and the first five perfections. The non-phenomenal accumulation of wisdom, *prajña* that does not dwell in the two extremes, and that unites the two benefits, is included in the stages of the five paths. Since this enters into and remains absorbed in the level of buddhahood, it is beyond the world's goodness.

Worldly goodness is grasped in terms of things and characteristics. Union is beyond things and characteristics. From the very time a world-transcending good action is done, it is liberated from the mind of merit and non-merit. It is awareness of the empty, compassionate essence. As to the details, the *Prajñaparamitasañcayagatha* says: #306,4

> If they can carve a man's or woman's well-formed image,
> Wood-workers who are skilled can make anything else as well.
> Likewise, *bodhisattvas* skillfully trained in *prajña*
> Can do whatever is done by the wisdom of non-thought.

The *Precious Garland* says: #306.5

> Since they exist or not because of awareness,
> One goes beyond both merit and evil deeds.
> Freedom from both the higher and lower realms,
> Is what is explained as being truly free.

Also it says there: #306.6

> Having the essence of emptiness and compassion,
> We are established in true enlightenment.

In that style, the assembly of enlightened ones, with the mind of truth, in apparent goodness

#307

without entangling attachments, act like emanations and illusions for the benefit of others. However, if the space-like goodness established by *prajña* does not establish the path of liberation, this will never take place. The *Prajñaparamitasañcayagatha* says: #307.2

> If a ten million blind men with no one there to lead them
> Tried to get to a city, though they did not know the way,
> The first five of the perfections of the Victorious One,
> Attained without the eye of *prajña* are like that.

The *Prajñaparamita in Eighteen Thousand Lines* says: #307.3

> The time when the five first perfections are completed by the perfection of *prajña* is the time of entering into the city of omniscience.

Since all *dharma*s are natureless, the good too is natureless. Because this is so, beginners and those of inferior mind abandon it. The *Precious Garland* says: #307.4

> Though these *dharma*s are truly good and very wholesome,

With the air of being profound and subtle beings,
Childish individuals who are without true learning
Are afraid of them, the Victorious One has said.

From what doe this occur? The *Prajñaparamita in Twenty Thousand Lines* says:

> Subhuti, All *dharma*s are without essence. The six perfections are also without essence. Neither examined or examiner are found. They are not perceived. They are not really seen. That is how it should be known.
>
> Do not tell this to those of the families of those who have newly entered into the vehicles of *shravakas* or of *pratyekabuddhas*.
>
> #308
>
> Why? They will be so frightened and terrified that their hair stands on end. By this being said, for this reason, they will abandon this perfection of *prajña*.

b. Comprehending this goodness of liberation #308.1

If it is asked, "What is this goodness of liberation?

The accumulation of merit is has a reference point of objects.
The accumulation of wisdom does not. By these combined,
Cleansed of the two obscurations, the two *kayas* manifest.
The stages of meditation and post-meditation are practiced.

These are with defilements for ordinary beings,
But the experience of noble ones is undefiled
In meditation as well as the state that follows it.
By such a pattern of practice liberation will be attained.

The five, generosity and so forth are the accumulation of merit. *Prajña* is the accumulation of wisdom. By their unification, the two *kaya*s manifest. The *Precious Garland* says: #308.3

As for the *rupakaya* possessed by all the buddhas,
That arises from the accumulation of merit.

Dharmakaya is born, to give a brief summary,
From the conquerors' accumulation of wisdom.

Since that is the case, these two accumulations,
Are that which is the cause of attaining buddhahood.
If this is what we want, we should always rely
On the two accumulations, those of merit and of wisdom.

The major and minor marks of the Buddha's *rupakaya* are established by these two accumulations in a way that goes to higher and higher stages. As much merit as ordinary beings, *shravakas*, *pratyekabuddhas*, and *bodhisattvas* may have, a single body hair of the buddhas has ten times more. A hundred times as much as exists in such a hair exists in the minor marks. A hundred times the amount in each of the eighty minor marks is that of one of the major marks.

#309

The merit of each of the thirty-two major marks increased by a thousand is that of the hair between the eyebrows. A hundred thousand times the collective merit of the hair between the eyebrows is that of the *ushnisha* tuft at the top of the Buddha's head. A thousand times the merit of that hair-tuft is taught to be that established by the conch of spoken *Dharma*. The same text says: #309.2

> As merit is beyond the scope of thought,
> So the major marks of the Buddha rise.
> The scriptural treasury of *Mahayana*
> Says he is a great being like a king.
>
> All the merit of the *pratyekabuddhas*,
> All merit in the world without remainder,
> That of both learned and non-learned beings
> If it were increased to ten times more,
> Would be as much as in one of the Buddha's pores.
> The hair-pores of a Buddha are all like that.
>
> As for all the merit of these hair-pores,
> That amount increased a hundred times,
> Would be the merit of one of the minor marks.
> That many times that same degree of merit
> Is that of each of the kingly major marks.
> These merits of the thirty two major marks,
> If they are multiplied a thousand times,
> Are those of the brow-hair like the sun and moon.
>
> The merits of the brow a hundred-fold
> Would not appear as much as the tuft of the head.
> As much as is produced at the crown of the head.

#310

> If that were made hundred times as much,
> The conch of *Dharma* would still have ten times more.

Below supreme *Dharma*, is defiled, worldly *Dharma*. Above the worldly is world-transcending, undefiled *Dharma*. The border is between what is defiled and what is undefiled. The wisdom of meditation is undefiled, while that of post-meditation has defilement. The paths of these are also defiled and undefiled. The first five perfections, generosity and so forth, are defiled, but *prajña* is undefiled. They are, respectively, defiled and undefiled goodness.

c. How the cause of liberation is produced #310.3

Now, if it is asked on what these goodnesses depend, and what the action of that is like, real goodness that is in accord with liberation, the true path, is accumulated as a cause of separation from defilement. Therefore, it depends on the *alaya* of the various habitual patterns. The fruition of separation attained by this cause of separation depends on the *gotra* or the essence. The essence is therefore the true cause of changeless liberation. That is the main point: #310.5

> **The *gotra* is the support of the goodness of liberation.**
> **In having this we have the luminous nature of mind.**
> **Spotless *dharmadhatu* is the naturally present *gotra*.**
> **In its apparent aspect, this is the two *rupakayas*.**
>
> **These are described by the *Uttaratantra*'s nine examples.**

> **This nature of compassion exists eternally.**
> **The *Sugata* has said that this is the "growable" *gotra*:**
> **Its root is the luminosity of insight-wisdom.**
> **Its essence is basic goodness, that does not have the three poisons.**

This is taught as it is in the final Word of the true meaning *sutras*,

#311

the great teachings of all the buddhas. These are:

The Sutra of the Questions of King Dharantsvara('phags pa gzungs kyi dbang phyug rgyal pos zhus pa'i mdo)
The Sutra requested by Glorious Garland of the Lion's Roar Sutra (dpal phreng seng ge'i nga ro sgras zhus pa'i mdo)
The Sutra Requested by the Girl Precious One (bu mo rin po che gyis zhus pa'i mdo)
The Sutra Requested by the Goddess Immaculate One (lha mo dri ma med pas zhus pa'i mdo)e
The Sutra of the Dwarf Angulamala (mi'u thung sor phreng can gyi mdo)
The Noble Complete Great Nirvana Sutra ('phags pa yongs mya ngan las 'das pa chen po'i mdo)
The Sutra requested by Maitreya (byams pa zhus pa'i mdo)
The Tathagatagarbha Sutra (de bzhin gshegs pa'i snying po'i mdo)

These *sutras* say that within all sentient beings is primordially existing *dharmadhatu*, the naturally pure space which is the nature of mind. This is *Tathagatagarbha*. It exists primordially. It is changeless. Its apparent aspect is *rupakaya*, the source of the major and minor marks. Its aspect of emptiness is *dharmakaya*, primordially and spontaneously present, free from all the extremes of complexity. Its qualities, in their spontaneous presence are exemplified by a jewel; in their changelessness, by space; In moistening and pervading all sentient beings, it is exemplified by pure water. The *Uttaratantra* says: #311.5

> Like a jewel, space, or pure water;
> Its nature has never had *kleshas*.

Even at the very time it is obscured by defilements, its essence is undefiled suchness. The nature of mind is primordial luminosity.

#312

The *Prajñaparamita in Eight thousand Lines (brgyad stong pa)* says:

> Mind is not mind. The nature of mind is luminosity.

That is the *dhatu* of buddhahood, the *gotra* or enlightened family which all sentient beings possess. The *Uttaratantra* says: #312.1

> Because the perfect buddha *kaya* radiates
> Because of suchness being inseparable,
> And because of possessing the *dhatu*, every sentient being
> Always possesses the very essence of buddhahood.

This should be known to be the good *dhatu* of the *Dharma*. It is fundamentally enlightened from the beginning. *Reciting the Names of Mañjushri (namasamgiti, mtshan brjod)* says: #312.3

> Buddhahood is without a beginning and end.
> The first of the buddhas is without any bias.

The *Two Segments (brtags pa gnyis pa)* says: #312.3

Sentient beings are buddhas, in actuality,
But obscured by incidental obscurations.
When these are cleared away, then they are buddhas.

Even at the time of being a sentient being, the nature of mind has the buddha qualities of the apparent aspect, *rupakaya,* and the buddha qualities of the emptiness aspect, *dharmakaya*; but they are obscured by unremoved defilements. This is called the *dhatu* or *gotra*.

At the time of buddhahood, mind free from all defilements is called enlightenment. The difference is merely in the appearance or non-appearance of the perfected power of the nature, mind itself. It is not maintained that first, at the time of being a sentient being, the qualities are non-existent, and later they are newly produced. This is because they are changeless. The *Sutra of the Completely Showing the Essence (snying po rab tu bstan pa'i mdo)* says: #312.6

The element of time without beginning

#313

Exists as the place of all phenomena.
Since it exists, all beings have reached *nirvana*.
As it was before, it will be later.
So it is in the changeless state of suchness.

The luminous nature of mind is not obscured by the *kleshas*. The *Uttaratantra* says: #313.2

The nature of the mind is luminosity.
It is just as changeless as the space of the sky.
By the rising of false conceptions, desire and so forth obscure it,
But its nature is not obscured by incidental defilements.

The divisions are the primordial *gotra* and the removable *gotra*, whose arising depends on clearing away incidental defilements. As for their beginningless existence as *dharmin* and *dharmata*, the *Nirvana Sutra (mya ngan las 'das pa'i mdo)* says: #313.5

O son of noble family, the nature of mind is naturally luminous and naturally essenceless. The way naturally pure mind appears is by participating in buddha qualities that blaze with the major and minor marks, and not being separate from them. Nevertheless, its empty and apparent natures are distinguished.

The established

#314

gotra, superimposed on the primordial *gotra*, is the occasions of arousing *bodhicitta* and so forth, the *upaya* and *prajña* of the paths of learning. Purification occurs through the activities of the two accumulations of merit and wisdom. The *Gandavyuha Sutra* says: #314.1

Kye, sons of the Victorious One! This which is called the *gotra* of enlightenment is genuine *dharmadhatu*. It is vast like the sky. When its naturally luminous nature has been seen, training in accord with the great accumulations of merit and wisdom is purified.

The *Uttaratantra* says: #314.3

Like the buried treasure and the fruit
The two aspects of the *gotra* should be known

They are the beginningless natural presence
And supremacy that truly is received.

As is taught, arising from these two *gotra*s,
The *trikaya* of the Buddha is attained.
By the first arises the first of the *kaya*s,[184]
By the second rise the subsequent two.[185]

All the splendor of *svabhavikakaya*,
Like the precious statue of the Buddha.
Is self-arising and therefore unproduced.
It is a mine of precious qualities.

Because of its great dominion over the *dharmin,*
It is fully expressed, like a universal monarch.
Its phenomenal nature is like a reflection,
With emanation-bodies like forms of gold.

Svabhavikakaya is mind itself, the naturally existing *gotra*. This is like a naturally existing jewel. From within it comes the *gotra* with the nature of the *dharmin*. It is the support of the universal monarch of *sambhogakaya*, and the reflected emanation arising in dependence on it, *nirmanakaya*,

#315

the supreme emanation for those who are to be tamed. At the time of existing as a sentient being, these do not appear, because defilement obscures them.

By accumulating merit through arousing *bodhicitta* and so forth, defilements that obscure *rupakaya* are cleared away. By the accumulation of wisdom through emptiness meditation and so forth, obscurations are cleared away from the *dharmata-svabhavikakaya,* the body of the self-existing-essence, the nature of *dharma*s.

The support, the naturally existing *gotra*, is like clear water. Within it the supported, the established *gotra*, rises like a variety of reflections. The two exist primordially, like reflector and reflection.

Within the *gotra* that exists as the ground, the incidentally established *gotra* exists as the phenomena of knowing mind, knowable objects. These two *gotras* are respectively support and supported.

The *dharmin* exists separably with *dharmata*, the naturally existing *gotra*. As a separable fruition, it is non-existent. The produced *gotra* is an antidote to purify defilements. Though the two *kayas* exist as if they were produced effect and producing cause, there is no actual causation. The produced *gotra* makes the perfect buddha qualities be born as the realization of the paths of learning. This is their liberation or ripening as the level of buddhahood. The *Mahayanasutralankara* says: #315.6

The nature and the vast extent of its blossoming;
That these exist as support and what is supported;
Their existence and non-existence; their buddha qualities
Are what should be known as the meaning of liberation.

Sugatagarbha pervades all sentient beings. By nine examples it is taught to exist within the covering of the *kleshas*. The *Uttaratantra* says: #316.1

A buddha in a decaying lotus, bees and honey.
Gold within a covering of an unclean nature.
Treasure in the earth, the germ within a fruit,
An image of the Buddha covered up with rags.
A king within the belly of a poor and ugly woman.

Jewels in the earth, within such forms as these,
Obscured by incidental defilements of the *kleshas*,
This *dhatu* so exists inside of sentient beings.

These nine examples are related to the obscured *dhatu* as it exists in ordinary individuals, *arhats* among the *shravakas* and *pratyekabuddhas*, and *bodhisattvas* dwelling on the paths of seeing and meditation. Ordinary people are those who have not entered into the path; or those who have entered, but with their being obscured by the assembly of the four obscurations, passion, aggression, ignorance, and all of these together. From the four examples of the *dhatu* within them, first, as for the example of how the essence exists when obscured by propensities of desire, the *Uttaratantra* says: #316.5

Existing in a lotus that is evil-colored,
A *Tathagata*-statue, blazing with a thousand marks,
Having once been seen with the undefiled eye of the gods,
The statue would be removed from its mud-born lotus cover.
For *Tathagatas* dwelling in places without torment
Their intrinsic buddha eye sees what will later be unobscured.
Their intrinsic endless compassion will free it from obscuration.

#317

Second is the example of the *dhatu* existing in a covering characterized by propensities of aggression:

Like honey that is surrounded by a swarm of bees,
Capable persons have a wish that they could acquire it.
Having seen it is there, by using skillful means,
They completely free it from the swarm of insects,

By the all-knowing eye of the great Sage himself
Having seen that the honey of the *dhatu* or *gotra*,
Has obscurations that are like the swarm of bees,
He makes them be completely abandoned and disappear.

Third is the example of the *dhatu* existing in a covering characterized by propensities of stupidity:

Just as kernels of grain still covered by their husks
Are not usable in that form by human beings,
And they remove the grain from out of the covering husk.
Using the part they want for food and otherwise;

Just so, mixed with defiling *kleshas* of sentient beings,
As many victorious ones as there are in the three-fold world,
If they are not liberated from being mixed with *kleshas*,
So many will not be made into victorious ones.

Fourth is the example of the essence existing in a covering manifesting *kleshas* characterized by the arising of passion, aggression and stupidity all together:

Just as on a journey someone's treasured gold
In the confusion might fall into a filthy place,
That *dharmin* by falling there, would not have been destroyed,
Remaining there like that for many hundreds of years.

By a god who had the pure eye of the gods,
If the gold existing there was seen and found,
People would say the god established that precious thing,

This supremely precious thing, that actually was abandoned,

#318

So the buddha qualities of sentient beings.
Have sunk and disappeared among the filth-like *kleshas*.
When that was seen by the Sage, to purify them of filth,
For all beings he caused the *Dharma* to arise.

As for the example of the *dhatu* existing in a covering of habitual patterns of ignorance in the *arhats* of the *shravakas and pratyekabuddhas*: #318.2

Just as in the house of a poor man, under the floor,
An inexhaustible treasure might be lying buried;
But he would not know about the existence of the treasure,
Nor would the treasure say to him that it was there;

So with the precious treasure that is within the mind,
Spotless *dharmata*, without adding or taking away,
When it is not realized, we experience
The impoverishment of suffering, continuously arising.

If the covering is abandoned when seen, here is the first of the two examples of what the essence is like: #318.4

Just as in a mango or in other fruits
There are undestroyed *dharma*s of seed and germination,
And then if there is plowed earth, as well as water and such,
The stuff of a king of trees will gradually be established.

So in the fruit of the ignorance of sentient beings,
Within the covering skin is the excellent *dharma*-element
Which, similarly depending on the condition of goodness,
Will gradually become the stuff of a King of Sages.

As for the second example: #318.6

As a precious statue of the Victorious One
Might be covered up in dirty tattered rags,
But still a divine one on the path might see and reveal it,
And then it would be said, “He really dwells on the path.”

#319

So the *sugata* nature, wrapped in beginningless *kleshas*,
Having once been seen, even within an animal,
There would be a real means by which it could be freed.

From the two examples of how, within the covering of defilements to be abandoned by cultivation, there exists the splendor of the good *dhatu* of *dharma*s, as for the first: #318.2

Just as an ugly woman with no one to protect her
Staying in a shelter for the poor and homeless
Might hold a splendid king in the confines her womb,
But would not know this lord of men was in her belly.

In the refuge mission of life within this world,

Defiled sentient beings are like that pregnant woman.
With no more than she has, she will one day have her protector.
Gestation of the spotless *dhatu* is similar.

As for the second example: #318.4

Just as gold ore that has a big nugget inside of it
Has a external nature that is very drab,
But, having seen it, those who know it for what it is,
In order to purify the gold that is inside,
Undertake to remove the outer covering;

Having seen the luminous nature that is within us,
Although it has been covered up by the incidental;
The source of seeing what is precious in sentient beings
Removes the obscurations of supreme enlightenment.

Though the obscurations to the pure ground are many, the same text says: #319.6

Passion, aggression, and ignorance; active or as an imprint;
What is to be abandoned by seeing and meditation;
The higher *bhumis* respectively impure and pure,[186]

#320

Many defilements are taught by the covering lotus and so forth.
Transcending all the divisions of closely-connecting *kleshas*,

By these defilements fools and those with the learning of *arhats*,
Are meant by respectively four and one of these examples.
Seeing and cultivation, and the pure and impure levels
Have two and two comparisons to their impurities.

Joining these examples of defilements and the essence to a determination of their meaning, the same text says: #320.2

Just as when a lotus arises from the mud,
When it first manifests, the mind is very joyful,
But afterward it decays and there is no more joy;
The joy arising from desire is like that.

Just as delicious honey is completely crawling
With irritated bees that sting like an army of spears;
Just so, if aggression rises, and swarms within our minds
Suffering will be produced within our hearts.

Just as the essence, the kernels of rice and other grain,
Is hidden by an external husk which covers it,
So sight of the essential meaning, buddhahood,
Has been obscured within the shell of ignorance.

Just as filth is something that is unsuitable,
So are those who have desire for these poisons.
That is because depending on the cause of their desire,
What is like filth will be arising everywhere.

Just as when wealth is hidden underneath the ground,
One who does not know this will not attain the treasure;
So the self-arising treasure of the nature
Is hidden in the ground of habitual patterns of ignorance.

Just as by gradual growing of the sprout and so forth
The shell of the seed is sundered, and it falls away;
So, by seeing the suchness of the natural state,
What is to be abandoned by seeing is reversed.

Those who conquer the essence of transitory collections
Through being connected to the path of the noble ones,

#321

Make wisdom the thing to abandon on the path of meditation.
This is taught to be like being wrapped in rags.[187]

The defilements supported by the first seven *bhumis*,
Are like the defilement found in the covering of a womb.
Non-thought is like being free of the covering of the womb,
This completes the ripening of insightful wisdom.

Defilements associated with the three highest *bhumis*
Should be known like a covering of mud and clay.
By a great being's having attained the *vajra* view,
The *vajra*-like *samadhi* destroys that covering.

Thus the many defilements of desire and so forth
Are like the examples of a decaying lotus and so forth.

The *Enumeration of Dharmas of the Complete Passing Beyond Suffering of the Noble One ('phags pa yongs su mya ngan las 'das pa chen po'i chos kyi rnam grangs)* says: #321.3

Then the Bhagavan spoke to Kashyapa. "O son of noble family, it is, for example, like this. A wealthy king had on his forehead a *vajra* jewel. When he was with other wealthy ones, radiating power, it touched the heads of those other wealthy ones.

"Then the jewel on the forehead sunk inside his flesh, and he did not know where it had gone. Because a wound arose, he asked a doctor, Cure me." After this instruction, the very capable doctor did not treat him for that wound of the jewel going into his flesh, saying these words,

" 'Kye most powerful one, why are you asking about your forehead-jewel?'

"That wealthy one, having become angry, said to the doctor, "Because my forehead jewel should not go anywhere."

"He would think, "Is it an illusion that it is not there?" This would produce much suffering.

#322

"Then that doctor producing joy in that wealthy one would say, "Do not produce suffering like that. If you emanate power, the jewel will sink into your flesh, and a mere reflection will appear externally. If you emanate power, aversion will arise. So by the power of the jewel it has sunk into your flesh, and it is not perceived."

"Not believing these words that were said, the king said, "Doctor don't lie. If it sinks into my flesh, which is matter and blood that is very opaque, it is not reasonable that a reflection would appear."

Then the doctor would say, "A mirror is likewise opaque, but a jewel will also clearly appear in that.
When you have seen that this is like that, a wondrous, marvelous perception will arise."

"O son of noble family, all sentient beings are like that. Since they do not venerate the spiritual friend, even though they have the buddha nature they cannot see it. It is obscured by passion, aggression, and ignorance. Many different beings who have so been overcome are within *samsara* and suffering.

"From that nature, O son of noble family, from within the bodies of all sentient beings come the ten powers, the thirty-two major marks, and the eighty excellent minor marks."

This has been taught in many ways. The *Hevajra* says: #322.6

> Within the body there exists the great wisdom
> It is truth that abandons all conceptions.
> Universal, it pervades all things.
> It is in the body but does not rise from the body.

#323

The *Precious Garland* says: #323.1

> I and limitless sentient beings are primordial buddhas.
> By the power of discursive thoughts there is *samsara*.
> Instead I shall arouse the excellent mind of enlightenment.

The *Wisdom of the Moment of Death* says: #323.2

> Whoever realizes mind is a buddha. Produce the supreme perception by not searching anywhere else.

The *Praise of the Vajra of Mind (sems kyi rdo rje bstod pa)* says: #323.2

> Water that exists within the earth
> Exists there pure without defilement.
> Just so, within the covering of the *kleshas*,
> Wisdom exists without defilement.

The *Secret Essence* says: #323.3

> Throughout the ten directions and four times,
> Perfected buddhas are nowhere to be found.
> Except for the perfect buddha, the nature of mind,
> Do not look for any other buddha.
> The victorious ones themselves, if they should search,
> Would never find it anywhere else at all.

So it is taught, there and elsewhere. In brief, by the example of the *dar yug chen po*, the silk banner representing the great third thousand-fold world realm of a billion worlds, and so forth it should be known that

within all sentient beings primordially exist the *kaya*s and wisdoms of buddhahood, without anything needing to be added and subtracted, like the sun and its light. That *dhatu* is always naturally pure. Its self-nature never changes. Its defilements are false conceptions and mere temporary changes. The commentary on the *Uttaratantra* says: #323.6

> O great *rishi*, The *kleshas* are darkness. Complete purity is light.

#324

> The *kleshas* are weak. Clear seeing is strong. The *kleshas* are temporary. Natural purity is the root.

By that and the following it is taught. Since the *dhatu* is primordially without defilement, it is pure. Since it is changeless, it is the true self. Since it always exists, it is permanent. Though it falls into the sufferings of *samsara*, it is not overcome by them, and so it is the perfection of bliss. The *Uttaratantra* says:

> Purity, self-nature, bliss, and permanence
> Are the perfect qualities of the fruition.

The *dhatu* of the *Tathagata* pervades all sentient beings. The *Mahayanasutralankara (mdo sde rgyan)* says: #324.3

> Just as space is maintained as eternal and omnipresent,
> This too is maintained to be eternal and omnipresent.
> Just as space is an aspect found within all forms,
> This too is in all the assembly of sentient beings.

When this essence is obscured by the *kleshas*, they do not stain it, any more than the sun is stained when obscured by clouds. At the time of primordial buddhahood, the *dhatu* exists indestructibly and inseparably. The commentary to the *Uttaratantra* says: #324.5

> The *dhatu* of the *Tathagata* existing in the three occasions is present within all beings. All their *kleshas* and phenomenal appearances are composed of this changeless reality.

As regards the three occasions, the *Uttaratantra* says:

#325

> Having impurity, having both purity and impurity,
> And having purity that is utter and complete
> Are respectively said to be the occasion of sentient beings,
> That of *bodhisattvas*, and that of *Tathagatas*.

The impure situation is that of sentient beings. That which is both pure and impure is that of *bodhisattvas*. Complete purity is the situation of the buddhas. As for an example of what the *gotra* is like, it is unique and cannot be expressed by any example like it. Teaching that the *Tathagata* is similar regarding examples, the same text says: #325.3

> Since it is completely beyond the world,
> No example is seen within the world.
> Therefore the *Tathagata* and the *dhatu*
> Are taught to be alike in this respect.

As to how it is incomparable, since it is a single essence with different situations, an explanation with many examples would be merely partial characterization of it.

It may be asked, "How can this *gotra* be seen as it is? Beings who do not see the natural state are accepted by the spiritual friend. Those who have devotion to the vehicles of the *shravakas*, *pratyekabuddhas*, and *bodhisattvas*; and also beings dwelling on the *bhumis* realize it in a single way. This realization is one with that of the *bodhisattvas* dwelling on the tenth *bhumi*. As for this being the way it really is, it is not seen otherwise even by the buddhas themselves. The commentary to the *Uttaratantra* says: #325.6

#326

> Seeing clouds, you have a similar apprehension as you do for the sky. The noble ones whose eye of the mind is pure also see all this very clearly. Bhagavan, your completely pure apprehension of *dharmakaya* sees all the limitless knowable objects pervading the space of the sky.

The *dhatu* or essence is the buddha field of the three *kaya*s of one's own mind itself, along with their wisdoms, exist as the circle of the ornament. How is this seen? Since this is buddhahood, it is properly explained in these texts. By having faith in the paths of learning, it is entirely apprehended. The former text says: #326.3

> The absolute truth of the self-arisen ones
> Has to be realized along with faith.
> The blazing light in the circle of the sun
> Is not seen by those who have no eyes.

The *Sutra on the Essence of Buddhahood (sangs rgyas kyi snying po'i mdo)* says:

> No matter what they rely on, individual sentient beings, *shravakas*, *pratyekabuddhas*, and *bodhisattvas* do not see the essence of the buddhas as it is. For example, as a blind man cannot see what is painted by others in oil colors. When they say, "it is like this pillar, he touches the pillar with his hands and grasps it as cold. They say, "it is like the wings of a swan." By hearing the sound of the wings of a swan the color of a pillar is grasped as a fluttering sound. He asks,

#327

> "What is the color of those wings like?" "It is like a conch." By touching a smooth conch, he grasps it as smooth. Just as a blind person does not know colors as they are, seeing the highest nature of buddhahood is very difficult.

It is also very hard for sentient beings to realize it. The same text says: #327.3

> A king assembled many blind men, and having shown them an elephant. Asked to describe the characteristics of an elephant, those who had touched the trunk said, "it is like a hook." Those who touched the eye said, "It is like a bowl. Those who touched the ear said, "It is like a winnowing basket. Those who touched the back said, "It is like a tray. Those who touched the tail said, "It is like a rope." These blind men were not talking about anything other than an elephant, but they had not understood its totality.
>
> The buddha nature is also like that. Those who have said different things, that it is emptiness, like illusion, luminous and so forth, have not realized its totality.

Beings who are noble ones have a little realization of it, but not as it is. The *Nirvana Sutra* says: #327.6

> O son of noble family For example, it is like this. A blind man in order to have his eyes healed went to a capable physician. The physician, holding a gold knife,

#328

removed the hindrance. Having cut off the cataract that obscured the eye. He lifted up a finger. When he showed it, the blind man said, "I do not see it." If he showed two or three fingers, the patient would say, "I see a little bit."

O son of noble family, if this *Sutra of Complete great Nirvana* is not taught, as many are not among the *bodhisattvas*, even after they have perfected the ten perfections, even when they abide on the tenth *bhumi*, they will not see the nature of buddhahood. It is like that. When this is taught by the *Tathagata*, they will see it a little.

The birds soaring in the sky above must examine where the pure sky is. If a swan is in the top of a tree it examines whether it is a tree or water, and thinking about the top of a ship on the ocean, or in space, also knows the top of the second. Though by such examples the essence is not seen, it is taught to be the manner of non-ascertaining seeing.

If it is asked, "what is the use of teaching this essence that is so subtle and difficult to examine, and that is not seen with certainty while we are sentient beings?"

By teaching that the essence of buddhahood exists within the being of oneself and others, having reversed our discouragement, knowing that establishing liberation is not difficult, we gain confidence.

Eliminating contempt for other sentient beings, we respect everyone equally with the teacher as buddhas.

#329

Having eliminated not knowing that realization of the *kaya*s and wisdoms exists within us as true reality, *prajña* realizes the space of the absolute.

Knowing the natural state like that, it eliminates glorifications and deprecations of "is" and "is not," and eternalism and nihilism.

Then wisdom realizes true reality, and the supreme self. Having eliminated pride and desire for anything more, it sees self and other as equal.

It is taught that these are the five necessities for the arising of the great kindness for others. The *Uttaratantra* says: #329.3

Like clouds, dreams, and illusions, and the other examples,
All the *dharma*s of knowables are always emptiness.
When this has been taught by victorious ones to sentient beings,
Why do they also teach them that they have the essence?

To answer that question the same text says:

Contempt for lesser ones and disenheartened beings,
Joining those who grasp untruth to the truth of *Dharma*,
And for those who have abundant faults of ego-grasping
It is taught so that those like that will abandon them.

As for those who wrongly slight the body, those enslaved by the golden net of wrong view, or those who support intention of the *sutras* of the true meaning and secret mantra with partialities, their "essential meaning" is really provisional. They teach the intention to be, "If the cause occurs, the fruition will arise."

It is not like that. That is like the eternal self of the Hindu extremists.

"The two *kaya*s of buddhahood arise from the two accumulations. This should be stated as definitely true."

O you with your lotus net of eternalism, you truly do not know the intention of saying that there were three turnings to the wheel of *Dharma*. You are truly grasping the extreme of emptiness.

The first turning of the word, intended for beginners and those of weak mind, made the four noble truths and renunciation into an antidote. This was so that these beings could eliminate *samsara*, as a means of complete liberation from what is to be abandoned.

In the second turning, intended for them eventually when they had completely abandoned this approach and intended for those of intermediate capacity of mind, he taught the eight examples of illusion and emptiness like space. This was a means of liberating them from the bondage of grasping the antidote.

For those who reached that goal and from the viewpoint of those of the highest powers, he taught the self-nature of knowables as it really is. This is not like the self of the Hindu extremists. Their impossible self is a nonexistent, exaggerated nature. They make measures of greater and lesser, and therefore they do not maintain the *dharmas* of the *kaya*s and wisdoms.

Your assertion that self and non-emptiness were taught simply as an antidote for those who are attached to egolessness and emptiness is not the true meaning. The *Nirvana Sutra* says: #331.1

> O son of noble family, moreover it is like this. For example a woman was nursing her small child who was afflicted by mouth rot,[188] and when the child was struck by sickness, that woman too was tormented by suffering, and sought out a physician. The physician gave her as medicine, oil and milk and *shakara*. When the child was given this to drink, he instructed the woman with these words.
>
> "Because we are giving medicine to this child, for a little while until you, the mother, are cured, the child should not be given your milk to drink." So he would instruct her.
>
> Then so that it would not nurse, he put bile on her nipples. The child would have said that her nipple was smeared with poison and not suitable for sucking. The child, tormented by thirst, desired the breast, but having tasted it, would not take it.
>
> After being treated by the physician the woman would wash her breast clean. When the child cried, she would go to it. "Now take the breast and nurse," she would say. That child, though tormented with thirst, because of the former taste it experienced, would not come when called.
>
> In this instance the mother would give these instructions. "You have drunk the medicine I gave you before. With this medicine, until the mother is cured, since it is not proper that the nipple be given for nursing, it was smeared with bile. Now, even taking your medicine, the nipple will have no taste in your mouth." When she said that, gradually approaching as before, the child would drink.

#332

> Son of noble family, The *Tathagata* also, in order to liberate all sentient beings, is the persistent teacher of egolessness to sentient beings. By his having persistently done that, the attitude of "ego" becomes non-existent. Suffering is completely eliminated. This is in order to clear away the bad views of the worldly *charvakas*. By meditating on the *dharma* of egolessness, the body will become completely pure.
>
> Just as that woman, because of her son, smeared bile on her breast, the *Tathagata* too is like that. So that there will be emptiness meditation, he teaches that all *dharma*s are selfless.
>
> Just as that woman later washed off the bile and called her child, saying take the nipple and nurse, my teaching *Tathagatagarbha* is like that. O monks so that you will not be afraid, as the mother called the child, and it gradually drank her milk, O monks, you too should make a distinction.

> *Tathagatagarbha* should not be said to be non-existent. In my former sayings in the *Prajñaparamita Sutras*, which taught emptiness, understand that the intention was merely naturelessness. Otherwise by meditating on the emptiness of nothing at all, the fruition produced would accord with the cause, and the *kayas* and wisdoms would not arise.

Emptiness expresses the ideas that the apparent *dharmin*,

#333

from the time it appears, is empty of complexities grasped as one and many, and empty of individual existences, like the reflections in a mirror; that all extremes are completely non-existent; and that non-existent now and primordially, things are not like their confused appearance. The *Heart Sutra (shes rab snying po) says: #333.2*

> Form is emptiness. Emptiness is form. Emptiness is nothing other than form. From is nothing other than emptiness. Similarly, feeling, perception, formations, and consciousness are emptiness.

The *Middle Length Prajñaparamita* says: #333.3

> Every *dharmin* in its own turn is taught to be empty of essence. But if it is also formless, how will there be the view that form is empty?

The *Uttaratantra* says: #333.4

> The emptiness that has the supreme of all aspects
> Is emptiness that is expressed as form.

And also: #333.4

> Here there is nothing at all that is to be cleared away,
> And nothing that is to be added to what there is.
> Within reality the real is what is seen.
> If thus we see the truth, we will be liberated.
>
> Of what has the characteristic of separability
> The *dhatu*, pure of the incidental, is empty.
> Of that which has the characteristic of being inseparable,
> The unsurpassable *dharma*s, the *dhatu* is not empty.

Its commentary says: #333.6

> Why is this taught here? For the reason that the *dhatu* of the *Tathagata* is by nature completely pure from all the causal characteristics of the *kleshas* that are to be cleared away.

#334

> It is free from incidental obscurations because it is its nature t o be so. Within this there is nothing to be added for reasons of phenomenal appearance. Completely undivided *dharmata* is also its nature. Therefore, *sugatagarbha*, which has divisions and what is separable, is empty of all the separable coverings of the *kleshas*. What is indivisible and inseparable from it is the *dharmas* of buddhahood beyond being encompassed by thought, surpassing in number the grains of sand in the Ganges. They are not empty.

When something does not exist in something else, the latter is said to be empty of the former; but we must subsequently assert that whatever remains there eternally exists and is known truly as it is.

Though obscurations of the two primordial *kayas* of buddhahood are cleared away by the two accumulations, they are not producing cause and produced effect. If they were, *dharmakaya* and *sambhogakaya* would be composite productions, and hence impermanent. However, *dharmakaya* is changeless. The *Madhyamakavatara* says (*'jug pa*): #334.5

> The *kaya* of peace is like a wish fulfilling tree,
> Like a wish-fulfilling, gem it is inconceivable.
> Till beings are liberated, it is always in the world,
> And it will appear without complexity.

The *Uttaratantra* says: #334.6

> The Mara of Death has been conquered by the Lord of *Dharma*.

#335

> Being without essence, he is the permanent lord of the world.

Contradicting this idea that it has cause and effect it also says: #335.1

> Uncompounded and self-existing,
> Unrealized by other conditions,
> Having wise and compassionate power,
> Buddhahood has the two benefits.

That refutes its having a producing cause and produced effect. Saying it is "egoless," "emptiness," "non-dual," and so forth should be understood in this way. The *Great Nirvana Sutra* says: #335.3

> The secret essence of the *Tathagata* is shown to be the completely pure buddha nature that neither changes nor transmigrates. If it so exists, it is logically wrong for those who are skilled in *prajña* not to maintain that. To say it is non-existent would be false speaking, and likewise to say that it has development or succession. Those of the race of fools espouse nihilism, not knowing the secret essence of the *Tathagata*.
>
> If it is said to suffer, the blissful nature could not be within the body. Stupid fools think, "All bodies are impermanent." This is like sending the freshness of awareness into clay. Those skilled in *prajña* make distinctions. They do not say that everything connected with body is impermanent in every way. Why? Because within our bodies there exists the seed of buddha nature.

#336

> Stupid fools grasp the thought that all the *dharmas* of buddhahood are selfless. For those skilled in *prajña*, selflessness too is just an abstract label. It should be discriminated as having no true existence. Knowing this, one will produce no doubts about the matter.
>
> When someone says that *Tathagatagarbha* is emptiness, stupid fools give rise to views of nihilism and non-existence. Those skilled in *prajña* make a distinction. Within human beings there is the single *Tathagata*. It is said to be eternally existent, unchanging, and does not transmigrate.

If by the condition of ignorance, composite things are said to arise, stupid fools, when they have heard this, think that insight and ignorance must be distinguished as two. Those skilled in *prajña* realize that their natures are non-dual. That which is non-dual is reality.

When someone says that by formations consciousness arises, stupid fools grasp formations and consciousness as two. Those who are skilled in *prajña* realize their natures as non-dual. Non-duality is purity.

All *dharma*s have no self, and *Tathagatagarbha* also has no self. When this is said, stupid fools grasp it dualistically. Those skilled in *prajña* realize that their natures are non-dual. Self and selflessness are intrinsically non-dual. *Tathagatagarbha* has been supremely praised by the buddha *bhagavats* as immeasurable, beyond evaluation, and limitless. I too have taught this in all the *sutras* about the qualities it possesses.

So it should be known. The *Sutra of Miraculous Display (rnam par 'phrul pa'i mdo)* says:

Those who have wrong craving have the characteristic of never transcending suffering.

When this is taught regarding those of the cut off family, we may think that not all beings are pervaded by the *garbha*; but it is not like that. The intention is that those with wrong craving who abandon the *Mahayana Dharma* will not be liberated for a long time. Those who are turned back from the path are only temporarily cut off from the family of those in whom the path is established. They are not cut off from the *dhatu*, the luminous nature of mind. The commentary to the *Uttaratantra* says: #337.6

"Those who have wrong craving have the characteristic of never transcending suffering."

This teaches that wrong craving causes

#338

hostility towards the *Dharma* of the *Mahayana*. This is said with the intention that this hostility to the *Mahayana Dharma* will be reversed at another time. Because the *dhatu* exists with a nature that is completely pure, it is not proper to say that some will never become pure. Therefore the *Bhagavat's* intention was that all sentient beings without distinction are capable of being completely purified. Though *samsara* is beginningless, it does have an end. The naturally pure and eternal *dharmin* is obscured by a covering of beginningless obscurations, and therefore not seen, just as a form of gold might be hidden.

For those reasons, since within the *dhatu* of *dharma*s all goodness exists, it can always be purified. Though, *samsara* is beginningless, it has an end. By that is it established.

The reasons that the two *gotra*s are awakened are two. As for the reason that *dharmakaya*, the naturally-existing *gotra*, is awakened, the *Madhyamakavatara* says: #338.5

When people hear about emptiness, as ordinary persons,
The highest joy will arise within them again and again.
Their eyes are wet with tears that flow because of this joy.
The hairs of their bodies rise with wonder and stand on end.

Within them the seed of attaining buddhahood exists!
They have become the vessels of direct and straightforward teachings.
Now the absolute truth has really been taught to them.

#339

As for the reason that the *dharmin-gotra* of *rupakaya* is awakened, the *Mahayanasutralankara* says:

Why do we become connected vessels,
Practicing compassion, and devotion,
With dedication to what is truly good?
This is truly explained as due to the *gotra*.

Regarding the benefits of awakening the *gotra*, the same text says:

The lower realms are far off, and liberation is quick.
After that occurs, we experience little suffering.
By sadness sentient beings will then be quickly ripened.

Once the *gotra* is awakened, from then on we are liberated from the lower realms, like growing jasmine naturally falling to the ground. There is little suffering. By their intense weariness sentient beings will be ripened.

If there were no such *gotra* within sentient beings, no matter what sufferings arose, we would not be saddened. The attitude that aspires to *nirvana* and rejects *samsara* could not arise. The attitude of desiring liberation could also not arise. That in some, without being taught by anyone, compassion for the suffering of others arises, and that some who experience suffering develop renunciation and so forth is also due to the power of goodness of the beginningless *dhatu* of *dharma*s. The *Uttaratantra* says: #339.6

If there were no *dhatu* of buddhahood,
Suffering would never make us sad.
There would be no longing for *nirvana*,
Or effort and aspiration to that goal.

As regards *samsara* and *nirvana*,
Seeing their faults and virtues, pleasures and pains,
Is due to the existence of the *gotra*.
If the *gotra* did not exist, then neither would they.

Now some verses are interposed summarizing this extensive teaching that by having the *gotra* the essence of buddhahood exists within us:

Without exception all sentient beings have *sugatagarbha*.
In the covering veil of incidental obscurations,
Exists the primordial lamp, the luminous *dhatu* of *dharma*s.
This is the *kaya*s and wisdoms. This itself is the *Dharma*.
Nothing can be added, and nothing taken away.

Existing within us, this itself is self-existing.
By devoting ourselves to this essence of emptiness and compassion,
Having attained this *dhatu*, called by the name "enlightenment,"
We benefit all the host of beings without remainder.

Primordially self-arising, like the sun in space,
When it is obscured by clouds, temporarily dimming the daylight,
Then we experience the dreamlike sufferings of *samsara*.
So make a powerful effort to clear away obscuration.

Confused incidental appearance, appearances of the six realms,
Are emanated like dreams, from habitual patterns and karma,
Appearing as what never was, is not, and shall not be.
The spontaneous presence of wisdom primordially exists.
It is always there, and yet it is not seen.

As what we perceive in sleep is not seen to be within us,
*Dharma*s defiled with false conceptions are vain and futile.

#341

Do not grasp them, but train in the luminous nature of mind.
Grasp the two benefits, bringing wealth to oneself and others.

“If this *gotra* really exists in everyone, why, pray tell, are we still wandering in *samsara*?”

We exist this way, not knowing our own nature, because we vainly grasp at a meaningless ego. We are the lineage-holders of our own *kleshas* from earlier to later, and as such we are in bad company. We have poverty-mentality. We are conditioned by relative reference point. This is *samsara*. The *Mahayanasutralankara* says: #341.2-3

> Well-trained in our *kleshas*, and in bad company.
> With impoverished attitude, and relative reference point;
> Briefly stated, these are the four that should be known.
> These are the degradations that have defiled the *gotra*.

The *Stages of Light (‘od rim)* says: #341.3

> Primordial luminosity itself is ignorant.
> So-called “rising of mind” produces attachment to “mine.”
> By these objects being grasped as being so-called “others,”
> Beings become confused within the realm of *samsara*.
> Because of their karma of inappropriate joys and sorrows,
> They have the experience of individual beings.

The *All-Creating King (kun byed rgyal po)* says: #341.5

> This phenomenal play, which is wonderful and marvelous,
> Abides in actionlessness, like the space of the sky.
> Ignorance without apprehension of anything,
> Rises immediately from nothing but itself.
>
> This is the path that is alike for everyone.
> This is the nature, as it is within all beings.
> Defiled by the removable, it therefore is confused.

Also it says there: #341.6

> By gathering in the light that exists in all directions
> To the limits of the four directions, above and below,
> In an unpredictable rainbow whose colors are never fixed,
> The different kinds of entities manifest in appearance.
>
> Suchness moves, but particles never move at all.[189]
> This is the principle one, the ruler of the five elements.

The primordial, luminous nature of mind, empty/luminous self-arising wisdom, is in essence emptiness like the sky. Its nature is luminosity like the sun and moon. The radiance of its compassion arises ceaselessly, like reflections in the surface of an untarnished mirror. The natures of *dharmakaya*, *sambhogakaya*, and *nirmanakaya* come from within *sugatagarbha*. *Sugatagarbha* is entirely without bias and partiality. Its empty essence is also the accommodating space of arising. Its luminous nature naturally abides as the five lights, and

these naturally appear as objects. Arising as compassion, this cognitive knowledge of insight-wisdom is maintained to be confusion. The *Secret Essence (gsang snying)* says:

> E MA HO! from out of *sugatagarbha*,
> From out of our karmic relationships comes confusion.

At this time, the aspect that does not know its intrinsic wisdom to be its own nature is co-emergent ignorance. The aspect that fixates its own projections as other is the ignorance of false conceptions. Because of not knowing that all this has arisen within the natural state, by the power of attachment of ego-fixation to its objects, habitual patterns of the vessel, the external world, ripen as body. Habitual patterns of the essence, sentient beings within the world, ripen as mind. This is confusion, the various phenomena of the five poisons. The *All-Creating King* says: #342.6

> When the nature of me, the doer of all, is not realized,
> The *dharma*s created by me are imputed with fixed existence.

#343

> By the force of desire and craving, apparent things exist.
> As impermanent illusion their nature is destroyed.
> Their nature is gone without a trace as if we were blind.

The root of confusion is not knowing what we are. The *Prajñapramitsañcayagatha* says: #343.2

> As many sentient beings as there may be,
> Of lesser, middle, or of higher rank,
> All of these have risen from ignorance.
> So it has been taught by the *Sugata*.

The *Prajñaparamita in Eight Thousand Lines* teaches that confusion is conditioned by dualistic grasping: #343.3

> Grasping an "I" and a "mine," beings whirl in *samsara*.

The *Prajñaparamita in Twenty Thousand Lines* says: #343.3

> Childish sentient beings perceive the non-existence of *skandhas* as *skandhas*. They perceive the non-existence of *ayatanas* as *ayatanas*. They perceive the non-existence of things that arise interdependently as interdependent arising. Therefore, they are completely within the grasp of the ripening karma of all these *dharma*s that are wrongly perceived in their interdependent arising.
>
> As to how these *dharma*s arise, from the two ignorances come *samsaric* formations. From that comes the succession of births of individual beings. Name and form are established. When the body has been established by the embryonic stages from an oval to birth, there are contact, perception, feeling, the six *ayatanas*, and old age and death. So with the twelve links of interdependent arising, we cycle through *samsara*.

#344

"The primordial natural state cannot exist within *samsara*. It is not possible that *sugatagarbha* should be *samsaric*."

Not so! It is like clear, unmuddied water becoming solid rock-like ice, in a penetrating winter wind. From the primordial state, conditioned by the arising of grasping and fixation, confused appearance presents itself as a variety of solid things. A song from the *Dohakosha (do ha mdzod)* says: #344.2

When the wind blows on the water, and thereby stirs it up,
The softness of the water becomes as hard as rock.
When we are stupefied through being disturbed by concepts,
What was formless becomes completely hard and solid.

Thus, regarding *tathagatagarbha* at the time of confusion, in the nature of mind is the primordially pure changeless essence called the applied *alaya* of reality, whereby from the state of *dharmakaya* come the existences of *rupakaya*, the buddha fields and perfect wisdom. These are obscured by the confused ignorance of grasping and fixation. In the *alaya* of the various habitual patterns, the seeds of various confused habitual patterns have rested from beginningless time. Their great power becomes individual experiences of the higher and lower realms, and so forth. As if in a dream, at the time of *samsara*, fixating I and ego, experiencing desire, aversion, and the five poisons, collecting karma and its habitual patterns, from meaningless confusion, we live with a variety of attachments to truly existing entities.

#345

Day and night the wheel of confused appearance continuously turns, and since its succession is groundless, we are never liberated from it. It is like the confusion of a dream. Wandering because of *kleshas*, because of good and evil, is like a prince wandering along a road, separated from his kingdom. It is intrinsically a time of suffering. Since the prince was born into a royal family, the happiness of true wealth is naturally within him; but now he suffers temporarily. As to what is taught by this example, the *Song of the Oral Instruction of the Inexhaustible Treasury (mi zad pa'i gter mdzod man ngag gi glu),* says: #345.3

Beings bound in *samsara*, as if they were tangled in vines,
In the desert of ego-grasping are utterly mad with thirst.[190]
Their grief is like the grief of a prince without a kingdom,
Separate from his father, with no chance for happiness.

As to the way *tathagatagarbha* exists at this time of wandering futilely on the plan of *samsara*, the *Tathagatagarbha Sutra* says: #345.5

Kye, Son of the Victorious One, it is like this. For example, the measure of a three-fold thousand world system is a *dar yug chen po*[191] (one billion). That *dar yug chen po* perfectly records the number of all worlds of the three-fold great thousand world system. Similarly the measure of the great surrounding wall of the world is written "the great surrounding wall of the world."

#346

The measure of the great earth is written "the great earth." The measure of the second or middle thousand world realms is "the second or middle thousand world realm." The measure a thousand world realms, is "a thousand world realms." The fourth thousand world realms is "the fourth thousand world realms." The measure of the great ocean is "the great ocean." The measure of Jambuling is "Jambuling." The measure of the eastern continent Videha is "Videha." The measure of the western continent, Aparagodaniya is "Aparagodaniya." The measure of the northern continent Kurava is "Kurava." The measure of mount Meru is "Mount Meru." The measure of the palaces of the gods of the terrestrial realm is written "the palaces of the gods of the terrestrial realm." The measure of the palaces of the gods of the desire realm is "the palaces of the gods of the desire realm." The measure of the palaces of the gods who course in the form-realm is written "the palaces of the gods who course in the form-realm."

A billion is the measure of width of threefold-thousand world system. A billion is also the measure of atoms that are put into a single atom. Just as an atom enters into those billion worlds, similarly all the particles of atoms without remainder enter into the measure of that billion.

#347

Then a few people arose, learned and wise with clear minds, having experience that fully entered into this. Their eye was the divine eye. Everything was completely pure and luminous for them. They looked with their divine eye. They saw those billion worlds abiding within this small atom. These few sentient beings could not fully understand that. They thought, "Kye ma, how excellent! By whom, by great force of effort and power was this atom divided?"

This *dar yug chen po* was made to sustain all beings. Since they thought that, therefore arousing great force of effort a tiny *vajra* having opened that atomic particle, and according to their thoughts, that *dar yug chen po* was made to sustain all beings. From one being like that, all atoms without remainder were thought to be just like that .

Kye Son of the Victorious One, like that the measureless wisdom of the *Tathagata* is wisdom that sustains all sentient beings, and it dwells within the continuums of all sentient beings without incompletion. These mental continuums of sentient beings do not have a measure like that of the wisdom of the *Tathagata*. Though that is so, fools bound by grasping perception do not know the wisdom of the *Tathagata*. They do not know it at all.

#348

They have never experienced or manifested it. Thus, by the desireless wisdom of the *Tathagata*, *dharmadhatu*, all the existences of sentient beings are completely seen, which is the perception of a master.

Kye ma, these sentient beings do not know the wisdom of the *Tathagata* as it truly is. The *Tathagata*'s wisdom continues to function. Whichever of these sentient beings are directly taught the path of the noble ones by me, all their perception-created bonds are cleared away. They are eliminated.

d. How, by awakening the gotras, liberation is attained #348.3

As described:

When the wakening of these *gotras* rouses the two *bodhicittas*,
The compassionate manifestations that are established by that
Are accumulation of merit within the relative,
The three empowerments of the vase and so on,
And the practice of the pure developing stage.

The empty absolute nature is accumulation of wisdom,
This is the fourth empowerment, completion, and *mahamudra.*
When we meditate well, by development of the two stages,
The *kleshas* turn to wisdom. Happiness grows and grows.
By this the obscurations of *dharmadhatu* are cleansed.
The sun of *dharmakaya* and *rupakaya* is seen.

In naturally pure and essentially spotless mind itself, the holy wisdom of buddhahood, the apparent aspect, the primordially existing spontaneous presence of the luminous nature of mind, exists as the qualities of the *rupakaya* of buddhahood.

#349

This is taught by many examples. The qualities of the aspect of emptiness, *dharmakaya*, are explained everywhere in the *sutras* and *tantras* by the example "being like space."

The inseparability of these two is the good *dhatu* of *dharma*s. Since it is changeless it is the "naturally existing *gotra*." After its defilements are purified, by manifesting its full-blown buddha qualities, it is called the "developed *gotra*." Its root, self-awareness wisdom, is luminosity.

When those two *gotras* are awakened by the two accumulations being gathered, defilements of the two *gotra*s are purified. The buddha qualities are made capable of appearing. Ultimate *rupakaya* with its buddha qualities is attained.

Just as the six perfections are classified in terms of the two accumulations, so are the stages of development and fulfillment. The *Net of Illusion (sgyu 'phrul dra ba)* says: #349.4

> Development and fulfillment are the two accumulations,
> Those of merit and wisdom, as well as the three empowerments,
> Plus the fourth, that of the nature of suchness itself.
> There are other ways of dividing, going beyond all measure.

The first three empowerments, or *abhishekas*, are the vase, secret, and *prajñajñana abhisheka*s. Producing the purity of the developing stage, these are the accumulation of merit. The developing stage includes all meditations with complexity on the *mandalas* of deities and so forth.

The fourth, the precious word-empowerment, producing the purity of the fulfillment, perfection or completion stage, is the accumulation of wisdom. The fulfillment stage includes all meditations on luminosity and so forth that are without complexity.

#350

By these purifying defilements of the *gotra*, as the sun emerges from dark clouds, self-existing buddhahood comes forth from the coverings of the *kleshas*.

As for the extensive explanation, the *gotra*s were previously taught. The stages of secret *mantra* will be explained below, so they will not be dealt with here.

e. The related explanation of the divisions of the virtues

1) How the unification of the two accumulations is perfected

Now the nature and divisions of the virtues are explained.

> **The actions of the ten virtues, the best of the worldly *dharmas*,**
> **Along with such things as the *dhyanas* and the formless attainments**
> **Are all accumulations that have to do with appearance.**
>
> **What transcends the world, completely without its complexity,**
> **Is accumulation of wisdom, which is the absolute.**
>
> **These are the objects of meditation and post-meditation.**
> **By practicing the unification of these two,**
> **Everything that is excellent will be established.**

As previously taught, the ten virtues, *dhyanas*, and formless attainments are in accord with merit; but when a being has aroused *bodhicitta* and attained *prajña* and *upaya*; the ten virtues, *dhyanas*, formless attainments, and so forth become causes of liberation. The *Middle Length Prajñaparamita* says: #350.5

> O Subhuti, those who develop the conduct of the ten virtues, the four *samadhis*, and the four formless attainments, when they also arouse *bodhicitta*, aspiration to unsurpassable

enlightenment, at that time, since this is in accord with liberation, it becomes a cause of omniscience. This should be done.

#351

By being mastered, this should be established.

2) How not to dwell in samsara or nirvana #351.1

> **Just as with good actions that are *samsaric* formations,**
> **Formations of *nirvana* are explained as karmic actions.**
> **But since the latter are a means of transcending *samsara*,**
> **They are also a means of liberation from karma.**

The ten good actions that accord with merit are *samsaric* confusions. However, if we think that with these we will become confused, it is not so. These activities lead to liberation when we also know that karma is natureless, as is taught by corresponding examples. Insofar as these activities are a means of being liberated from *samsara*, they do not produce *samsaric* formations. In any case, the great compassion by which we become saddened with *samsara* exists within *samsara* without being covered by its defects. While it knows all *dharma*s to be unborn, by skillful means, the great compassion does not fall into one-sided peace. The *Abhisamayalankara* says: #351

> By knowledge we do not dwell within *samsara*.
> By compassion we do not dwell in a state of peace.

The *Precious Garland* says: #351.5

> Exponents of nothingness go to the lower realms.
> Exponents of eternity go to the higher ones.
> However, knowing reality exactly as it is,
> With no dualistic dependence, we will be liberated.

And that is how it is.

3) The explanation of the fruition #351.6

a) The brief teachings

Now the fruition of entering into the ten virtues of the path is explained:

> **For those who are on the path, the fruit of the ten good actions**
> **Has ripening, concordant cause, the power, and action.**

These are its four aspects.

b) The extensive explanation

#352

i) Ripening

As for the fruition of ripening:

Depending on whether such practice is small, between, or great,
We will be born for a while as human beings or gods,
And ultimately attain to ultimate truth and goodness.

The aspect according with merit is not exhausted. Temporally we experience the happiness of gods and human beings. Ultimately, we attain the level of buddhahood. The *Prajñaparamita in Eight Thousand Lines* says: #352.2

> O noble Shariputra, what is gained by virtuous roots is that after going among gods and human beings, we become unsurpassably enlightened.
>
> What are virtuous roots? There are the ten virtues, which possess the single arousal of *bodhicitta*, the aspiration to supreme enlightenment, the four *dhyanas*, the four formless attainments, and the six perfections. These never have any gaps and never become non-existent.

ii) Karmic fruition that accords with the cause #532.4

As for the fruition according with the cause:

Actions that have compatibility with the cause
Are those of one who is by nature inclined to goodness.
Experience of this is of long life with great enjoyment.
We have a compatible consort and have no enemies.
We are not reviled. Relationships are friendly.
Our words are taken to heart, and people gladly hear them.
Satisfied, we are kind to others, and have good views.

The *Sutra Teaching the Ten Purities (dge ba bcu bstan pa'i mdo)* says:

> Because of the karma of these ten virtues, the buddha field is ennobled by our efforts. Our lives are lengthened. Our enjoyments are increased. We have compatible spouses and no enemies.

#353

> We are not disparaged. Everyone is pleasant to us. Our words are considered worthy of heed. Everyone is glad to hear them. We become content. There is mutual kindness. There are good views.

iii) The fruition of power #353.2

As for mastery or power:

We are born by the power of goodness in rich and brilliant countries.
Potent food, drink, and herbs are easily digested.
We are born in clean places of medicinal herbs and such.
The odor and atmosphere is good and agreeable.
Others do not cheat us, and we are not in fear.
There are no harmful obstacles or danger to our lives.
People suit us, and contact with them is very happy.
The flow of the seasons is good, and grain is plentiful.
We live in level places, adorned by lakes and ponds.
The many flourishing flowers and fruits are excellent.
Vegetables, fruits, and herbs are delicious with fine aromas.
Everything grows well, and there are friends and protectors.

By giving up cutting off life, we are born in good and pleasant countries.

By giving up taking what is not given, we are born in places where food and drink are good-tasting and easily digested and medicinal herbs are potently effective.

By abandoning sexual transgressions, we are born in clean and good-smelling places.

By abandoning false speaking, the places in which we are born are without danger of harm from enemies, thieves, and so on, and we are not deceived.

#354

By abandoning slander, we are born in places with many compatible people, with few rocks, stones, and thorns.

By abandoning harsh language, we are born in a place where the seasons are regular, and grain ripens at a good time.

By abandoning sophistic speech, we are born in level places ornamented with lakes and ponds.

By abandoning coveting we are born with places where many flowers and fruits and abundant good harvests are seen. We have excellent protectors, relatives, and friends.

This is taught in the *Sutra of the Ten Purities*.

iv) The fruition of action #354.4

Moreover.

> **The actions of beings spread happiness on happiness.**
> **All good thoughts are established, just as we desire.**

The *Vast Play* says: #354.4

> By good behavior our stock of merit is increased.
> We are made holders of that which is excellent,
> The supreme accumulation of enlightenment.

The *Excellent Action (bzang po spyod pa)* says:

> These excellences occur even within this human life.

v) The fruition of the six perfections #354.5

How?

> **Generosity brings enjoyment, and discipline happiness.**
> **Patience brings beauty, and diligence brilliant qualities.**
> **Meditation brings peace of mind, and *prajña* freedom.**

The accomplishments of *bodhicitta* are that possessiveness is renounced,

#355

harmful behavior is checked, anger is abandoned, we exert ourselves in what is good, the mind is one-pointed in virtue, and the nature of the two truths is known. By good actions of the six perfections, true fruition is attained. The *Precious Garland* says: #355.2

Generosity, discipline, patience, and exertion
Meditation and *prajña*, and compassion are cultivated.

Generosity completely bestows our intrinsic wealth.
Discipline performs beneficial actions for others.
Patience is the way that we abandon aggression.
Exertion is enthusiastic, wholesome action.
Meditation is one-pointedness, without the *kleshas*.
Prajña is resolving the meaning of the truth.
Compassion is a heartfelt noble empathy.

With all other sentient beings of one taste with ourselves,
Generosity beings enjoyment, discipline happiness;
Patience brings radiance and exertion brilliance.
Meditation brings peace, and *prajña* liberation.
Their essential kindness is the accomplishing of all goals.

When all of these seven activities, without remainder,
Have been brought to complete perfection all at once,
There is the sphere of wisdom beyond the compass of thought.
We have attained the being of a world-honored one.

The six perfections are essentially kindness. This is the accomplisher of the deeds of *bodhicitta*. The extensive explanation is below.

vi) The fruition: The Four Immeasurables #355.6

As for the benefits of the four immeasurables:

Kindness makes us pleasant, and compassion beneficial.
Joy fulfills, and equanimity soothes our trouble.

#356

In short the ultimate fruit of the two accumulations
Is that incidentally higher states are manifested.
Ultimately truth and goodness are established.
This excellent path is the chariot of the *Mahayana*.
It establishes the perfection of the buddhas of the three times.

Through kindness, we are pleasant to everyone. Through compassion we perform limitless benefits. Joy brings perfect wealth. Equanimity makes the mind workable. The *sutras* say: #356.2

By having kindness mind is vast. The seven activities have been performed.[192] Our knowledge is certain. *Shravakas*, *pratyekabuddhas*, and extraordinary ones attain the pleasures of gods and human beings and are colorfully adorned.

The *Precious Garland* says: #356.4

Three hundred pots of food

Offered three times each day
Will never match the pure merit
Of just a moment of kindness

The kind will be gods and humans.
They will be well-restrained.
Unharmed by poison and weapons,
Their minds will be good and happy.

Born in the world of Bhrama,
Their success will be effortless.
Even if not liberated,
They will attain the eight qualities.[193]

As beings arouse and enter,
Relying on *bodhicitta*,
As steady as Meru, within them,

#357

Bodhicitta will be eternal.

Always with freedom for faith,
By discipline they will be good.
By emptiness and so forth,
Without desiring *dharma*s,

They will carefully gain all goodness,
But their motionlessness will be mindful.
Their reflection will gain understanding
And their reverence realization.

Guarding *Dharma,* they will have *prajña*.
Those who hear and give the *Dharma*,
By having no obscurations,
Will accompany the buddhas.

Their wishes will quickly be gained,
Successful without attachment.
Enjoyments will grow without greed.
They will lead without pride.

Grasping power by Dharmic patience,
With essential and fearless giving,
Unharmed by all the maras.
They will gain the highest powers.

Stupas strung with lamps,
Lights to those in darkness,
By these generous lamps and ships
The divine eye will be gained.

By offerings of *stupas*,
Services, music, and bells,
Excellent yak tails and conches,
The divine ear will be gained.

Not discussing confusions of others,
Not mentioning injured limbs,
Guarding their own minds,
They will know the minds of others.

#538

Giving boots and horses,
Growing humble and reverent,
Giving their mounts to the guru,
They will gain miraculous power.

For the sake of *Dharma* and such,
They remember the meanings of texts.
By spotless generous *Dharma*
They remember former lives.

Knowing things as they are,
They will know things as essenceless.
They will gain the six higher perceptions,
Exhausting all defilements.

To accomplish the liberation
Of limitless sentient beings,
They will possess equanimity,
Knowing the nature of suchness,

Because their meditation
Is moistened with compassion,
Having the highest aspects,
They will be victorious ones.

By various pure aspirations,
The buddha fields will be purified.
Giving precious things to the sages,
They will emanate limitless light

With such pure karma and fruit,
Always thinking of beings,
They will always do benefit.
And that will benefit you.

Just those are the realm means of crossing over to the level of buddhahood. The Succession of Lives (*jatakamala, skyes rabs*) says:

Of the two accumulations of merit and wisdom
The highest fruit is entering holy liberation
No other way of entering was ever known to exist.
Descending from the gathering clouds of purity
Let the cool rain of excellent *dharma*s now appear.

vii) The fruition of the two truths #358.6

How?

The formative actions of both *samsara* and *nirvana*
Depend on mind, whose nature is luminosity.

#359

Simplicity like the sky, it does not think of a doer,
The meaning of both the two truths is dependent origination.

All karma depends on mind. If we examine mind, it is essenceless and luminous. The supreme distinction of the relative and absolute truths, because of the nature of interdependent arising is completely pure. The *Shri-Samadhiraja Sutra* says: #359.2

At that time without evil deeds, and with the ten powers,
There is the supreme *samadhi* of the Victorious One.
Beings in *samsara* are like the beings in a dream.
None of them is ever born or ever dies.

Sentient beings do not attain to name and life.
These *dharmas* are like bubbles, or a plantain tree.
They are like illusion or lightening in the sky.
They are like the moon in water or a mirage.

Though in transmigration we go to other worlds,
None our karmic actions is ever left behind.
Within *samsara* their black and white fruitions ripen.
Though they are not permanent, they are not nothingness.

Without any gathered karma, there would be no pure lands.
Even if they were created, no one could never reach them.
If someone else produced them, they could not be seen.
Without any transmigration, there is no rebirth.

Nothing at all exists, and nothing is non-existent,
Therefore, entering into the god realms is not pure.
The coursing of beings can never enter the highest peace.

#360

The three worlds like a dream are utterly essenceless,

Quickly vanishing, impermanent like illusion.
Because there is no coming, there also is no going.
The streams of things, eternally empty, have no marks.

As for *sugata* experience, the conqueror's buddha qualities,
The markless natural state is the peace of the unborn.
Its powers and strengths are powers of buddha qualities.
This itself is the Buddha, supreme among lordly bulls.

By collecting the qualities of excellent white *dharma*s
We attain the qualities, powers of wisdom, and excellent powers
As well as the excellences of miracle and display.
By that the five good higher perceptions are attained.

viii) The individual fruitions of virtue and evil deeds #360.3

Appearing even while it is nothingness, karma is explained by the example of being like a dream:

> **Primordial purity appearing in nothingness,**
> **Like a painter, karma produces everything.**
> **It follows us everywhere, as a shadow does the body.**
> **Like physical pleasure and pain, it never slips away.**
> **Like a waterfall, it is difficult to deflect.**
> **Making beings rise or fall, it is like the ruler of beings.**
> **It is extremely vast, like the endless space of the sky.**
> **Whether black or white, it never changes at all,**
> **Any more than the white *kunda* lotus becomes the blue *utpala*.**

Though karmas and *kleshas* are natureless, they ceaselessly appear. They depend on ignorance as their root. The condition is the arising of objects. The cause is connection with the three poisons. The *Objects of Mindfulness* says:

#361

> The ground of karma is ignorance. If there is insight, we will not come into the power of karma. It is like a skilled and confident painter who produces a variety of works. The condition is thoughts of objects. Like a monkey, it is very active. Like a fish, it dwells in the ocean of *samsara*. Like a householder, it collects a variety of habitual patterns. Like illusion, something that does not exist still appears. Like a shadow, it always follows us. Like joy and sorrow, it does not transmigrate. Like a river, it is hard to turn back. Like a king, it can exchange happiness and unhappiness. Like the sky, it is vast. Like *utpala* and *kumut* lotuses, one does not become another.

ix) The fruition of profound interdependent arising #361.4

> **Though on examining karmas, they have no nature at all,**
> **Like dreams they are still creators of various joys and sorrows.**
> **Except as mere projections, they have no substance or quality.**
> **Profound dependent arising, infallible cause and effect,**
> **Neither existent nor nothing, they are non-duality.**
> **They ripen as something like the action that was done.**
> **This is the vision of things in their nature and extent.**
> **As it was well-taught by the Omniscient One.**

The inner and outer realms are false conceptions. If they are analyzed, even if we look for them, no karma and *kleshas* are found.

#362

The *Bodhicharyavatara* says:

> If the *kleshas* are not in objects, the senses, between, or elsewhere,
> Where are these harmers of beings? They are like illusion.
> Abandon the fear in your heart and try to rely on *prajña*.

In the absolute there is no karma; but here in the dream-like relative, there is happiness and unhappiness, and joy and sorrow are distinguished. If it is discriminated and examined by the mind, karma, beyond existence and non-existence, is like space. Since there is no karma to be accumulated, do not accumulate karma by the mind being confused over and over again. That is the instruction. This presentation is known and taught only

by the Omniscient One, and not by the traditions of others. The teacher Bhavya says in his *Precious Lamp of Madhyamaka (madhyamakaratnapradipa, dbu ma rin po che'i sgron ma)*:

> Karmas with non-deceptive cause and effect,
> As it has been taught, are like a dream.
> Bhagavan, this is taught by you alone.
> Aside from that, it is not explained in treatises.

f. Refuting other wrong conceptions of others #362.5

1) Eliminating denial of cause and effect.

Now other sorts of wrong conceptions are eliminated:

> **Those who deny the validity of cause and effect**
> **Are students of the extremists and the nihilists.**
> **Whoever has confidence merely in emptiness**
> **Falls into the extreme of the nihilistic view.**
> **These go lower and lower upon an evil path.**

#363

> **Never liberated from the lower states of being,**
> **They are ever more distant from the happy ones.**

Such fools are conspicuous in their pride. Some who do not know the intent of the *Dharma* say there is no karma and no fruition of karma, and that within suchness like space they do not exist at all. Giving up virtue, they practice the evil deeds that are natural to them. The *Good Army Sutra (dpung bzangs kyi mdo)* says:[194] #363.3

> Those who say there is no karma and no ripening of karma are fools who have only the literal meaning. Those who say this and rely on a great collection of unwholesomeness may promise this *Dharma* with their mouths, but are not within the *Dharma*. They rely on the path of the worldly *charvakas*. It should be understood that they are deluded by Mara.

The *Precious Garland* says: #363.5

> In short, a view like this is nihilism.
> They say there is no such thing as fruition of karma.
> Having no merit, they go to the lower realms.
> They are said to be persons with wrong view.

Also it says: #363.5

> Nihilists like these will go to the lower realms.

2) Refuting the view of emptiness #363.6

Some also say:

> **"Cause, and effect, compassion, and the gathering of merit.**
> **With these childish provisional *dharmas* you will never get enlightened.**
> **The true meaning is a meaning that is actionless like space.**

#364

Do the sufficient meditation done by great *yogin*s.”

As for those who say such words:

> **Such a view is more nihilistic than nihilism.**
> **They are on a path that goes ever lower and lower.**
> **To deny the cause and affirm the effect is very strange!**

Even such outsider materialist extremists as the *charvaka* nihilists do not say that perceived appearances are without cause and effect. You deny a cause of liberation, but still maintain the effect. This is strange. You do this by maintaining that there is liberation because of actionless meditation.

3) Refuting those having the mind of the summit of *samsara* #364.3

When people claim, “It is like space,” we should say:

> **If space is reality, why do we need to meditate?**
> **If not, then your meditation is useless drudgery.**
> **If liberation is gained by meditating on nothingness,**
> **Those who have a vacuous mind will get enlightened;**
> **But proclaiming such meditation establishes cause and effect.**
> **Therefore, put aside this bad and inferior path.**

Some people claim, “It is like space.” If so, and if space is already established, we do not need to meditate. If this space is not established, meditation will be of no use. This non-existent thing will never become an existent thing, just as empty space will not later become something else. This is a reply to those who say, “Liberation from the *kleshas* is attainment of liberation altogether.[195]”

Saying it is attained by attaining this alone, entails that this occurs by cause and effect. Therefore, they cannot say that there is no cause and effect. If it is maintained that there is liberation by meditating on nothingness,

#365

even worldly hedonists could be liberated by doing that. The *Dohakosha* says: #365.1

> Someone who says, “I have been pierced by an arrow,”
> Will never be liberated by having a mind like space.

This refutes such a view, so do not think like that.

4) The true explanation of cause and effect #265.2

Now the true meaning is explained:

> **The genuine path has interdependence and cause and effect.**
> **This is spontaneous union of *prajña* and *upaya*.**
> **Using the means of apparent but natureless cause and effect,**
> **There is the apparent but natureless path of meditation.**
> **And thus the apparent but natureless fruit can be attained.**
> **Apparent but natureless benefit for sentient beings**
> **Is produced in a way that is apparent but natureless.**

This is pure cause and effect is profound in its interdependence.
Therefore, the essence of *sutras* and *tantras* of the true meaning
Is that by having united the two accumulations,
And by the two-fold stages of development and completion,
Perfect buddhahood will quickly be established.

From the two accumulations, whose illusion-like appearance is natureless, buddhahood is established. The *Sutra Requested by Supremely Good Lady Knower of Illusion (sgyu ma mkhan rab tu bzang mos zhus pa'i do)* says: #365.5

By gathering the illusion-like accumulations,
There will be illusion-like enlightenment.
There will be performance that is like illusion
Of illusion-like benefits for the sake of sentient beings.

The *sutras* of the true meaning and all the *tantras* explain this in the same way.

#366

In the *tantras*, the stages of development and fulfillment establish the two accumulations, and by that one becomes enlightened within the *mandala*.

C. The final summary

Therefore, abandon all the aspects of cause and fruition
That have a part in constructing formations of *samsara*.
But then you should produce with wholehearted diligence
The cause and fruition of the state of liberation.
By that the highest truth and goodness will manifest.
There will be the establishment of enlightenment.

Establish all virtues. Leave behind all evil deeds. The goal of life must be made to exist, since we should quickly go to it. The *Friendly Letter* says: #366.3

With many harms, this life is blown away on the wind.
If even a river of water is impermanent,
Exhaling and inhaling, when we go to sleep,
That we ever wake up again is really a miracle.

For that reason, to do evil to oneself and others is not suitable. To go so far as to do evil deeds for the sake of preceptors, masters, and the three jewels is ridiculous, since by that evil ripening within us, we will not be able to participate in them. The same text says: #366.5

Practice virtue. For the sake of *bhraman*s and gods,
For guests and fathers and mothers, queens and retinue,
Even for their sake, do not do evil deeds,
You will get no reward but ripening in Hell.

As for doing any sort of evil deeds,
If this is not cut off at once, as with a weapon,
When the time of death arrives, then there will manifest

#367

The karmic fruit of all these various evil deeds.

Therefore, even with the elimination of evil actions, also it says: #367.1

As for the seeds of these unwholesome activities,
By purifying defilements of body, speech, and mind,
We should earnestly strive with all our present skill.
Not to create an atom of these for any reason,

This cannot be established by anything other than our own powers, by any association with others. Accepting good and rejecting evil must come from ourselves alone. Also it says: #367.3

As for liberation depending on ourselves,
It does not come from association with another.
If we have learning, discipline, and meditation,
Let us make an effort in the four noble truths.

As to how this should be done, it says: #367.4

O you master of reason, having so[196] spent all the day,
And the first and final sessions of the night,
Even in your sleep not being without fruition,
Sleep between these sessions with mindfulness.

Always truly meditate on kindness and compassion,
As well as joyfulness and equanimity.
Even if it does not please superior ones,
May you attain the happiness of the Bhrama realms.

The happiness and sorrow of desiring and acting,
Completely being abandoned through practice of the four *dhyanas*,
May purity, radiance, and happiness increase,
And your fortune of fruition be equal to the gods.

#368

Without conception, without attachment and antidotes,
Having the principal virtues of the four *dhyana* states,
As for the five great virtues and the five non-virtues,
Strive to perform the actions that are virtuous.

In a bit of water, a bit of salt will change its taste;
But this is not the case with the stream of the river Ganges.
Similarly, though our evil deeds may be very few,
They will be known in the context of all our virtuous roots.

Wild discursiveness and sinking in sluggish depression
Are states that will be harmful to dark and murky minds.
Sleepiness and doubt and yearning with desire,
These five obscurations are thieves of happiness.

However as for faith, pure effort, and mindfulness
The supreme *dharma*s of *samadhi*, and the five good *prajña*s
We should make an effort to manifest all of these.
Then there will be the highest powers and faculties.[197]

In that way much that is to be transcended will be transcended, and good *dharma*s that are true and excellent will be established.

D. The dedication of the merit of this extensive explanation of the aspects of the meaning and what is right to do #368.5

> **Thus, with the cooling Dharma rain of *mahasukha*,**
> **May the two accumulations grow and flourish**
> **In the soil which is the minds of sentient beings.**
> **Here in *samsara*, completely filled with karma and *kleshas*,**
> **May the weary nature of mind today find ease from fatigue.**

That is the good aspiration. By the cooling *Dharma* rain of words and meaning, in the field of the minds of sentient beings, by the increase of the good harvest of happiness, may whatever *kleshas* there are be cleared away. May that remove the impoverishment of those who have been deprived with accumulated happiness. By the wealth of the sky-treasury of buddha qualities, may our weariness be eased.

By these present teachings the gates of *Dharma* are opened.
Their profound and precious meaning is there to be received.
They were composed with the thought that they would benefit others,.
By them may all sentient beings encounter supreme enlightenment.

Within the sky of mind, the planets and stars of the *kleshas*,
Improper mental creations, produce the white glow of appearance.
By merit overcoming their luminous/empty nature,
May there come the daylight of the dawn of wisdom.

May the wishes of beings for joy and happiness be fulfilled.
May we cross over the ocean of karma and the *kleshas*.
May there be effortless increase of all that is good and happy.

@Chapter 5

Chapter V
Relying on the Spiritual Friend

A. The teacher who teaches the path without error
B. The source of all truth and goodness
C. The instruction to rely on the holy ones and abandon what is evil
   1. The brief teaching
   2. The extended explanation has three divisions
      a. The characteristics of the one to be relied upon
         1) The characteristics of the spiritual friend in general
         2) Their virtues
         3) Their special characteristics
         4) The praise by means of examples
         5) The praise of their being in accord with the goal.
         6) The summary
         7) The Buddhas' supreme view
         8) The benefits attending on this service
      b. How one should rely on the guru

1) The teaching by example of how we should rely on the guru
2) The explanation of how one should rely one the guru
c. The characteristics of students that are to be accepted and rejected
1) Students to be rejected
a) Those who are bad vessels
b) What occurs if there is no examining .
2) Students who should be accepted.
a) The characteristics of good students
b) Thinking of the guru's virtues, confessing, and vowing to refrain
c) Abandoning what does not please the guru and asking what is to be done
d) Their behavior
e) They control all faults of speech.
f) Controlling wrong conceptions of mind in their motivation.
g) Examining one's own faults and devotedly meditating
h) Adopting pure and respectful conduct
i) Practicing mindfulness and careful attention
j) Showing reverence by the three pleasings
k) They reverse the strayings of others though skillful means
l) The benefits of having done this

D. Beings to be avoided, along with those associated with them
1. The instruction to abandon evil spiritual friends.
2. Abandoning friends and associates who are evil-doers
3. The benefits of abandoning evil spiritual friends and companions
4. The summary
5. The instruction to attend on good friends
6. The explanation of the virtues of properly relying on them

E. Knowing what is to be abandoned and accepted, and how the *siddhis* are received.
1. How to practice.
2. How to do the approaching practice.
3. The activity practices
   1. Pacifying
   2. Enriching
   3. Magnetizing
   4. Destroying
   5. In particular
   6. Afterward
   7. How by meditating in this way signs of with the individual karmas arise
4. The particular details.
   a. Emanating the buddha field.
   b. Increasing and purifying the substances
   c. Inviting the guests
   d. Giving over
   e. The virtues of this excellent inner feast offering of the *kusulu yogin*s
   f. The reason
5. The benefits
   a. Since the guru is the ground of all virtues, there is the admonishment to rely on him
   b. The instruction to do as was done formerly

F. The dedication of the merit to sentient beings

*****

By the four ordinary preliminaries[198], the *continua* of our minds have been made workable, and by the explanation of the qualities of our enlightened family, the *gotra*, joy has been produced. Now there is the fifth chapter on the spiritual friend, the one who properly teaches their meaning.

A. The teacher who teaches the path without error #370.1

Now there is the teaching of the characteristics of the spiritual friend who teaches how to do these things that have just been explained:

> **The unerring cause and effect which is that of this excellent path**
> **Arises from relating to the holy ones.**

Knowing well what is *Dharma* and *adharma*, and good and bad comes from relying on the spiritual friend. The *Gandavyuha Sutra* says: #370.3

> Kye, O son of noble family, you should please the spiritual friend. The spiritual friend, completely knowing the collections of merit and non-merit, when there is *samsara*, completely clears away its causes.

B. The source of all truth and goodness #370.4

It is like this:

> **Attainment of the three kinds of enlightenment,**
> **That of victorious ones, together with their sons,**
> **That of the *shravakas*, and that of the *pratyekabuddhas*,**
> **Arises from a relationship to spiritual friends.**
>
> **Also the higher manifestations of *samsara*,**
> **And whatever happiness may be involved in them,**
> **Arises from relating to these holy ones.**
> **Therefore, we should rely upon these holy ones.**

The *Sutra requested by Maitreya (byams pa zhus pa'i mdo)* says:

#371

> The liberation of those who are *shravakas*, *pratyekabuddhas*, and supremely enlightened ones, and as many with the *skandha* of seeing wisdom as there may be, all these should be understood to arise from relying on the spiritual friend.
>
> Maitreya, moreover, as much benefit and happiness as there may be for sentient beings, it all arises from their virtuous roots. These should also be understood to arise from the spiritual friend.

C. The instruction to rely on these holy ones and abandon what is evil #371.2

1. The brief teaching

Now there is the instruction to rely on the spiritual friend and abandon evil:

As vines that grow on a sandalwood tree assume its odor,
By relating with holy ones, we ourselves become holy.
Like *kusha* grass that grows within a putrid swamp,
By keeping bad company, we ourselves go bad.
Therefore sincerely try to relate with holy persons.
Also to abandon evil spiritual friends.

A vine that clings to a sandalwood tree, because of that is tall and fragrant. *Kusha* grass growing in filth of decayed fish and so on itself becomes nasty. Just so, having seen the benefit and harm that come from relying on holy and unholy ones, as for the instruction to rely on those who are holy, the *Vinaya Scriptures* say: #371.5

As a vine that relies on a *sala* tree
Grows to be strong with an aromatic smell,
A person who relies on the holy ones
Will be embraced by goodness and shine with splendor.

Also it says there: #371.6

When *kusha* grass in the neighborhood of people
Comes to be entwined with rotten fish,

#372

And they are not kept quite far away,
The *kusha* will begin to be like the fish.

Similarly what people will become
Relying on bad persons is like that.

2. The extended explanation #372.2

a. The characteristics of the one to be relied upon

1) The characteristics of the spiritual friend in general,

Briefly, as for the characteristics of spiritual friends, if it is asked what they should properly be like, first generally, and then in the tradition of the perfections:

What is the proper manner of these holy ones?
As leaders of the world, they are in accord with all.
In going beyond the world, they are in accord with nothing.
In actions of the three gates, they are more noble than anyone.

The *Gandavyuha Sutra* says: #372.4

> If it is asked what spiritual friends should be like, insofar as they are perfect leaders of many sentient beings, if those beings are seen with compassion by them, it is not inappropriate. Since they are beyond the world, they are not in accord with anything. Since what they undertake is always beneficial, they accomplish immeasurable benefit.

2) Their virtues #372.5

If it is asked what their virtues are like:

> **They are peaceful in body. Their actions pure and faultless.**
> **They are skilled in cutting through doubt. Their speech is faultless and pleasant.**
> **Their deep and peaceful minds are a treasury of omniscience.**
> **Compassionate and learned, they are limitless in their virtues.**
> **Vast in *prajña*, their vision and action are like the sky.**
> **In their buddha activity they are limitless.**
> **All who have a connection with them are benefited.**
> **In kindness they abandon sadness and fatigue,**
> **And for that reason they are constantly diligent.**
> **Beings rely on spiritual friends as ennobling guides.**

Spiritual friends benefit sentient beings with many virtues of body, speech, and mind. Their *prajña* and realization are as deep as space. The undertakings of their Buddha activity plant seeds of liberation in all who have a connection to them. By their compassion they look on every one of them as if they were an only child. By the wealth of good qualities of the teachings, they turn the wheel of *Dharma* of any vehicle to which someone may have devotion. The *Madhyamakalankara* says: #373.3

> Spiritual friends are tamed and peaceful—fully at peace.
> Replete with effort and qualities, they are rich in teachings.
> Having supremely realized these, they are skilled in speech.
> Guarding the nature of kindness, they rely on renunciation.

3) Their special characteristics #373.4

In addition to these qualities, among others that they have, the guru of secret *mantra* also has these:

> **In particular, as for the marks of gurus of secret *mantra*,**
> **They keep their empowerments, vows, and *samayas* pure and unbroken.**
> **They reach the other shore of the ocean of *tantric* instructions.**
> **They have mastered the four-fold aspects of *sadhana*,**
> **Propitiation and practice, transforming,[199] and buddha activity.**
> **They have perfected view, meditation, action, and fruit,**
> **With experience and realization, and attained the measure of heat.[200]**
>
> **Very kind, with an excellent grasp of skillful means,**
> **They establish students in ripening and liberation.**
> **They are undiminishing cloud-banks of the rain of lineage blessings.**

Rely on such a skilled and accomplished, glorious guru.

The great master Vimalamitra's *Mirror-like Commentary on the Net of Miracles (sgyu a'phrul dra ba me long lta bu'i 'grel pa* says:

#374

> Such gurus have completely attained the empowerments of the outer and inner *mandala*s. Their vows and *samayas* are pure. They are learned in the individual meanings of the *tantras*. They have trained in propitiation and practice, together with the *karmic* applications. Their view of realization is unobscured. In their meditation, they are familiar with the experiences. They are connected to a variety of actions. Because of their compassion they lead students. They have these eight characteristics.

The guru, in addition, because the lineage is unbroken, diffuses an atmosphere of blessings. Therefore this ninth characteristic is also taught.

4) The praise by means of examples #373.3

If it is asked how many virtues such a guru has, this is the explanation:

> **Their buddha qualities are utterly limitless.**
> **To give only part of the praise that is due to such friends of beings,**
> **They steer the great ship that crosses the ocean of *samsara*,**
> **Incomparable captains of those who journey on that path.**
> **They remove poverty, like wish fulfilling gems.**
> **They are the *amrita* that quenches the fires of karma and *kleshas*.**
> **They are the excellent clouds of the cooling rain of *Dharma.***
> **They are like a great drum, delighting all sentient beings.**
> **Kings of physicians, they cure the sicknesses of the three poisons.**
> **They are a radiant lamp, dispelling the darkness of ignorance.**
> **They are like a great tree that can fulfill all wishes.**
> **All the joy of sentient beings arises from them.**
> **Like an "excellent vase"[201] or a wish-fulfilling gem,**
> **They spontaneously grant whatever may be desired.**
> **They are the measureless rays that shine from the sun of kindness.**
> **Removing affliction, they are the light of the moon of benefit.**

The *Gandavyuha Sutra* says:

#375

> Kye, O son of noble family, moreover, because they liberate from the ocean of *samsara*, they are like ships. They are like guides of those who dwell on the path of liberation. Since they clear away the deteriorations of *samsara*, they are like a king of wish-fulfilling gems. Since they remove the fires of karma and the *kleshas*, they are like a river. Since they cause the great rain of *Dharma* to fall, they are like excellent clouds. Since they make all beings rejoice, they are like the great drum of the gods. Because they clear away the sickness of the *kleshas*, they are like a king of physicians. Because they clear away all the darkness of ignorance, they are like a

lamp. Because they fulfill the hopes of all desires, they are like a wish-fulfilling tree. Because they accomplish all that is wished for, they are like an excellent wishing-vase. By their measureless kindness they are like the disk of the sun. Since they cool the torment of the *kleshas*, they are like the disk of the moon. Since they bestow the wealth of the buddha qualities, they are like the god of wealth Vaishravana.

5) The praise of their being in accord with the goal #375.4

Moreover,

Vast in realization, they are like an unbroken sky.
Like planets and stars, their *samadhi* is self-luminous.
Their nature of wisdom and kindness is like a limitless ocean.
Their great waves of compassion flow like the stream of a river.
They are like snow-capped mountains in their immovable splendor.
They are supremely immovable, like the mass of Mount Meru.
Like lotuses growing in mud, they are undefiled by *samsara*.
They are kind and loving, like a father or mother,
With equanimity toward every sentient being.

#376

Their limitless qualities are a precious treasury.
As leaders of the world, they resemble powerful kings.

The Sutra of the supremely Vast Garland of Buddhahood, (*Avatamsaka Sutra, shin tu rgyas pa'i phal po che'i mdo*): #376.1

Kye, sons of the Victorious one, these virtues arising from the spiritual friend are measureless. Since they arise because of opportunities for compassion, they are like the sky. Their collection of many *samadhis* and *dharanis* is like the stars. Their immeasurable compassion is like a great, full ocean. Their loving-kindness is immeasurable like a river. Never disturbed by agitation, they are like a snow mountain. Never moved from suchness, they are like Mount Meru. Since, even when they exist within *samsara*, they are not obscured by defilements, they are like a great lotus. In the equality of unobscured compassion, they are like a father or mother. Because of their immeasurable buddha qualities, they are like a precious treasure source. Since they completely liberate from all wandering within *samsara*, they are like the *Tathagata*. The assembly of their buddha qualities is beyond measure and limit.

6) The summary #376.5

As for further qualities:

Wherever these gurus dwell, who are the lords of *Dharma*,
They are the equals of all the buddhas of the world.
By seeing, hearing or contact, or by remembering them,
Subsequently *samsara* will surely be overthrown.

The limitless burden of their magnificent buddha activity,
Like the great earth itself, supports all sentient beings.

When buddhas arrive in the world,

#377

all who see, hear, or remember them, will eventually be established in happiness. Since this is also accomplished by those gurus, they have the same kind of buddha activity. As emanations of the Victorious One, they are explained in the same way. The *Great Drum Sutra (rnga bo che'i mdo)* says: #377.2

Do not generate suffering. Be all-joyful.
Do not wail laments, but be all-joyful.
I in later time, will emanate
In the form of the spiritual friend himself,
Producing benefits for you and others.

The *Tantra of the Vajra Mirror (rdo rje me long gi rgyud)* says: #377.3

As the chief of the *Vajra*sattva *mandala*,
The guru is the equal of all the buddhas.

Without sadness and weariness like the earth, gurus produce benefits for sentient beings. Though they see peace, the benefit for oneself, they are not concerned with it, undertaking the benefit of others, even when it is very difficult. The *Letter to a Student* says: #377.4

When great beings strive to benefit others, that is their beauty,
The power of those great beings to make them happy is noble.

As the splendid sun pulled by its horses is the bringer of light,
As heaping up no burdens, the earth supports the world;
Such, without self-benefit, is the nature of these great ones.
They try to make worldly benefit one with the play of enjoyment.

Smoky cloud heaps of worldly ignorance anguish beings.
Seeing them fall helpless in blazing fires of pain,
Attentively striving, as if those fires flared on their foreheads,
Those great beings are also skilled in dealing with that.

For others, even the Ceaseless Hell, full of tongues of flame,
They enter as joyfully, as if it were snow and moonlight.
As if they were swimming for pleasure in a lake of lotus blossoms,
They burn with longing for these collected tongues of flame.

Those who are skilled in the aspects of benefit for others,
Take comfort even in a grove with leaves of swords.
Divine maidens' company within a pleasure grove,
Would not produce such happiness as a moment there.

In order that beings who cannot cross over may cross over,

They enter the unfordable river *Vaitravani*.[202]
By contact with the flowing waves of a heavenly river
They would not have the nature of such happiness.

Ornamented by such adornments of excellent conduct,
In luminosity radiant with the *amrita* of peace
To produce the unmakable joy of joys, which is hard to find,
Auspiciousness of auspiciousness, they rely on the cause of peace.

The flower of *Sugata* speech is always reliable.
From that flowering tree arises a vast fruition.
The collected sense of these flowers of the *Sugata's* speech
Dependably brings the highest joy, like honey for bees.

7) The Buddhas' supreme view

#379

The buddha-guru is a fourth to the three jewels.
The guru is *Shri Heruka*, lord of the *mandala*.
In benefits of taming beings of this dark age,
Better than the Buddha, for beings to be tamed.
The *vajra* master is the root of all the *siddhis*.
Bow the three gates purely, without hypocrisy.

The *Unified Sameness of the Continuums of All the* Buddhas (*sangs rgyas thams cad mnyam par sbyor ba'i rgyud)* says: #379.2

With the Buddha, *Dharma*, and *Sangha*
The guru is a fourth.

The *Universal Secret (gsang ba rab 'byams)* says: #379.3

As the *heruka* who is the lord of the *mandala*,
The highest guru's *siddhi* is very great.

The *Immaculate Sky Sutra (nam mkha' dri ma med pa'i mdo)* says:

Ananda, though the *Sugata*s do not appear to all sentient beings, spiritual friends appear everywhere, teaching the *Dharma* and sowing seeds of liberation. Therefore, think of spiritual friends as better than the *Sugata*s.

The *Dohakosha* says: #379.5

The root of all the *siddhis* is the *vajra* master.

The *Great Wish-Fulfilling Display (yid bzhin bkod pa chen po)* says:

Thus with awe and devotion to the holy guru,
Always offering all the offerings,

By our pleasing the guru, let us serve truth itself.

8) The benefits attending on this service

If it is asked what other benefits the gurus have:

#380

Having blocked the path that leads to the lower realms,
They establish us on the staircase to the higher realms.
They benefit us within this life and that to come.
They bless our minds, and reveal to us authentic truth.
We are set on the path that ripens and frees within this life.
Therefore, with a faith that is always firm and changeless,
Always rely on the gurus, without fatigue or regret.

The gurus block the lower realms and teach the higher realms. They lead us to the level of buddhahood and are always the source of all buddha qualities without deceit or pretence, without holding back or reversing themselves. If we are respectful and reverent to them, special qualities will arise within this very life. The *Tantra of Subtle Wisdom (ye shes phra rgyud)* says:

By always being without hypocrisy
To gurus having all excellent qualities,
If even small offerings are made to them,
This life will be long, and we will have no sickness.
We will possess the best and most pleasant enjoyments.
Later liberation will be mastered.

The *Song of the Oral Instructions of the Inexhaustible Treasury (mi zad pa'i gter mdzod man ngag gi glu)* says: #380.5

E ma! The secret teachings coming from the *dakinis*
And all the various *dharmas* have but a single meaning,
Embodied in the teacher, who is the holy guru.

Like the lips of faith, with devoted mind this highest *jetsun*,[203]
Should be received on the heads of those who are pure.
The guru points out mind collected into one.
What is pointed out is the essence of students themselves.

As for that warrior, the one who has realized that,
And instantly conquers all suffering, though the guru is kind,
When the truth has been viewed, to actualize that kindness,
We must always rely upon that king of all physicians.

From the ocean of *samsara* so very deep and wide,
There is no other excellent ship that liberates.
As relying on that holy ship we gain great bliss,
Its powerful motionless boatman is esteemed by all.

By the pure rays of the light of wisdom, like the sun,
This excellent being makes ignorance be transformed to insight,
Changing all *dharmas* to bliss, like changing grass to gold.
Always rely on this skillful universal monarch.

By that river-like mind dualistic views are overcome.
Not abandoning anything, we possess naked wisdom.
Resting in uncontrived mind and its phenomena
The *amrita*-like face of the holy guru will arise.

The conventional designations "mind" and "mental events,"
These labeled designations that are the companions of *yogins*,
Are all transformed, becoming the lotus face of the guru.
They all become and have their source in the spiritual friend

If the *tantras* are hidden and isolated from the normal,
No one will ever know the secret of all the buddhas.

#382

The oral instructions are seen by the eye and fill the senses.[204]
If we touch the dust of the guru's feet, we understand wisdom.

A thousand arrows, the *dharmas* of various things, are shot.
Skillful means transform a thousand apparent experiences.
Appearances to be comprehended are seen by *prajña*.
The knowledge of *prajña* that sees and apprehends appearance,
Rises from the master's unsurpassable purity.

All *kleshas* are supremely transformed by skillful means.
Any tormenting thoughts that cannot be transformed,
Using the essence instructions are able to be renounced.
This too is truly attained by the power of the *Jetsun*.

Therefore whatever lineage blessings we may have,
Let us always rely on the gurus with skillful means.

b. How we should rely on the guru #382.4

1)The teaching by example of how we should rely on the guru:

If it is asked how we should rely on such a guru

Just as those who are ill are in need of a king of physicians,
As the people need a ruler, and travelers need an escort,
Groups of merchants a leader, and those in boats a steersman;
In order to calm the *kleshas* and render evil harmless,
So that birth and death will be annihilated,
And the two benefits established spontaneously,

> **And so that we can cross the ocean of *samsara*,**
> **We must place our reliance on the holy guru.**

As those who are sick rely on a physician, we rely on the guru to pacify the illness arising from the *kleshas*. As subjects rely on a king, the guru protects us against danger of harm.

#383

As travelers rely on an escort, the guru liberates from the dangers of birth and death. As merchants rely on a merchant-captain, we rely on the guru so that the two naturally existing benefits may be accomplished. As passengers in boats rely on a steersman, the guru helps beings cross the river of *samsara*.

2) The explanation of how to rely on the guru #383.2

In relying on the guru as on a physician, first as for relying on the guru as one relies on a physician because of illness:

> **The physician is the guru; the medicine of instructions,**
> **Should be applied to the sickness of *samsaric* perception.**
> **Serious effort is the way of using it.**
> **Peace and happiness are the fruit of curing the illness.**
> **Such a way of reliance is of higher measure than others.**
> **Therefore, rely on the guru by means of these four comprehensions.**

The *Gandavyuha Sutra* says: #383.4

> O son of noble family, you should guard yourself from perception of disease. Perception of the medicine of *Dharma* should be produced. In diligent practice the perception should be produced that the disease is completely cured. Perception of the spiritual friend as a capable physician should be produced.
>
> Also, son of noble family, you should produce the perception of yourself as a king's subject. You should produce the perception of fearlessness in the *Dharma*.

#384

> You should produce the perception that in diligent practice, torments are completely pacified. You should produce the perception of the spiritual friend as your king.
>
> Also, son of noble family, you should produce the perception of yourself as a traveler. You should produce perception of the gift of fearlessness in the *Dharma*. You should produce the perception that in diligent practice you are liberated from all fear. You should produce the perception of the spiritual friend as your warrior-escort.
>
> Also, son of noble family, you should produce the perception of yourself as a merchant. You should produce the perception of the *Dharma* as your wares. You should produce the perception that in diligent practice you are making great profits. You should produce the perception of the spiritual friend as your merchant-captain.

> Also, son of noble family, you should perceive yourself as a passenger in a boat. You should perceive the *Dharma* as a boat. You should perceive that in diligent practice you reach the other shore of the river. You should produce the perception of the spiritual friend as your steersman.

Also it says there: #384.6

> Son of noble family, with all reverence toward the spiritual friend,

#385

> produce a mind immune to sadness like the earth, a mind like *vajra*, which is not susceptible to any harm, a mind like a student who never closes the mind against any speech, the mind of a servant who does not go against any command that is heard, and produce a mind without arrogance, like cutting off the horns of a bull.

Of these the *Bodhicharyavatara* says: #385.2

> As for spiritual friends, who are ever-virtuous,
> They are skilled in the meaning of the great vehicle
> And the excellent discipline of a *bodhisattva*.
> Even to save our lives, we should never forsake them.
>
> Within the *Biography of Shri Sambhava*
> It is taught how we should rely upon the guru.

c. The characteristics of students that are to be accepted and rejected #385.4

1) Students to be rejected

a) Those who are bad vessels:

As for those who have characteristics other than those of such gurus

> **Ill-starred disciples other than that are the ground of all evils.**
> **They are quite without shame, and they are quite without faith.**
> **Having no decency, they have very little compassion.**
> **Both by nature and nurture, their behavior is ill-starred.**
>
> **Their attitudes, actions and *kleshas* are coarsened by the five poisons.**
> **Reversing the precepts of *Dharma, adharma,* good, and evil.**
> **Not keeping their vows and *samayas*, they have no antidote.**
> **Utterly stupid, with small understanding and nearly insatiable,**
> **Their angry words and hostility are forever increasing.**
>
> **They relate to gurus with five perverted perceptions,**
> **Seeing gurus as musk-deer, and the *Dharma* as musk.**
> **They see themselves as hunters. Their efforts are shot like arrows.**
> **As for the fruition of having accomplished *Dharma,***

#386

They think it is profit from selling their prize to someone else.
But without *samaya*, instead, they will suffer here and hereafter.

Students of bad fortune are vessels of many defilements. They have little shame or faith. They have little compassion or even common decency. Their family and nature are bad. Their conduct and fortune are bad. Their minds and *kleshas* are coarse. They reverse virtue and vice and turn the instructions upside down. They do not keep their vows and *samayas*. Not shutting the doors to the *kleshas*, they obscure the antidotes. With little *prajña*, they are hard to please. Their anger, harsh speech, and selfish attitudes always increase. They compete in *adharmic* actions. They shame the Buddha. They disgrace the *Dharma*. Their secret mutilation of the *Sangha* undermines the very life of the guru. Completely unpacified, they endanger everyone.

In particular, in their murderousness, they are like hunters. They receive precepts from the master with this approach alone. If there are other people present, they think, "With this and that faults, they are like animals." Saying, "That *Dharma* is one I have heard over and over," they think they are better than anyone else, and regard it as like musk. They delight in shaming others who are not perfect in the learning of that *Dharma*, and especially in killing them. Because they have few resources, they sell and barter. Thus this life is not auspicious for them, and later they wander in the lower realms. On this topic the commentary to the *Tantra Presenting the three Samayas (dam tshig gsum bkod pa'i rgyud 'grel)* says:

#387

They disparage the *vajra* master of the secret *mantra*.
They want to sell the *Dharma* for power, food, and wealth.
By their family nature, they do not keep *samaya*.
For them this life will be short, as they damage glory and fortune.
By the *dakinis*' retribution they will suffer.
Later they will fall into the lower realms.

b. What occurs if there is no examining #387.2

Also if students are ill-starred:

Some enter students at random, without examination.
At first there is praise of virtues; but afterwards they disparage.
With black motivation in mixtures of public and private actions,
They deviously slander the retinue of the guru.
In fruition they will go to the Uninterrupted Hell.

A teacher may accept such students without first examining the continuum of student and guru. When they are newly associated, they speak reverently and respectfully. Then, angered by some little slight, they cast blame and speak harshly, and, when they are alone, they indulge in frivolous faults. They disparage everyone in the guru's retinue. Some publicly make a false display of praise and respect, but mentally nurse their lack of faith and respect. As they revile the guru with their hidden agendas and deceitful wiles, there is immeasurable harm. The *Fifty Verses on the Guru (bla ma lnga bcu pa)* says:

In the *Avici* Hell and similar fearful places

#388

> Those who are beings inhabiting such Hells
> Are those who have denigrated and cursed the guru.
> That they stay there long is well and truly taught.

2) The characteristics of good students #388.1

Continuing with the explanation of those who are special vessels:

> **Students of good fortune live in faith and *prajña*.**
> **Diligent and careful, always conscious of evil,**
> **Not going beyond the command, guarding their vows and *samayas*,**
> **The three gates, body, speech, and mind, are tamed.**
> **They are compassionate and want very much to be helpful,**
> **Spacious, forbearing, and generous; great in sacred outlook.**

As these students are steadfast and very devoted, the benefits of their having pleased the guru are measureless. The *Sutra of the Ornament of the Wisdom of Maitreya (‘jam dpal ye shes rgyan gyi mdo)* says: #388.4

> If sons or daughters of noble family with excellent faith have reverence for the guru, they have an immeasurable heap of merit. It is even more limitless than that of those who have made offerings to all the buddhas for as many *kalpas* as there are grains of sand in the Ganges River.

The *Holy Wisdom Tantra (ye shes dam pa’i rgyud)* says:

> Compared to offering to the buddhas for *kalpas*,
> If part of a single body-hair of the guru
> Is anointed with a single drop of oil,
> The heap of merit is much higher than that.

This is because the guru is a special object. The *Embodiment of the Intention (dgongs ’dus)* says:

#389

> More than the buddhas of a thousand *kalpas*
> The guru should be known to be a friend.
> Why? Because all of the buddhas of those *kalpas*
> Arise in dependence on the guru’s virtues.
> Previously, before there was a guru,
> Even the name of “Buddha” did not exist.

b) Thinking of the guru’s virtues, confessing, and vowing to refrain #389.2

As for these good students:

They are always mindful of the virtues of the teacher.
They never think of the teacher as having any faults.
Even if they see some, they think of them as virtues.
They think from their hearts that surely these are their own projections,
Confession and vows to refrain serve as their antidote.

If they have the slightest non-faith, they think of it as a projection with the nature of a dream. They think that certainly the guru does not really have these faults. If, even in a dream, they do not have faith in the conduct of the guru, as soon as they awaken from sleep they confess it. The *Play of the Water Wheel of Samsara ('khor lo chu bab rol pa)* says: #389.5

If even in a dream, faults are seen in the guru,
As soon as we awake, if we do not confess,
This will increase as the cause of the *Avici* Hell.

If such thoughts arise during the day, instantly, or within a minute, or within a day, we should confess. Then for every fault in our minds

#390

we should think of a hundred virtues and, likewise, express them all.

c) Abandoning what does not please the guru and asking what is to be done #390.1

What does not please the guru and anything like it should be abandoned. We should try to do what will be pleasing:

They reject every aspect of what does not please the guru
And try to please the teacher in any way they can.
Neither do they ever break the teacher's command.
They always treat the teacher's retinue like the teacher.
They do so even when they are persons of lower rank.
They do not take these or the teacher's servants as their students.
Instead they request empowerments and explanations of *Dharma*.

They abandon what does not please the teacher and accomplish what does. What is taught by these words must be done. The former text says: #390.3

Even if we have faults, if we act in accord with these words
There is real benefit. Why mention that this should be done?
In the retinue, even those who might called below us
Are treated like the guru. They are not gathered as students.
Instead they are asked for *Dharma*-teachings and *abhishekas*,
Requesting ordinations, fire-offerings, and such.

Another text says: #390.4

The lesser ones of the guru are treated like the guru.

It is as is said here and elsewhere.

d) Their behavior

As for the students' discipline of bodily behavior in the guru's presence,

> **Their body, speech, and mind are controlled before the teacher.**
> **They sit respectfully and never turn their backs.**
> **They smile and do not show any black and angry looks.**

The *Three Stages (rim gsum)* says:

> In the guru's presence, proper bodily action
> Is sitting cross-legged, as well as never turning the back.

#391

> Faces should be smiling, never angry or sinister.
> In brief we should be mindful of our every action.

e) Students control all faults of speech

Moreover, as for frivolous speech and so forth:

> **They do not speak frivolously, nor utter lies and slander.**
> **They do not tell others' faults with harsh and unpleasant speech,**
> **Nor speak any words that are not considered or to the point.**

They have nothing to do with joking, humorous banter, idle chatter, repeating rumors, divisive false words, running down other people and so forth. Even if what is said is true, the speakers will attain great unhappiness. Why so? The guru will rebuke them, and there will be quarrels. By quarrelling with the guru, even momentarily, great damage will be produced. The same text says: #391.4

> Anything connected with careless words
> Should not ever be said before the guru.
> If ordinary persons should be angered,
> They fall by that into the Occasional Hells.
>
> Whoever contradicts the mind of the guru
> Will be boiled in deep black utter darkness
> For a hundred thousand times ten million *kalpas*.

f) Controlling wrong conceptions of mind in their motivation. #391.5

In mind:

> **They are not covetous about the teacher's things.**
> **They sheathe the claws of any kind of harmful thoughts.**
> **The various miracles of the guru's actions and conduct**
> **Are not to be conceived as a hypocritical sham.**

#392

> **They reject wrong views of the slightest faults and defects**
> **That would be in contradiction with such a view,**
> **Thinking, “This is not right, but the teacher still is doing it.”**

They do not greedily think, “If only this which is the guru’s were mine! They do not say anything harmful about the guru’s retinue, students, patrons, and so forth, since if this came to attention of the guru, it would arouse displeasure. They are not hypocritical about actions done for the guru’s purposes, whether peaceful or harsh, or whether or not they are in accord with worldly convention. They do not think, “This is wrong,” or “That is not the right way,” or that the guru’s earlier and later words and actions have even the slightest contradiction. The *Root Tantra of Establishing Wisdom (ye shes grub pa’i rtsa rgyud)* says: #392.3

> For the guru’s things, his retinue and close retinue
> Abandon covetousness and do not criticise.
> The guru’s various actions for the sake of sentient beings,
> As beneficial *upaya* are great miracles.
> For that limitless ocean of intentions and actions
> Put aside wrong views, since they will result in harm.

g) Examining our own faults and devotedly meditating #392.5

Meditating on it as subsequently arising reflections of their own unremembered faults that they have committed:

> **Whenever they have shown any anger toward the teacher,**
> **Certain that they have faults, they therefore examine themselves.**
> **Having confessed their faults, they vow to refrain from them,**
> **With heads bowed in meditation, they supplicate intensely.**
> **Pleasing the teacher thus, they quickly become accomplished.**

Being openly angry with true spiritual friends is not good.

#393

Since when we do evil deeds, the spiritual friend is not pleased, thinking, “How did we go wrong,” we examine ourselves. We confess and strongly vow to refrain.

Generally, anger at anyone certainly half depends on ourselves. If we did not exist, it would not arise, like the anger of the people of our continent *Jambuling* and the northern continent *Kurava*. When these people see and hear each other and so forth, they are like a drum and a stick. Anger is not right for us. We become the eye-condition of others’ evil deeds. Moreover, by our own anger and hatred always arising, the seed of Hell is produced.

Therefore, if we are angry with people, we should meditate on them above the head. In a few days anger and obscuration will certainly be purified. In particular when there have been improper feelings toward the guru, meditate on the guru on the top of the head. Having done prostrations and offerings, with complete repentance, shed tears and join the palms saying: #393.5

Kye, kye precious guru:
For me there is no other hope but you.
Please regard me with your eye of compassion.

I am oppressed by confusions of ignorance.
All of my transgressions of the three gates
With complete remorse and repentance I confess them.

My three vows have been violated and broken.
My mind is covered with defiling faults.
May you now by means of your compassion
Purify them all within an instant.

#394

As for me, by unknowing stupidity,
Though I did not seek to, I did wrong.
Previously too I wandered in *samsara*.

Now, O guru who has such compassion,
As for all my hindering obscurations,
May you clear them away immediately.

For such an unknowing fool as I am now,
If, when you have seen my abundant faults,
I do not enter your kind consideration,
What other intention might you have for me?

A child's faults, whatever they may be,
Are removed and purified by its mother;
So for us sentient beings of the six realms,
Who are to be tamed by your buddha activity,
Such benefits as those have been intended.

Former victorious ones beyond all counting
Abandoned me and went to liberation.
Now the victorious ones of the ten directions
Having urged you, for my benefit,

When you have emanated as the guru,
If you reject me now and abandon me,
Who live as if seduced to a fearful place,
Would you then deceive me so today?

Or like a precious wish-fulfilling gem
If I make my supplication to you,
Will you grant whatever is desired?
You are very kind and skilled in means.

#395

Why will you not look on me with kindness?
Offerings are made even to flesh-eating demons.
As soon as the true words have been expressed,
If former wrathful anger is put aside,

As for you, compassionate father of beings,
With devoted homage, overwhelmed with longing,
If I confess my faults, will you not consider me?

Not all my evil deeds are purified.
If I should go on to other lives,
I shall only burn in the fires of Hell.
If you do not purify these deeds,
Compassionate master, how will it be done?

Kye ma Kye 'ud, my faults and evil deeds!
I supplicate you, purify them all.
Consider me with compassion this very instant.

Let me receive empowerment and blessing.
Bestow the supreme and ordinary *siddhis.*
Clear away all spirits of obstruction,
Agents of perversion and obstacles.

Establish all my wishes in this life,
Free from suffering at the moment of death,[205]
Let me be free from the terrors of the *bardo*.
Let me be led to the realm of *Akanishta*

So supplicate in the four sessions of the day and night seven times each. By that, after all violations have been purified, the supreme and ordinary *siddhis* will quickly be attained

h) Adopting pure and respectful conduct #395.6

Further, regarding conduct:

When they see the teacher they arise and prostrate.

#396

When the teacher sits they offer a seat, or whatever is needed.
Joining their palms they praise the teacher with pleasant speech.
Everyone rises, as the teacher is departing,
To face the teacher, as a way of showing respect.

They spread out the guru's seat and give praise, joining their palms. When the teacher enters and departs they rise. They go to welcome and see off the guru. This is said in the *Vinaya of Holy Dharma (dam chos 'dul ba):*

> As soon as the preceptor[206] is seen, they should rise from their seats. If they do not rise, they will be born as serpents or creeping things for five hundred generations. This is said in hundreds of places. If they rise and serve the guru even moderately well, they will attain the major and minor marks.

The commentary to the *Abhisamayalankara* says: #396.3

> By going to meet the guru, seeing the guru off, and so forth, they will possess marks such as the palms of the hands and soles of the feet being marked with wheels.

i) Practicing mindfulness and careful attention #396.4

When they are with the guru:

> **Always mindful, very careful, fully aware,**
> **With apprehensive awe they stay devotedly,**
> **As shy before the teacher as a new bride with her husband.**
> **Uplifted and not disturbed by an agitated mind,**
> **Not biased and partial, not looking for profit or fame.**
> **They are not deceitful, nor are they dishonest.**
> **By the same token, they are not hypocritical.**
> **They do not act differently in private and public.**
> **They are not pleasant to those who are close, disparaging others.**

When they are in the guru's presence,

#397

they are completely mindful. They control infractions of body, speech, and mind with their different aspects. Having done this conscientiously, their minds watch their minds, keeping careful control so that they do not become lost in the power of the *kleshas*. Tamed and peaceful like a new bride or a new monk, their wishes will be established. The *Bodhicharyavatara* says: #397.2

> As for the drunken elephant of mind,
> To the great pillar of contemplating *Dharma*
> Tie it so that it does not escape.
> With such an effort examine everything.
>
> Keep mind one-pointed any way you can[207]
> Not losing it for even the space of an instant,
> Analyze just what the mind is like;
> Thus the mind will be discriminated.

And also: #397.4

> As for those who wish to guard the mind,
> As for being mindful and aware,
> May I guard it even if I die.[208]
> Thus I join my palms in supplication.

Even alone in our own houses, we should not behave carelessly. We should keep mindful and aware. The buddhas have the divine eye and see us even when we are hidden. The same text says: #397.6

The buddhas and their sons the *bodhisattvas*
Have unobstructed vision of everything.

#398

In the five eyes[209] of these I shall remain.

Thinking that, I feel shame, and reverence,
As well as fear, and these remain with me.

Even at other times and occasions the mind should not move from virtue. The same text says: #398.2

As for frivolous talk, there are various kinds.
There are many kinds of wondrous shows.[210]
If we enter into every one,
Desire[211] for that will surely be abandoned.

Uselessly digging the ground will cut the roots.[212]
If questions and so forth furrow up the earth,
Having remembered the precepts of the *Sugata*,
We will surely let them go from fear.[213]

When we want to fidget and move around,
Also. if we have a desire to talk,
Having first examined our own minds,
We should be stable in the proper way.[214]

When the mind has any kind of wishes,
Or it wants to be angry, at that time,
We should not act and should not speak at all.
We should stay there like a piece of wood.

When we have wildness and discursiveness[215]
If we have pride and self-infatuation,
And secret negative thoughts are cultivated,
Or if there is deceptiveness[216] and cunning,

When we become preoccupied with self-praise,
Or there is disparagement of others,
When we become regretful[217] of such abuse,
We should stay there like a piece of wood.

If we desire possessions, rank, and fame,
If we aspire to servants and retinue,

#399

Or when the mind desires to be served,
We should stay there like a piece of wood.

From wishing decrease or rejection of others' good
And cultivation of our benefit,
When a thought of speaking out arises,
We should stay there like a piece of wood.

When there is fear of impatience or laziness
Similarly of shamelessness, or nonsense,
Or mind attached to partialities,
We should stay there like a piece of wood.

Having examined thoroughly the mind
Of bitter *kleshas* and useless futile struggle,
Then heroically by the antidote,
We should hold the mind completely steady.[218]

Completely certain and completely faithful,
Trustworthy,[219] devoted, and respectful,
Having shame and modesty and fear,[220]
Try to be peaceful, bringing joy to others.

Not saddened at the mutual discord
Of the desires of children and of fools,
Think, "Produced by *kleshas* these arise."
Then we will feel kindness for such people.

Having in our mouths no senseless thing,
Able to handle ourselves and sentient beings,
We should always firmly keep the mind.[221]
As if it were a selfless emanation.[222]

"After so long this is the highest freedom,"
Thinking again and again of that attainment,
Such a mind, remaining like Mount Meru,
Should hold to that completely motionless.

Adharma, what pertains to this life, should not move us from doing this even for an instant. Since we are devoted to the practice of *Dharma* because of the guru, our companions are the preceptor's instructions, fear of the lower realms, and the misery of *samsara.* By our effort, mindfulness, awareness, conscientiousness and many virtues will arise. The same text says: #400.2

Through association with the guru,
And all that we are taught by the preceptor
And devotion coming from the good fortune of fear,
Mindfulness will easily arise.

Having produced virtue and veneration for the guru, and eliminated partiality, desire for wealth and fame, hypocrisy, deceitfulness, and saying different things when people are near and far away, we

will always be the same to everyone. Therefore we will perfect the accumulations and purify the obscurations without distinction.

j) Showing reverence by the three pleasings

Moreover,

> **If they are wealthy, they make offerings to the guru;**
> **Otherwise serving with body and speech, respect and reverence.**
> **They abandon this life's values and please the teacher with practice.**

The best is to serve with practice. The intermediate with body and speech, and the lesser with material things. Do any of these that are appropriate with genuiness.

k) Reversing the strayings of others though skillful means: #400.6

In regard to the guru:

> **If others insult the guru, they refute their words.**
> **If they cannot, they think of his virtues again and again.**
> **They cover their ears, but still try to benefit with compassion.**

#401

> **They will not gladly speak any words that are not supportive.**

If anyone says something bad about the guru, they reverse it through skillful means. If they do not have the power to do so, they think of the guru's virtues, and, covering their ears with their fingers, they will not attend, listen, or ask about it. The *Tantra of the Arising of Amrita (bdud rtsi 'byung ba'i rgyud)* says: #401.2

> If people should insult the *vajra* master,
> By peaceful or wrathful action they reverse it.
> If they do not have the power to do so,
> They will cover their ears with mindfulness.
>
> They do not talk to such people or pay attention.
> If they ask any questions about these things,
> They will be boiled within the lower realms.

l) As for telling the benefits of doing this

These are the benefits:

> **Thus they accomplish benefits in all their lives.**
> **They meet with holy persons and hear the highest *Dharma.***
> **As they are perfectly filled with the wealth of various qualities**
> **Of the paths and *bhumis, dharanis,* and *samadhis,***
> **Their service brings a feast of happiness and peace.**

The *Gandavyuha Sutra* says: #401.5

> Kye, son of noble family, because we depend on the spiritual friend, we always feel reverence, and therefore there is mindfulness. For the multitude of sentient beings benefit and happiness are produced. Spiritual friends are encountered. The holy *bhumis*, paths, and *samadhis* are accomplished.

#402

D. Beings to be avoided, along with those associated with them

1. The instruction to abandon evildoer spiritual friends.

Now there is the instruction to abandon evil spiritual friends together with those associated with them:

> **Thus with a proper relationship with holy persons,**
> **Abandon all evil people and evil spiritual friends.**
>
> **Teachers without the qualities described above,**
> **Having many bad faults, breaking vows and *samayas*,**
> **With little kindness, compassion, *prajña* or learned knowledge,**
> **Are indolent and lazy, unaware and ignorant.**
>
> **Proud and arrogant, with harsh and vicious disdain,**
> **They are coarsened by *kleshas* and venomous with the five poisons.**
> **Concerned with this life only, they throw the next far away.**
> **Although they may seem to be teachers of the holy *Dharma*,**
> **In fact they are of the deceitful family of *adharma.***
>
> **Though these gurus who are like a heap of filth**
> **Attract many students like flies, keep far away from them.**
>
> **Trusting them leads on perverted paths to the lower realms.**
> **Whoever wants liberation should not rely on them.**

Such persons break their vows and *samayas* and have little compassion or learning. They are as lazy as they are proud. Their vicious jealousy and five poisons are crude and coarse. They seek retinue, possessions, and fame in this life. Even when they stay alone, a rain of distracting activities and *kleshas* falls around them everywhere. They cast concern with the next life far away. They disparage everyone but themselves, and all *Dharmas* but their own. Their language is that of the *Dharma*, and they make a display of being extremely skilful, but in reality,

#403

no one's mind is benefited. Therefore, both their words and sense are in error. Theirs is the family of charlatans. As someone piling up a dung heap collects flies, they collect a numerous retinue. However since they lead those who have faith and want liberation to the lower realms, give them a wide berth. The *Sutra of the Treasury of Buddhahood (sangs rgyas mdzod kyi mdo)* says: #403.2

> Worldly enemies only rob us of our lives. We only lose our bodies, and do not also fall into the lower realms. However, ignorant persons who dwell on wrong paths lead those who aspire to virtue into Hell for a thousand *kalpas*. Why so? Because practicing a *Dharma* of things and characteristics, they teach a mistaken *Dharma*. They take the lives of all sentient beings, and when they teach their mistaken *Dharma*, they do great evil.

2. Abandoning friends and associates who are evil-doers #403.5

Following that is the instruction to abandon evil friends:

> **Evil-doer companions should also be abandoned.**
> **The more we are their companions, the more their evil spreads.**
> **Goodness is obscured, and *kleshas* fall like rain.**
> **The upper realms are blocked and the lower cultivated.**
> **Holy ones are reviled with hatred for white *Dharma.***
> **Evil is praised and there is reliance on black *Dharma.***
> **They praise those who are equal to them in the fortune of evil.**

#404

> **They always lead on perverted paths to the lower realms.**
> **Those who have good judgment should keep them far away.**

To the extent one deals with such people, evil deeds increase, and evil-doers are supported and praised. Since these people have left virtue far behind, they will fall into the lower realms, and so they must be abandoned. The *Jewel Heap Sutra* says: #404.2

> What are evil companions? They are those who decrease virtue and are joined to non-virtue. Do not associate with them. Do not attend on them. Do not even see them.

Also it says there: #404.3

> The *shravakas* are those who benefit themselves.
> In benefiting themselves they abandon others' benefit.
> Attending them leads to materialistic accumulations.
> These will never produce the accumulations of *Dharma*.
> Those are bad spiritual friends and their students bad companions.
> Therefore abandon them and keep them far away.

3. The benefits of abandoning evil spiritual friends and companions #404.4

Here are the benefits of abandoning and not associating with them:

> **By abandoning evil spiritual friends and their companions,**
> **Happy and virtuous qualities are established here and hereafter.**
> **Happiness never diminishes, but always increases farther.**
> **The path of profundity, liberation, is completed.**
> **We will never see any persons who are evil.**

But instead will see the lord *Sugatas*, with their retinue of children.
Thinking about us considerately, they will give us blessings.
When we live a good life, we go to the higher realms,

#405

Having such qualities as thought cannot encompass.

The *Prajñaparamita in 18,000 Lines (khri brgyad stong pa)* says:

> *Subhuti*, the virtues of abandoning evil companions are beyond the scope of thought. Virtue will always be performed. *Tathagatas* will be seen. Our lives will be happy. Afterwards we shall be born in the higher celestial realms. In all our lives, we shall never be separated from apprehension of *bodhicitta*. Unsurpassable, complete, perfect enlightenment will manifest continually.

4. The summary #4043

Following that:

We should always relate with friends who are good and true.
Because of relating to them, good karma will increase.
Karma and *kleshas* will lessen, and evil will be stopped.
We will reach the end of *samsara,* where higher things manifest.
Then what is good and true will come to be established.
In this life there will be happiness, and afterwards fruition.
We will be ever-successful leaders of gods and humans.

The *Vinaya Scriptures* say: #405.5

> In pure conduct like that of Bhrama there are true companions. We complete the activity of Bhrama. By the increase of virtuous roots, there will be a cause according with complete liberation. Therefore, there will be respect from those who possess life.

And along with that: #405.6

> One should attend them with fear.

The *Sutra on Going to Mindfulness of Dharma (chos dran 'gro ba'i mdo)* says:

#406

> By relying on good companions, mindfulness and awareness will be completely pure. Virtuous roots will be completely perfected.

5. The instruction to attend on good friends #406.1

Thus:

By relying on good companions and spiritual friends,

Accumulation of goodness increases, and good fruits are gained.
We are not afraid of *samsara*, having measureless benefits.
The limitless wealth of beings' two benefits is established.

These leaders are emanated by the Victorious One,
Appearing as they do for this time of the age of darkness.
Therefore, until we attain the essence of enlightenment,
We should rely on holy persons, such as these.

The *Sutra on Supreme Ultimate Samadhi* (*ting nge 'dzin mchog dam pa'i mdo*) says: #406.3

> O son of noble family, Moreover, in later lives, at a later time, I myself, will emanate as spiritual friends and display these *samadhis.* Therefore, since the spiritual friend is your teacher, until being within the complete essence of enlightenment, rely on the spiritual friend, offering respect and due ceremony.

6. The explanation of the virtues of properly relying on them #406.5

As for the virtues of this:

By that unbiased sacred outlook will arise.
We will be versed in kindness, compassion and *bodhicitta*.
There will be increase of experience and realization.
Whatever measureless benefits for others one can think of
Will thereby be accomplished in the proper way.

he *Sutra requested by Jewel Crown (gtsug na rin po che gyis zhus pa'i mdo)* says:

#407

> O son of the gods, by attending on the spiritual friend and showing veneration, all the buddha fields will be seen. The holy *samadhi* of the great compassion will be attained. We will be inseparable from the perfection of *prajña*. We will completely ripen beings. We will attain complete accomplishment of all hopes.

By these teachings we should know how to rely on the nature of the guru.

E. Knowing what is to be abandoned and accepted, and how the siddhis are received #407.3

1. How to practice

a. How, after this is known, the siddhis are received

Here is how to supplicate and meditate:
We should constantly gather the two accumulations.
Also the two obscurations should constantly be cleansed.
By day on top of the head, at night within the heart,
Mentally offer and make supplications to the root guru,
Ornamented with all the major and minor marks,
As being non-dual with the *yidam* that we venerate

And with the assembly of the *dakinis,*
Surrounded by lineage gurus, *dakas,* and *dakinis*.

The *Tantra of the Precious Gathering of All into One (kun 'dus rin po che'i rgyud)* says:

Though someone for a hundred thousand *kalpas*
Meditates on a hundred thousand deities,
It is better to think of the guru just a little.
The merit of this is utterly limitless.

#408

The great master Padmasambhava bestowed this teaching as an oral instruction. As to how this should be practiced, if we continually supplicate, the unity of guru, *yidam*, and *dakini* will be established. The guru blesses. The *yidam* bestows supreme siddhi. The *dakinis* remove obstacles and are the chief establishers of the ordinary *siddhis.*

Sitting on a comfortable seat, take refuge and arouse *bodhicitta*. From emptiness visualize yourself vividly as your *yidam*. Adorning the crown of the head, on a lion, sun, and moon throne, is the root guru, blazing with radiance and splendor, surrounded by the gurus of the ultimate lineage and all who have a *Dharma* connection with it. Visualize that heaps of clouds of *dakinis* gather. After having rejoiced in the elaborations, invite the *jñanasattvas*, make offerings and praises, and confess evil deeds. To summarize: #408.5

Guru, you who are the precious Buddha
And the *yidam*, with the host of *dakinis*,
Devotedly we prostrate and go for refuge.
We make the outer, inner, and secret offerings.
We confess our evil deeds without remainder.
We rejoice in all the host of virtues,
We ask the turning of the wheel of *Dharma*.
We ask the gurus not to pass into *nirvana*.
And bestow the supreme and ordinary *siddhis.*

#409

Remover obstructers and agents of perversion.
May complete enlightenment be established.

Say that three times.

b. How to do the approaching practice #409.1

Then when one recites the *mantra*:

First say OM and then the guru's Sanskrit name.
Next you should say AH HUUM, followed by what you want.

OM AH HUUM, are the primordial, spontaneous presence of the essence of the body, speech, and mind of all the buddhas. Inserting this into your meditation, recite it. If you know how to translate

the guru's name into Sanskrit, do so. If you do not know, inserting the name itself, afterward say what you wish for.

For the activity of pacifying say SHANTIM KU RU YE SVAHA; for enriching PUSTIM KURU YE SVAHA; for magnetizing, VASHAM KURU YE SVAHA; for destroying MARAYA PHAT. For example, for the *yidam* guru Padmasambhava and enriching you would say: OM *VAJRA* GURU PADMASAMBHAVA A HUUM KARMA PUSTIM KURU YE SVAHA. Moreover practice externally for peaceful; internally for semi-wrathful, and secretly for wrathful practice. The intention is *nirmanakaya, sambhogakaya,* and *dharmakaya.*

c. The activity practices #409.5

Within the activity practices are pacifying, cultivating and enriching, magnetizing and drawing in, and destroying, with their visualizations, post-meditation, and signs of accomplishment.

1) Pacifying #409.6

As for the first, now from the teachings of applying the four karmas, as for the first:

> **To pacify sickness and *döns*, obscurations and evil deeds,**
> **Visualize that you emanate white light rays everywhere.**
> **Think that the desired *siddhi* has been attained,**
> **While everything that is contrary has been pacified.**

#410

At the time of pacifying, from white gurus, from all points, emanate white light rays. Gurus and *yidams* fill the sky. With the murmur of *mantra*, think that the *siddhi* of pacifying is attained.

2) Enriching #410.2

> **For the karma that increases splendor, life, and wealth,**
> **Visualize yellow rain that falls as all you desire.**

Think of everything as yellow. A rain of wealth, life, and so forth falls. Thinking that our dwelling places and bodies are pervaded, do the recitation.

3) Magnetizing #410.3

> **As for the powers that can summon and magnetize,**
> **Visualize rays of a vivid red in the shape of hooks.**

For subjugating, drawing in, making enter, and all such powers of magnetizing, light rays of karma like hooks invite whatever is desired. Thinking that it is beneath the feet, recite the *mantra*.

4) Destroying #410.5

For the action of destroying obstructing spirits and harm,
Visualize blue-black rays, that emanate as weapons
Or a conquering wheel of fire that has a thousand spokes.

If obstructions of *dön* demons, obstructing spirits and so forth arise, visualize blue-black karma light rays everywhere, emanating a collection of weapons that make the *döns* and obstructing spirits into dust. In the place where you

#411

are and in the space of the sky visualize a wheel of fire with a thousand radiating spokes. Having heaped up and drawn in the harmful spirits, it pulverizes them into dust.

5) In particular #411.2

Visualize the third thousand worlds in trembling motion,
Quaking with the vibration of the recitation of *mantra*.
Perform the appropriate practice of the developing stage
To facilitate and accomplish these various desired karmas.

Visualize that by the self-existing vibration of the sound of *mantra* roaring like fire or water all the worlds tremble and are disrupted. This should accord with the particular complete visualization of the developing stage for the individual one of the four karmas being practiced.

6) Afterward #411.3

Having done the meditation,

At the end collect the details in conceptionless emptiness.
Then you should relax for just a little while,
Dedicating the merit to enlightenment.

The external world is gathered into the form of the deity. That is gathered into oneself. Oneself is gathered into the guru on top of the head. That too rests in the conceptionless state of the mere completion stage. After that the merit is dedicated to enlightenment.

At night, meditate within the essence, so that afterwards the confused dreams of sleep will arise as luminosity.

7) How by meditating in this way signs of the individual karmas arise

Because of so meditating:

For each of the karmas, there are particular signs of success.
This is the path of profundity, the ocean of the great bliss.

The signs of sickness and *döns* being pacified are dreams of bathing, dripping pus and blood, wearing white clothes, and so forth.

#412

The signs of enriched life are heaps of grain, good harvests, the sun and moon rising, and so forth. The signs of increasing enjoyment are a rain of jewels, symbols of birth, harvest and so forth. The signs of magnetizing are many people prostrating, praises and so forth. The signs of pacifying harm are great blazing fires, sentient beings being killed and boiled, victory in battle, and so forth. In reality, what accords with what one wants actually arises.

4. The particular details

a. Emanating the buddha field #412.3

Now from the explanation of the particular details, in particular, when sickness, *döns*, obstacles, and premonitions of death arise:

> **In particular, when you encounter sickness and *döns*,**
> **When obstacles arise or premonitions of death,**
> **Visualize the guru in the space in front,**
> **Seated on a lotus throne supported by lions,**
> **Symbolizing his vastness and his fearlessness.**
> **Inseparable from the Buddha, with a radiantly smiling face.**
>
> **The guru is surrounded by the teachers of the lineage,**
> **As well as by the *dakinis* and *bodhisattvas*.**
> **Below the lord guru, affectionate and compassionate,**
> **Are the various *samsaric* beings within the six realms of existence,**
> **Who throughout the three times have been our fathers and mothers.**

When we see signs of death or when strong attacks of sickness or *döns* occur, visualize the guru in the space in front, inseparable from the Buddha, surrounded by the lineage gurus and hosts of *dakas* and *dakinis.* Below them are the beings of the six realms who have been our fathers and mothers, together with the harmful *döns* and obstructing spirits.

#413

Invite the *jñanasattvas*. Perform abbreviated offerings and praises.

b. Increasing and purifying the substances #413.1

> **A syllable HUUM at the crown of the head is your own mind.**
> **From it there emerges the body of a *heruka*.**
> **Holding in his hands a razor-knife and a skull cup.**
> **He cuts off your skull, beginning at the forehead,**
> **With the little tuft of hair that grows between the brows.**
>
> **It is placed on a hearth that is made of a tripod of skulls,**

And then it is filled with your body's flesh and blood and bones.
From above falls a rain of *amrita*; below a fire blazes.
The skull fills up with *amrita*, that equals the third thousand worlds.

Visualize that from a white syllable HUUM at the top of the head, which is one's own mind, emerges a white *heruka*. In his right hand is a sword, and in his left a skull cup. With the sword, he cuts your body in two, starting from between the eyes. Your skull is placed on a hearth made from a tripod of skulls and filled with the body's flesh and blood. Below, from YAM, wind stirs. From RAM fire blazes so that the contents of the skull boil. From above, *amrita* continuously falls, equaling the worlds of the third thousand world realm.

c. Inviting the guests #413.5

Your own mind by emanating countless *herukas*,
Distributes *amrita* to all at once, from out of your skull.
When the enlightened guests have all been satisfied,
The accumulations are perfect, and *siddhi* is attained.
When the *samsaric* guests have all been satisfied,
The beginningless production of *samsara* is pacified.

In particular when the harmful *döns* are satisfied,
The blockage of obstacles will also be pacified.
As all-satisfying light rays penetrate into oneself,

#414

Sickness and *döns* are pacified, and obstacles just as they are.
Think that death is thwarted, and *siddhi* is attained.

Visualize that you emanate as many graceful hands as there are guests, and by making offerings to all of them at once they enjoy it. The buddhas and so forth beyond the world are pleased, and *siddhi* is attained. The six realms of existence are pleased and karmic debts are paid. *Döns* are pleased and their afflictions cease. By the light rays of the enjoyment of all these beings penetrating oneself, all sickness, *döns*, and obstacles are pacified.

d. Giving over #414.3

After doing that,

Afterwards rest the mind in objectless meditation
In *Dharmadhatu*, the state of mind without conception,
Let things go into their natural purity as illusion.

The guests, the offerings, and the one who offers are all your own mind. Just so, when you know that all *dharmas* are not other than the simplicity of your mind, meditate and let all *dharmas* be given over[223] to their illusion-like state.

e. The virtues of this excellent inner feast offering of the *kusulu*[224] *yogin*s #414.5

By this unfavorable conditions are pacified.
We perfect the accumulations, and remove the obscurations.[225]
Limitless blessings and realizations are born within us.
With no grasping ego, the mind renounces and focuses.
Everything we have wished for now has been accomplished.
Now the phenomenal world arises as the guru.

#415

There is no interruption of death, and the clear light of death is established.
We are liberated within the *bardo*-state.
The benefits for self and other have been perfected.
Therefore, wholeheartedly try to establish this realm of the guru.

That is the instruction. As for other benefits, all violations are appeased. The supreme divine offering occurs. Since the mind of ego-grasping is removed, the destruction of the confusions of dualistic grasping is immeasurable.

f. The reason #415.2

Now, to set forth the reason for these great benefits:

It has been said to remember the guru for a moment,
Is better than a *kalpa* of the developing stage.

The *Tantra of the Play of the Perfected Sphere* (*'khor lo chub pa rol pa'i rgyud*) says:

Though some person for ten million *kalpas*
Were to meditate on the bodies of deities,
One who remembers the guru, the master of all,
Is even better than that, it is explained.

5. The benefits #415.4

a. Since the guru is the ground of all virtues, there is the admonishment rely on the guru

This is the instruction to rely on such a guru:

This is the actual basis of splendor and of wealth,
From which arise clouds of benefit and happiness.
Those who want a rain of *amrita* throughout the three levels,
Let them rely on those who are compassionate.

The omniscient Buddhas are the true glory of themselves and others. By the deathless wealth of *Dharma* they protect beings, and they possess limitless good qualities.

#416

From these numerous clouds of benefit and happiness in the three realms falls the rain of the three turnings of the wheel of *Dharma*. Those who want to obtain this should rely on the spiritual friend. The *Middle Length Prajñaparamita* says: #416.1-2

> Subhuti, Those who wish to attain omniscience should rely on the spiritual friend.

The *Prajñaparamitasañcayagatha* says: #416.2

> Why should one always rely on competent gurus?
> The qualities of competence rise from them.

As for the three turnings, the Buddha Bhagavat taught these *dharmas* after seven weeks of seven days. The first week he merely sat in cross-legged posture. The second, he saw the field of the essence, enlightenment. The third he trod nearby upon Jambuling. The fourth, he trod far away on the third thousand worlds. The fifth, he went to the dwelling of the king of *nagas*, Grasping and Rejecting. The sixth he remained in the grove of the field to be liberated.

> Uncompounded, profound, peaceful, simple, and clear
> Is this *amrita*-like *Dharma* that I have obtained.
> There is no one at all who will understand it.
> Not speaking, I shall remain alone within the forest.

So he said and remained there. Brahma offered him a melon and honey, but he did not take the vessel. The four kings offered four stone begging bowls

#417

at one time, and were blessed. After he ate, he spoke only words of auspiciousness. On the seventh day, Brahma and Indra supplicated him. Then when he had gone to Varanasi, for the five excellent disciples he turned the wheel of the four noble truths together with the instructions on the divine eight-fold path.

Then on the Vulture Peak for the excellent *bodhisattvas* of the ten directions, the four kinds of retinue, the gods, *nagas* and so forth he turned the wheel of *Dharma* of marklessness.

Then in the realms of the gods and *nagas* and the cities *Kumuda Saljin* ???and so forth he turned the wheel of the *Dharma* of true meaning.

These three turnings were taught at various uncertain places. They were intended for those of lesser, intermediate and greater powers; or for those first entering the path, those who were continuing on it, and those who had the final goal, the essence. The three *pitakas* were taught in the style of the expresser and the three trainings of discipline, *samadhi*, and *prajña* are the three subjects of learning expressed.

Some teachers say the Buddha turned the three wheels of *Dharma* at one time, and in different appearances to different individual beings, and that the *sutras* of existence and non-existence were explained in separate years is not right. The particular great treasuries of explanation, are maintained to have continued until he was eighty years old. The Buddha's *parinirvana* or passing is claimed to have been at the age of eighty years and three months. The *Eight kinds of Stupas (mchod rten brgyad pa)* says:

Three months after the supplication by Tsunda
I prostrated to the *nirvana*-made *stupa*.

Some other teachers maintain that it was when he was eighty-two. That really it was three months and eighty years is taught in many *sutras*. As for it's being eighty, the *Great Treasury of Explanation (bshad mdzod chem mo)* says: #418.2

The places of the turnings,
Are the city of Vaishali,
Sakarchen[226] and the heavens, ???
Jipasön[227] and Kaushambhi,
In verdant Highland pastures,
By *stupas* and in mountains,
At Radiant Grove and Drarche[228]
And the city of Kapalivastu.

Buddha Shakyamuni,
The most excellent of beings,
Dwelt from year to year.
Two in the Blazing Cave,
Three in the Medicine Grove.
Five in the royal court.
Six in ascetic practice.
Twenty three in Shravasti.
Twenty nine in elegance.

After eighty years,
The Victorious One, the Sage,
The Supreme One went beyond suffering.
To those places of merit
The dwellings of omniscience.

Ceaselessly offering bows
In body, speech and mind,
Devotedly I prostrate.

b. The instruction to do as was done formerly #418.6

To pacify the *kleshas* in the space of mind,
Accustomed to their torment from beginningless time,

#419

We should seek the *Dharma*, as formerly was done
by *Sadaprarudita* and *Sudhana*.
Abandoning sorrow and weariness, rely on spiritual friends.

Until we ourselves are without karma and the *kleshas*, in order to pacify these we need to attend on a guru better than ourselves. This is because we need higher qualities. As to how this is done, in the

city “Arising Place of Happiness,” was a master merchant Supreme support of Wealth who had a son Good Wealth or *Sudhana*, who from his southern lineage went to all southern places. By his always seeking the *Dharma*, it was prophesied that he would become the Prince of Jambuling and so forth, and so he was blessed by fifty-four gurus. Afterwards he was taught by fifty-four more gurus, so he relied on a hundred and eight.

The *bodhisattva Sadaprarudita*, Ever-weeping, when he was seeking the perfection of *prajña* squeezed his body. He stayed in a chariot with five hundred merchants’ daughters. When they had come to the eastern city of Possessing Incense he made offerings to the *bodhisattva* Noble *Dharma*. We too should do such reverence.

F. The dedication of the merit to sentient beings

Wearied by the misfortune of following paths that are wrong,
That are worse than those of good fortune falling to the *amrita*
Of the thousand stringed instrument of the lord of the gods,
Calling us to enjoyment of heavenly delights,[229]
May the mind today come to rest in its suchness.

As for the well-arranged garland arising from the teaching-lineage of true spiritual friends who practice the true meaning, the host of beings for a long time have attended bad and defective spiritual friends, and are worn out by *samsara*. By wishing clouds in the pleasure grove of the Buddha Bhagavat, the guru of gods and human beings, may their weariness be cured.

Attending these spiritual friends who are not genuine,
May the numerous crowd who have long gone wrong within *samsara*,
These many beings who long have wearied their own minds,
Come to rely on great bliss, the level of the Conqueror.

Possessing a glorious body like the moon in its fullness,
Beautiful in a wreath of deities, stars and planets,
With a beneficial white light clearing the *kleshas*’ torment,
May all beings come to rely on that perfect glory.

That was the topic of depending on the authentic spiritual friend, the beginning or foundation of the whole path of the great vehicle.
@Chapter 6

Chapter VI
Going for Refuge

VI. Going for Refuge

A. The stages of entering into the path of *Mahayana*
B. The particular objects of refuge

1. The causal refuge
   a. For individual beings who take refuge, the individual kinds of foundation of their paths.

b. The time of going to refuge
c. the objects of refuge,
    1. The general teaching of the ordinary and extraordinary objects of refuge
    2. The particulars of the causal object
d. The Three Jewels has four sections
    1. the general teaching of the Three Jewels
    2. The *Dharma* jewel
        a) scripture, the causal *Dharma*:
            1) *Sutra* (12 divisions)
            2) the fruition *Dharma*, *tantra*
        b) the *Dharma* of realization, 4
            1) the stages of development and completion
            2) the ten *bodhisattva* levels or *bhumis*
            3) the outer and inner divisions (other levels and classes)
            4) the paths

    3. The *Sangha* jewel
    4. The liturgy
        a) emanating the field
        b) how to go to refuge
        c) emanation and gathering of light rays
        d)

2. The fruition refuge
    a. The explanation of the objects of refuge:
    b. The manner of going to refuge:
    c. The explanation of the essence:
    d. The explanation of post-meditation:
    e. What is learned, as continued below

3. What is to be learned about refuge
    a. the causal aspect,
        1) the instruction not to abandon the three jewels
        2) the instruction that refugees are worthy for homage and should not be deceived:
        3) the limits to be guarded in respect to the three jewels:
        4) the instruction to pay faithful homage to the guru and the three jewels:
    b. the fruition
        1) the main subject matter:
        2) the cause of violation
4. The benefits of refuge
    a. the benefit of protection in all one's lives
    b. the benefits of perfecting the two accumulations:
    c. the benefit of immeasurable virtues
    d. the good qualities coming from being guarded by the gods on the side of virtue
    e. as for the benefits being immeasurable
    f. the benefit of being the support of all virtues:
    g. the benefit of clearing away all the continuance of *samsara* and *nirvana*:

C. The dedication of merit.

*****

A. The stages of entering the path of Mahayana #421.2

Now from the teachings I have composed, there are the stages of how to enter into the path of the great vehicle. First we should learn a bit about these. As just explained: #421.4

> **Having properly relied upon a spiritual friend,**
> **We should learn the stages of the path to liberation.**

Why? It is not workable to enter all at once. If the lower virtues of the path have not arisen, it is impossible to obtain the higher ones. Therefore, if we do not ascend gradually, the higher ones will not be reached. The *Nirvana Sutra* says: #421.6

> Just like the steps of a staircase,
> My profound teachings likewise,
> Should be learned in stages and thoroughly,
> In succession, not all at once.

#422

> Just as for little children
> Standing straight is progressively mastered,
> This *Dharma* is also like that.
> At first we enter by stages,
> Until it is perfected.

B. The particular objects of refuge #422.2

1. The causal refuge

a. For individual beings who take refuge, there is the teaching of the individual kinds of foundation of their paths.

> **Taking refuge is the ground of every path.**
> **Lesser people do so fearing the lower realms.**
> **The two intermediate kinds are afraid of the state of *samsara*.**
> **The greatest have seen all the aspects of *samsaric* suffering.**
> **Finding others' suffering to be unbearable,**
> **They fear the happiness of a personal *nirvana*.**
>
> **For entering on the great vehicle of the buddha-sons,**
> **There are three ways of taking refuge with three kinds of intention.**
> **These are the unsurpassed, the excellent, and the common.**

If we do not take refuge, the vow will not arise. If we do not bind ourselves with the vow, there is no path. Therefore, refuge is the foundation of the path. *The Seventy Verses on Refuge (skyabs 'gro bdun cu)* says: #422.6

> Even if we have taken all the vows,

If we have not gone to refuge, they have no power.

Beings are of three kinds. The lesser, desiring the fruition of *samsaric* happiness, are afraid of the lower realms.

#423

When such persons take refuge with their particular gods or with the three jewels, they do not enter into the doctrine. Even if they do enter, they are outsiders, not Buddhists. Even if they are included among Buddhists and have faith in the three jewels, they are not able to enter the path. The *Sutra of the Ultimate Victory Banner (mdo rgyal mtshan dam pa)* says: #423.2

As for persons terrified by fear,
For the most part they have taken refuge
In mountains or forests, or in temples and *stupas*.
Or they have taken trees as their objects of refuge.[230]

These are not the principal refuges.
These are not the excellent refuges.
With the foundation of such refuges,
They will not be fully liberated.

It is taught that they find their path in external gods, in their desire for happiness. The *Vinaya Scriptures* say: 423.4

Ananda asked, "Is it explained by the approach of a *bhramin's* daughter taking refuge in the virtues of the celestial realms?"

Then the Bhagavan spoke. "Ananda, that is not it. Such aspiration to *samsaric* happiness is known as the refuge of ordinary persons. Therefore, profess the true qualities of liberation.

This passage also explains the lesser sort of refuge in the three jewels, which has impure motivation.

As for the middle kind, those of the families of *shravakas* and *pratyekabuddhas*, afraid of *samsara*, go to refuge because they seek *nirvana* as a personal benefit. The former text says:

#424

Whoever, at any time, should go to refuge
In the Buddha, *Dharma*, and the *Sangha*
Is a possessor of the four noble truths:
Suffering, and the cause of suffering,

Truly passing beyond all suffering,
And the noble path, with its eight branches,
That leads to the condition of *nirvana*.
If they produce the divine eye of true *prajña*,

Those will be their principal refuges.
They are refuges that are excellent.
Relying upon those very refuges

Completely liberates from suffering.

As for the greater kind, having become afraid of peace and happiness, they go to refuge for the benefit of others. The *Great Liberation (thar pa chen po)* says:

Some become afraid of personal peace and completely abandon it for the sake of those who have fallen into the river of *samsara*. Such refuge is known as that of excellent beings, the holy guides.

These three kinds of persons are distinguished on the basis of three kinds of mind. The *Lamp of the Path of Enlightenment* (*Bodhipathapradipa, byang chub lam kyi sgron ma*) says:

In terms of there being lesser, middle, and great,
It should be known that there are three kinds of beings.
The divisions of these will now be written down,
Fully explaining their different characteristics.

Those who by whatever means are used,
Try to accomplish, for their own benefit,
Merely *samsaric* kinds of happiness
Are the ones that are known as being lesser.

Those who turn their backs on *samsaric* pleasures,

#425

Trying to stop the karma of evil actions,
And to gain the merely personal peace of *nirvana*,
Are known as beings of the middle kind.

Because of the pain they apprehend in themselves
Those who have a strong wish to terminate,
All the suffering of other beings
Are the persons designated as excellent.

Lesser ones, by practicing external cleanliness, non-injury, and *Dharma* go to the celestial realms; or having gone to refuge with the inner three jewels, by their minimal merits they cross to the celestial realms. Both of those need to act in accord with the meritorious ten virtues and practice formless *samadhi*. Otherwise they will not cross to the celestial realms. Some, but not all, the *samkhyas* have such a Dharma. The middle ones are the *shravakas* and *pratyekabuddhas*, The greater are those who are renunciates of the *Mahayana* path

b) The time of going for refuge #425.5

The beings who rely on these approaches to establish their three fruitions have three kinds of intention when they go to refuge, ordinary, excellent, and unsurpassed. What are these?

The length of refuge accords with these various intentions.
Lesser ones do so until the happiness of the next life.
For the middle two it is as long as they live,

#426

> **Or until they ultimately attain fruition**
> **On the path of the *shravakas* or *pratyekabuddhas*.**
> **For the highest it is forever, or until they are enlightened,**
> **Attaining the wisdom beyond all thought and evaluation.**

Ordinary people take refuge until they get what they want from their gods, and in particular until they attain the celestial realms. The length of time is small, like the scope of their *Dharma*. With the middle two kinds, it is until they die, or attain their final goal of becoming *arhats*. The great ones do so until enlightenment or attainment of the wisdom of buddhahood.

c. The objects of refuge #426.3

1. The general teaching of the ordinary and extraordinary objects of refuge

Now, regarding the supports or objects:

> **There are two objects of refuge, the ordinary and causal,**
> **And the extraordinary fruition refuge object.**
> **As for the premises of the cause and fruition approaches,**
> **The causal vehicles have a fruition established later;**
> **But it is held by the different divisions of *vajrayana***
> **That fruition exists right now, in the form of one's own mind.**
> **Only the name is common with the refuge teachings**
> **Found in the other vehicles of characteristics,**
> **Which have to be ascertained as being merely one-sided.**

The objects of refuge are of two kinds, ordinary and extraordinary. The objects of lower and intermediate beings are ordinary. Those of the greater ones are extraordinary.

#427

Why? The lesser ones one-sidedly remain in the *dharmas* of this side. Those proclaimed as the support of the middle two kinds also are tightly grasped as temporary and incidental objects of refuge. Those above them grasp the *Mahayana*. Its *buddhadharmakaya* is not grasped by the lesser and middle ones. Here there is the *Dharma* of the *Mahayana*. There is the *Sangha* of *bodhisattvas*.

In the causal refuge, we are brought to fruition. In the fruition-refuge, it is maintained that the three jewels are already established within our being. However, the rites and compassion accompanying both are equal. The *Ornament of the Mahayana Sutras* says: #427.4

> Since these proclaim a wish for the real thing, their assertions too should be understood as compassionate.

In the vehicles of characteristics, we go to refuge desiring to attain buddhahood after three countless[231] kalpas, or however long it may be. Desiring to attain *dharmakaya* within our own being is the fruition refuge. Until that is attained, we go for refuge to the three jewels, as escorts on the

path. This is called causal refuge, because it is a cause of attainment. Here people wish to take the three jewels as an incidental support.

#428

As distinguished from the ultimate singularity, the *buddhadharmakaya*, *rupakaya*, the *dharmas* of scripture and realization involved in the four paths of the continuum of a spiritual warrior, the two cessations of the continuua of *shravakas* and *pratyekabuddhas*, the four ranks of noble beings, stream-enterers etc, and the *bodhisattvas* dwelling on the ten *bhumis* of the *Mahayana* are not taken as objects of refuge. This is because they are relative, because they have not reached the ultimate, and because such persons still have to rely on others in attaining enlightenment.

Because *rupakaya* is relative, and because the *dharmas* of realization gathered within the being of *shravakas*, *pratyekabuddhas*, and *bodhisattvas* are other than the buddhas' realization, having human signs of accomplishing by effort and progress, they are deceptive. They and all the *Dharmas* of scripture have to be abandoned at the time of seeing. Therefore, having become afraid of the *Sangha* with its obscurations and habitual tendencies at each of its levels, at the time of relying on the Buddha we become afraid of these. The *Uttaratantra* says: #428.5

> Since they are abandoned, and have deceptive *dharmas*;
> Since they do not exist, and because of having fear;
> These two *Dharmas* and the *Sangha* of noble ones
> Are not to be taken as permanent objects of refuge.

Where is there such a refuge? Ultimately only in *dharmakaya*.

#429

The same text says:

> The refuge is the singleness of buddhahood.
> Because the Sage, the Buddha, exists as *dharmakaya*,
> The assembly of the *Sangha* is also that ultimate.

The *Sutra of Repaying Kindness (drin lan bsab pa'i mdo)* says: #429.1

> The venerable Ananda asked, "To what Buddha should we go for refuge?
>
> The Buddha spoke, saying, "There is refuge in *dharmakaya*, but not in *rupakaya*.
>
> He asked, "To what *Dharma* should we go for refuge?"
>
> The Buddha spoke, saying, "There is refuge in absolute *Dharma*, but not in relative *Dharma*."
>
> He asked, "To what *Sangha* should we go for refuge?"
>
> The Buddha spoke, saying, "There is refuge in the absolute *Sangha*, but not in the relative *Sangha*."

#429.4

In brief, those who wish to attain the three enlightenments of *shravakas*, *pratyekabuddhas*, or *bodhisattvas*, within their being, proclaim their purpose. Since what is to be accomplished by refuge as a cause is the ultimate, saying it is a fruition refuge, Shakyamuni and so forth, the buddhas who came as other *continuua*,[232] taught the path that protects from fear, and so performed the action of teaching. The *Dharma* they taught performs the actions of the path that makes beings cross over to the place of fearlessness. The *Sangha* performs the action of being companions who liberate from fear. Therefore, since in one's own being there are these actions of the cause that establishes the three jewels,

#430

this is classified as causal refuge. This is because if one practices the Dharma taught by the Buddha, having associated with the *Sangha*, one will be liberated from fear.

In regard to this, some gurus say that, according to the *Mahayana*, that which protects from subtle obscuration and subtle fear is only the *buddhadharmakaya*. Therefore they postulate that as the fruition refuge.

According to the *pratyekabuddha* vehicle, the future self-arising of realization of the *Dharma* jewel within one's being is the fruition. That is classified there as the fruition object of refuge.

According to the *shravaka* vehicle, the *Sangha* of *arhats,* whose state will arise in one in the future, is postulated as the fruition object of refuge.

Those fruition refuge objects of each of the three vehicles are different. Teaching it like that is not quite right. According to the *Mahayana,* it is proclaimed that if we are enlightened, our essence is one with *trikaya,* the nature of the three jewels. Then how can it be suitable for the *Mahayana* to say that the *Dharma* and *Sangha* do not arise?

Both the *shravakas* and *pratyekabuddhas* maintain that the two cessations are what is ultimately to be attained, and hence that their respective versions of absolute truth, supreme enlightenment and *dharmakaya* occur as the goal. Then how can the Buddha and *Dharma* jewels be non-existent for the *shravakas*? For the *pratyekabuddhas* too cessation is proclaimed as *dharmata* and enlightenment, and it is also maintained that only the *Dharma* jewel is gained. Therefore, they both maintain that what exists as the fruition object of refuge is their own particular version of enlightenment. The ultimate three jewels are attained, and these are said to be the fruition refuge. The *Sutra Requested by the Householder, Drakshulchen (khyim bdag drug shul can gyis zhus pa'i mdo)* says: #431.2

> In going to the Buddha for refuge, it is maintained that buddhahood is attained. In going to the *Dharma* for refuge, it is maintained that the *Dharma* is attained. In going to the *Sangha* for refuge, it is maintained that the *Sangha* is attained.

With the goal of establishing the nature of the two truths, going to the three jewels for refuge is the causal refuge. The *Jewel Heap Sutra* says: #431.3

> O monks, whether this was done for the sake of self or others, or so that you might be personally liberated from fear and torment, you are persons who have gone to refuge. This and that, which you wish and hope for, will be completely perfected.

As for the secret *mantra*, wishing to see manifestly that the nature of mind exists as buddhahood which is even now intrinsic to us, we go to refuge with the ordinary object, the external three jewels.

Because of that, we rest with meditative equanimity in the extraordinary nature of our own minds, the primordial unborn.

Thus, both the three jewels of the individual *tantric mandalas* and the three jewels of the general teachings

#432

are said to be causal objects of refuge. Going to refuge with them is going to a causal refuge. On the other hand, the nature of our own minds, self-arising wisdom, is the primordially existing three jewels. This is the object of fruition-refuge. One-pointed resting in that, without accepting and rejecting or defilements of artificiality, is the fruition refuge.

The external three jewels are indeed "fruition" in the sense of being desirable for attaining the fruition. For the sake of that fruition, wanting them as its cause is indeed estimable from the viewpoint that proclaims taking them as a refuge. However, the fruition chiefly exists intrinsically and spontaneously, and it is resting in that without aspiring to anything else that is the fruition refuge. The external causal refuges are classified as a corresponding condition for establishing that. The *Practice of Wisdom (ye shes grub pa)* says: #432.4

> All the masters of the three *mandalas*[233]
> Had a desire to gain complete perfection.
> Therefore they also aspired to have its cause.
>
> As for the luminous nature of the mind,
> All the masters of the three *mandalas*,
> Having realized that, then meditated
> Within its one-pointed equanimity.

This is truly explained as supreme fruition.

Regarding these two ways of identifying the three jewels, in the lesser, ordinary vehicle, the Buddha is the supreme *nirmanakaya*. The *Dharma* is the twelve kinds of scripture uttered by the Master of the *dharmas* of scripture and realization,[234] as well as the paths of the individual continuum, the *samadhis* and so on.

#433

The two *Sanghas* are those of ordinary beings and noble ones. The lesser *Sangha* of ordinary beings is that of male and female *getsuls* and *genyens*.[235] This is the field of merit of beings. The greater are those who have taken full ordination, the great *Sangha* of monks and nuns. The *Sangha* altogether includes these four above. Among the noble ones are stream-enterers, once-returners, non-returners, and *arhats*. The main point is buddhahood.

As it is told within the *Mahayana*, there is also the nature of the three *kayas* of buddhahood, possessing the two purities of nature and the incidental. This is the ultimate in which the two benefits are perfected. The *Uttaratantra* says: #433.4

> It is uncompounded and self-existing
> It is not realized by external conditions.
> It possesses knowledge, kindness, and power.

This is buddhahood with the two benefits.

The essence of *Dharma* is inexpressible by speech or thought. Its nature is the path or antidote that leads to buddhahood. Its aspects are the characteristics of the five paths and two cessations of the *Dharma* of the meaning, as well as the twelve limbs of the Buddha's verbal teachings. The same text says: #433.6

Without discursive thought, duality, and concept
Are the clear and luminous aspects of the antidote.
Wherever anyone is free from all desire,
That is known as possession of the authentic two truths.

#434

That itself is the *Dharma*. The two kinds of lack of desire,
Comprise the state of cessation and the truth of the path.

In the two cessations, former defilements are cleared away by the antidote. These two cessations are:

1) cessation of discriminating awareness in absence of complexity
2) cessation of discriminating awareness that rests in the natureless meaning in which defilements or complexities are like space.

On the path, there is realization of the aspects of accumulation, unification, seeing, and meditation. Comprehending the characteristics of the two truths involves all the *dharmas* of scripture and realization.

The *Sangha* is the newly-seen meaning of the luminous nature of mind of those who abide on the ten *bhumis.* The same text says: #434.3

Because of the inner meaning of nature and extent,
Perceived within the pure vision that is seen by wisdom,
The assembly who are non-returning through such a mind,
Have possession of all the virtues free from mind.

What is maintained in the extraordinary topic of the *vajrayana*, differs in the individual *tantras*. The *kriya* and *charya tantra*s say that the Buddha Jewel is the five wisdoms, and pure *dharmata*, the nature of the three or four *kayas*, along with its emanations and blessing-bestowing deities. These are gathered under three families, *tathagata,*[236] *padma, and vajra.* The deities of the greater and lesser *mandalas* possess respectively the peaceful and wrathful accouterments of *sambhogakaya* and *nirmanakaya*.

#435

The *Dharma* Jewel is as before, adding the particular individual texts of each *yana*. The *Sangha* Jewel is the three-fold *Sangha* of *shravakas*, *bodhisattvas*, and *vidyadharas*.

In *yoga tantra* the Buddha Jewel is the five wisdoms and the pure *dharmata* of *nirvana* or the three *kayas*. This includes the continuity of the *mandala* which gathers all the peaceful and wrathful

appearances of the five families and *trikaya* under *Vajrasattva* as the master of all *mandalas*. It also includes the *ratna*, *padma*, karma, and *tathagata* families, along with their chief deities, retinues, and root *mandalas* with their one or many deities. There are divisions of the *samaya*, *Dharma*, and karma *mandalas*; the four seals or *mudras*, *samayamudra*, *Dharmamudra*, karma*mudra*, and *mahamudra*; and all the great and lesser *mandalas* developed in one or more stages. The *Dharma* and *Sangha* Jewels, are as already explained.

In *mahayoga*, the Buddha Jewel is the *Bhagavan's* great buddha activity, dwelling inseparably with the *vajra* nature of the body, speech, and mind of all the *tathagatas* as the chief deity. There is also the retinue, as one, many, or deity-clusters, dwelling within the abundant totality of *Gandavyuha*,

#436

and all the many emanations emanated by them. The *Dharma* Jewel is all that was previously taught. There is also the unsurpassable *Sangha* Jewel, blazing with the major and minor marks, whose nature is inseparable from that of the three jewels.

As to why they are called the rare and excellent three jewels,[237] the *Uttaratantra* says:

> Since they arise but rarely and since they are undefiled;
> Since they are powerful and ornament the world;
> Since they are superior, and since they are excellent,
> They are called the rare and excellent triple gem.

Because of six similarities to precious gems, the Buddha, *Dharma*, and *Sangha*, are known as "the three jewels," and said to be like precious jewels.

1) The similarity of rare occurrence
They are rare because even in the changes of many *kalpas*, their virtuous roots are not established and not encountered.

2) The similarity of being undefiled
This is because they are always free from defilement.

3) The similarity of being powerful
This is because the six consciousnesses and so forth have powerful virtues beyond the scope of thought.

4) The similarity of being the ornament of the world
This is because they are the cause of the wholesome thoughts of all beings.

5) The similarity of superiority to ordinary gems

#437

This is because they are beyond the world.

6) The similarity of being changeless by praise and blame and so forth
This is because their nature is unconditioned.

As for the three-fold classification, the *Uttaratantra* says: #437.2

According to the meaning of teacher, teaching, and students,
According to the three vehicles and the three activities,
And according to different objects of devotion,
There are three kinds of refuge that have been presented.

Also the commentary to that text says: #437.3

9. In order to teach the good qualities of the teacher, abiding in a concern for things pertaining to the teacher, from the viewpoint of those with devotion for the individuals of the *bodhisattva* vehicle and the Buddha as performer of the highest action, the Buddha is the refuge. This is because He is the most excellent of those with two legs. So it is taught and presented.

10. In order to teach the good qualities taught by the teacher, abiding in them because, by so doing, the Dharma of profound interdependent arising will later be comprehended, from the viewpoint of those with devotion for the individuals of the *pratyekabuddha* vehicle and Dharma as the performer of the highest action, Dharma is the refuge. This is because it is supreme among things that are desireless. So it is taught and presented.

11. In order to teach the good qualities of the students who auspiciously enter into the teachings, they abide in them because later words heard from others will be comprehended. From the viewpoint of those who have devotion for individuals within the

#438

shravakayana and for the *Sangha* as the performers of the highest action, the Sangha is the refuge. this is because it is the supreme among assemblies. So it is taught and presented.

#438.2

In brief, the temporary refuge is the three jewels. The ultimate refuge is the singularity of buddhahood. The same text says: #438.3

The holy truth which is the refuge of beings
Is the singularity of buddhahood.
Because the Sage possesses *dharmakaya*,
This is also the *Sangha* and its goal.

The occasion of fruition, the ultimate goal, is like that. So it is explained.

2. The particulars of the causal object #438.4

a. The general teaching of the three jewels

Now where proclaimers of the ordinary refuge have the power to take refuge, they request a refuge because they are afraid of themselves. It is explained that because they are worthy of the support of what the ritual of taking refuge proclaims, its nature was therefore taught:

> **The causal object is the three jewels concretely conceived.**
> **Here the Buddha means the supreme *nirmanakaya*.**
> **He is ornamented with the major and minor marks.**
> **There are two kinds of *Dharma*: The *Dharma* of spotless meaning,**
> **And also its reflection in a written form.**
> **The meaning of *sutras* and *tantra*s in the various vehicles**
> **Is a reflection in letters of the ultimate teaching.**

In particular, as described in the great and lesser vehicles, the three jewels that are the support of refuge are

1) The *nirmanakaya* ornamented with the major and minor marks
2) The *Dharma*
3) All perfect enjoyments.

Dharma here is the words and meanings of the *sutras* and *tantra*s, and all their reflections in letters.

b. The Dharma jewel #439.2

1) Scripture, the causal Dharma:

a) Sutra

> **There are twelve divisions of the *sutra* teachings**
> **General teachings, hymns and praises, and prophecies.**
> **Verses and aphorisms, and pragmatic narratives.**
> **Biographical stories, and former events as examples.**
> **Stories of former births, and the extensive teachings.**
> **Narratives of marvels, and doctrines that are profound.**

The *Noble Moon Lamp Sutra (‘phags pa zla ba sgron me’i mdo)* says:

> “There are the following:
> 1) *Sutras* or general teachings.
> 2) Verse summaries.
> 3) Prophecies.
> 4) Verse-teachings.
> 5) Exhortations.
> 6) Biographical tales of realization.
> 7) Narratives of former examples.
> 8) Declarations with conditions.
> 9) Extensive teachings.
> 10) Narratives of former births, *jataka* tales.
> 11) Resolution teachings.
> 12) Narratives of miraculous events.”

#440

1) All that is part of these various divisions taken together is known as the *sutras*.
2) A final summary in verse of what has first been taught in full is called verse summary.
3) The prophecies of the Buddha and others are the prophecy-teachings.
4) Verses that occur alone are called verse-teachings.
5) Teachings that exhort those who are listening to the *Dharma* are known as exhortations.
6) Blessings by particular persons' auto-biographical accounts of their own realization are called biographical tales of realization.
7) Teachings about former generations are called narratives of former examples.
8) When some topic is associated with its conditions, that is called declarations with conditions.
9) When a topic is presented very extensively that is called extensive teachings.
10) Tales of how the Buddha was faithful and so forth in previous births are called *jataka* tales.
11) When, after a subject is briefly taught, a commentary on that is taught, that is called resolution-teachings.
12) Wondrous teachings of the heart essence are called miraculous teachings.

b) The fruition Dharma, tantra. #440.5

Moreover, aside from the *sutras*:

> ***Kriya, charya,* and *yoga* are the external *tantras***
> **Within the *mahayoga* of the inner *mantra***
> **Are included the father, mother, and non-dual *tantra*s.**
> **These have non-duality of *prajña* and *upaya*.**
> **The volumes where these are written are also known as *tantra*s.**

The chief, powerful, or external *tantra*s establish enlightenment in dependence on external purification. Belonging to this class are *kriya yoga tantra*, *upa* or *charya yoga tantra*, and *yoga tantra*.

The inner *tantra*s are the three in which buddhahood is established by being beyond accepting and rejecting,

#441

and *upaya* and *prajña* are non-dual. All six of the above are called *tantra*s, as are their literary manifestations.[238]

2) The Dharma of Realization #441.1

a) The general teaching of the stages of development and completion

As for the nature of the meaning:

> **In the *Dharma* of realization are the paths and *bhumis*.**
> **There are also the stages of developing and fulfillment.**

Dharani[239] **and *samadhi* having the essence of wisdom,**
And the nature of compassion, their *upaya* is without limit.

b) The teaching of the ten *bodhisattva* levels or *bhumis* #441.2

The support of these is the *bhumis*:

The *bhumis* are Supremely Joyful, and the Spotless,
Illumining, Radiant, and the Difficult to Conquer,
The Manifest, the Far-going, Immovable, and Good Intellect.
The highest of these ten is known as Clouds of *Dharma.*

The *Great Commentary on the Prajñaparamita in Eight Thousand Lines* says: #441.3

It is explained that these are called *bhumis* or "grounds" from their being the ground or support of the virtuous qualities. There are eight *bhumis* of the *shravakas* and *pratyekabuddhas,* and ten of the *bodhisattvas*.

As for the first, the *Middle Length Prajñaparamita* says: #441.4

The level of the family,
The level of eight,
The level of seeing,
The level of restraint,
The level of desirelessness,
The level of realization of what must be done
The *shravaka* level
The pratyekabuddha level.

These are the levels of *shravakas* and *pratyekabuddhas*.

The *Jewel Garland* says: #441.6

Just as within the *shravaka* vehicle
Shravaka bhumis have been listed as eight
Similarly, in the greater vehicle,
There are ten *bhumis* of the *bodhisattvas*.

#442

First, the path of preparation is called the family level, since it is individually described in each of these three vehicles. *The Prajñaparamita in Twenty Thousand Lines* says: #442.1

The explanation of the *bhumi* of seeing the white aspect is that on it *dharmas* are seen as white.[240]

As for entering the stream and entering the fruition, since there are eight levels up to *arhat*ship, this is called the level of eight. Here, by being liberated from the many defilements of the one *bhumi* of desire, the four *dhyana*s of form, and the four formless attainments, one becomes an *arhat*.

The first fruition of spiritual practice includes entering the stream of seeing and resting within the fruition. These two are the *bhumi* of seeing.

Renouncing familiar relationships with the desire realm for the most part, one becomes restrained in the *bhumi* of a once returner. These two are called entering into and resting in the *bhumi* of restraint.

Free of the desire of the desire realm, one becomes a non-returner. These two are called entering into and resting in the *bhumi* of freedom from desire.

By doing what one has to, we become *arhats* These two are called entering into and resting in the *bhumi* of realizing what has to be done.

The levels preceding entering into being an *arhat* are known as the *shravaka-bhumis.* Their purpose is differently understood within the different vehicles. By the *pratyekabuddhas*, these same *bhumis* are called the four fruitions of *pratyekabuddhas*.

In this case, the explanation of the *bodhisattva bhumis* is that by the abandonments occurring in the paths of seeing and meditation we are protected from fear of the innumerable evil spirits of the *kleshas*.

#443

They are called levels or *bhumis* because we go successively higher and higher. The *Ornament of the Mahayana Sutras* says: #443.1

Since we are without any fear of numberless evil spirits,
And since we travel ever farther and ever higher,
These are therefore designated levels or *bhumis.*

Moreover, we are established within the ten *bhumis* in dependence on eliminating miserliness and so forth, the ten inappropriate partialities,. The *Avatamsaka Sutra* says: #443.2

Kye, sons of the Victorious One, for these ten *bhumis* to arise, the ten inappropriate partialities must be cleared away. Therefore, they are revealed by the ten perfections.

On the first *bhumi*, we chiefly practice the perfection of generosity, but if the others too are not practiced insofar as we can, that is not it...

Up to the tenth perfection, wisdom, the corresponding point is taught. Moreover, regarding the ten perfections, the *Center and Limit* says: #443.4

Generosity, discipline, patience and energy,
Meditation and also perfection of *prajña* or knowledge.
Skilful means and power, aspiration and wisdom
These are what are said to be the ten perfections.

The ten to be abandoned by these are miserliness, broken discipline, aggression, laziness, distractedness, confused *prajña*, unskillful means, diminished power, unsuccessful aspiration, and the obscuration of knowables.

#444

As for the ten *bhumis* whose revelation depends on these being cleared away:

1.) Regarding the first *bhumi*, Supremely Joyful, the *Ornament of the Mahayana Sutras* says: #444.1

> Approaching enlightenment,
> We see how to benefit beings.
> As supreme joy rises from this,
> It is known as Supremely Joyful.

The *Jewel Garland* says: #444.2

> The first of these is called Supremely Joyful.
> Since the *bodhisattva* produces joy,
> Thereafter the three fetters are abandoned.[241]
> We are born within the *tathagata* family.
> By its ripening, generosity is supreme.
> We are able to move a hundred world realms.
> We become great lords in Jambuling.

We view the faces of a hundred buddhas in an instant, know how to be blessed by a hundred buddhas, send forth a hundred emanations, teach for a hundred *kalpas*, enter into a hundred visions of wisdom, arouse and stabilize a hundred *samadhis*, ripen a hundred sentient beings, move a hundred buddha fields, open a hundred gates of *Dharma*, and multiply our bodies a hundred times, with each of these bodies teaching surrounded by a perfect retinue of a hundred.

#445

We are able to take birth as a lord within Jambuling.

2.) As for the second *bhumi*, the former text says: #445.1

> Since stains of the erroneous style of effort are absent
> This is designated the level of spotlessness

The *Precious Garland* says: #445.1

> As for the second, it is called the Spotless,
> Because the actions of body speech and mind
> Are undefiled in terms of the ten aspects.[242]
> They stay that way entirely by themselves.
> The ripening of that is perfection of discipline.
> We have the seven glorious royal possessions[243]
> We turn the wheel of benefit for beings.

Because of being without the ten bad actions, we practice the ten virtues. We attain in an instant twelve thousand of the good qualities described above. We take birth as a universal monarch ruling a world system of four continents.

3.) As for the third *bhumi*, the *Ornament of the Mahayana Sutras* says: #445.4

Because the great light of *Dharma* is produced,
It is called the Producer of Radiance.

The *Jewel Garland* says: #445.5

As for the third *bhumi*, Producer of Radiance,
Since the light of wisdom arises on this level,
Meditation and higher perceptions will arise.
Since all greed and aggression are completely exhausted,
As for the perfect ripening of the exhaustion of these,
We practice with the highest patience and energy.
We become great and skilful lords among the gods.
The greed and lust of desire is totally reversed.

We have twelve hundred thousand good qualities. We take birth as the king of the gods, Indra

#446

4.) As for the fourth *bhumi*, the *Ornament of the Mahayana Sutras* says:

Thus the *Dharma* that accords with enlightenment,
Is like a torch that burns with fiercely blazing light.
Because we now possess that, as for this fourth *bhumi*,
By burning duality, it greatly illuminates.

The *Jewel Garland* says: #446.2

The fourth is called Possessing Emanation of Light.
Because the genuine light of wisdom now arises,
All accords with enlightenment without remainder.
In particular, because of meditation,
Due to the total ripening of this situation,
Completely freed from extremes, we are made kings of the gods.
We have a proper view of transitory collections.
We are skillful in overcoming everything.

We attain a hundred and twenty million of the above qualities and take birth as a king of the twin gods.

5.) As for the fifth *bhumi*, the *Ornament of the Mahayana Sutras* says: #446.4

We completely ripen sentient beings,
And we are also able to guard our minds,
This, for the wise, is difficult to conquer,
Hence the name, the Difficult to Conquer.

The *Jewel Garland* says: #446.5

The fifth is called The One that is Difficult to Conquer,

Since the *maras* are difficult for all to overcome.
Because a skillful knowledge arises in our being
Of the subtle meaning of the four noble truths and such,
As for the total ripening of this situation,
We will be born as kings of the *Tushita* gods.

One hundred twenty billion good qualities arise, and we are made the king of the gods of the *Tushita* heaven.

6.) As for the sixth *bhumi*, the former text says:

#447

Because from the support of the perfection of *prajña*
Samsara as well as *nirvana,* both of the two,
Manifest at this time within experience,
This is therefore called the *Bhumi* of Manifestation.

The *Jewel Garland* says: #447.1

The sixth is given the designation Manifestation,
Because the *dharmas* of buddhahood manifest at this time.
By the practice of *shamatha* and *vipashyana*,
Attainment of cessation now becomes full blown.
By the total ripening of that situation,
We take birth as kings of the *Nirmanarati* gods.

We have ten million times twelve hundred thousand good qualities and become kings of the *Nirmanarati* gods, those who delight in emanation.

7.) As for the seventh *bhumi*, the former text says: #447.3

Related to the path of crossing all at once,
This seventh *bhumi* is called, "the one that is far-going."

The latter says:

The seventh is The Far Going.
Because its numbers go far,
Why is this so? Because from instant to instant,
It rests in the equanimity of cessation.

By its ripening we are born as lords,
Of the *Para-nirmita-vasavartin* gods.[244]

We have twelve times ten hundred million thousand good qualities and are made kings of the *Paranirmitavasavartin* gods, those who control others' emanations.

8.) As for the eighth *bhumi*, the former text says: #447.5

From not being moved by dualistic perception,

It is rightly known as the Unmoving.

The latter text says: #447.6

Similarly the eighth is called the *kumara* level[245]
It is unmoving, because it is complete non-thought.
The body is immovable, and so is speech,
In a manner that is beyond the scope of thought.

As for the total ripening of that situation
We are born as Bhrama, the lord of a thousand-fold world realm.

As for good qualities, we see the faces of as many buddhas as there are particles in a hundred thousand thousand-fold world systems and so forth.

9.) As for the ninth *bhumi*, the former text says: #448.2

With good understanding that knows individual things,
This ninth is called "The one with Good Understanding."

The latter says:

The ninth *bhumi*, which is designated "good understanding,"
Is comparable to the regent of a royal prince.
Since it has true knowledge of individual things,
Because of attaining this level, we have good understanding.

As for its total ripening, we are Mahabrahma,
Becoming lords of a second thousand-fold realm of worlds.
In his inquiries about the wishes of sentient beings
By attaining *arhats*hip he will not be not ravished away.

As for good qualities, those on this *bhumi* see as many buddhas as there are particles in a hundred thousand countless third-thousand-fold world systems and so forth.

10.) As for the tenth *bhumi*, the former text says: #448.5

Pervading space like clouds that are two from it,
This, the tenth *bhumi*, is known as "The Cloud of *Dharma*."

The latter says: #448.5

The tenth of the *bhumis* is known as "The Cloud of *Dharma*."
Because on this level the rain of holy *Dharma* falls,
And because the *bodhisattvas* are empowered,
By the light rays of the power of buddhahood.

As for the ripening, we are lords of gods
In inconceivably countless wisdom realms
This is the realms of the excellence of Maheshvara.

As for the good qualities, every instant we see twelve times as many buddhas as there are inexpressible numbers of atoms in an inexpressible number of buddha fields, and so forth.

In the first *bhumi*, by realizing that the same luminous essence of mind pervades all sentient beings, we realize the equality of self and others as *bodhicitta*.

In the second, realizing the excellence of those who can realize this, we work to purify defilements of the *dhatu*.

In the third, realizing that learning this is the cause according with *Dharmadhatu*, going beyond even a three thousand fold world system, becoming a single tongue of flame, we listen to the *Dharma*.

In the fourth, we realize that this is without ego grasping, and desire for the *Dharma* is abandoned.

In the fifth, realizing that this *dhatu* exists without difference in the being of self and others, we realize equality with all the buddhas by means of the ten pure thoughts.

In the sixth, realizing that the *dhatu* is naturally completely pure, we eliminate all grasping that accepts *nirvana* and rejects *samsara*.

#450

In the seventh, by realizing that the *dhatu* has no differences at all, grasping of characteristics is eliminated.

In the eighth, by realizing that the *garbha* has no faults or virtues, no decrease and increase, the unborn patience of unborn *Dharma* becomes utterly and completely pure.

In the ninth realizing that within the *dhatu,* as its intrinsic attribute, is the peace of the four modes of genuine individual awareness[246] we produce the empowerment of wisdom.

In the tenth, by realizing that the *dhatu* is the source of perfect buddha activity, we attain autonomy in four empowerments. As for these four empowerments, the *Center and Limit* says: #450.3

> The all pervasive meaning, the highest meaning,
> The excellent meaning according with the cause;[247]
> The meaning which is completely without fixation;
> The meaning which is without all difference;
> The meaning of non-decreasing and non-increasing;
> These are the topics of the four empowerments.

If one still is asking what those four might be, the *Ornament of the Mahayana Sutras* says: #450.4

> They are for the sake of transformation
> Of mind, fixation, conception, and non-thought.
> When these become fields and wisdom pure of karma,
> These are then these four empowerments.
>
> As for these, the four empowerments
> In the three *bhumis* of motionlessness[248] and so on,
> They are oneness other than duality,

So each of these empowerments is maintained.

1 By transforming *klesha*-mind we attain the empowerment of complete non-thought.

#451

2 By transforming fixation, the consciousness of the five gates, we attain the empowerment of the pure buddha fields. This second is the eighth *bhumi*.

3 By transforming the mind-consciousness we attain mastery of the four modes of genuine individual awareness, and by attaining the empowerment of perfect buddha activity, we ripen sentient beings. This is the ninth *bhumi*.

4 By transforming *alayavijñana*, the basis of arising of concepts and the mind consciousness, within the tenth *bhumi*, we attain the empowerment of the mirror-like wisdom. By the great buddha activity, buddhahood and the buddha activity existing in the sphere of action become reconcilable.

The *Uttaratantra* says: #451.3

As for this manner of the *bodhisattvas*,
With the *tathagatas* in post meditation,
And the true liberation of sentient beings
Within the world, they are equal in those regards.

In the eighth *bhumi* there are the wisdoms of equality and discriminating awareness. In the ninth there is all-accomplishing wisdom. In the tenth, having attained the mirror-like wisdom and fourth empowerment, finally the *alaya* of the basis of all the various habitual patterns is transformed in the empowerment of *Dharmadhatu* wisdom. Then we are enlightened. The tenth *bhumi* is empowerment in the great final[249] light rays. The *Ornament of the Mahayana Sutras* says: #451.6

Having attained this final familiarity,
By the great light rays we are then empowered.
By realizing the *vajra*-like *samadhi*,
Indestructibility is gained.

That is the end of other transformations.

#452

Undefiled by any obscurations
To benefit all beings everywhere,
We produce the supreme accomplishment.

We attain to knowledge of all phenomena,
Which is the highest unsurpassable level.

As soon as a great offering has been made to the buddhas of the ten directions by those dwelling on the ten *bhumis*, from the hair between the eyebrows of all the buddhas of the ten directions arise hosts of light rays. By their sinking into the foreheads of those *bodhisattvas*, the *vajra*-like *samadhi*

and countless hundreds of thousands of others that they have not attained before are attained. The subtle obscuration of knowables has been purified, and then they are enlightened.

c. The outer and inner divisions #452.3

How?:

> **Coming after these, which are the ten levels of learning,**
> **Is the level of total illumination, *prabhasvara*.**
> **For the causal vehicles this is the level of *nirmanakaya*.**
> **After that, the divisions of the *vajrayana***
> **Continue in terms of the family and the qualities.**
> **There are a twelfth and other levels beyond all measure.**

For the vehicle of the perfections, at that time the former *dhatu*s become enlightened. All *dharmas* are gathered into non-defilement and the wisdom of non-thought alone. The *Establishment of Trikaya (sku gsum grub pa)* says:

> Except undefiled suchness
> And the wisdom of non-thought,
> For the buddhas other *dharmas*
> Do not exist at all.

The undefiled *kaya* is *dharmata-svabhavikakaya*. Though it has that nature, it also has aspects of the wisdom of non-thought,

#453

the powers, and so forth, and this is called *dharmakaya*. That same wisdom, appearing ornamented with the major and minor marks, for the *bodhisattvas* of the ten *bhumis*, is *sambhogakaya*. That same wisdom, appearing to students as other, taming whatever needs to be tamed, is *nirmanakaya*. That same wisdom continuous and unbroken, as long as *samsara* lasts, spontaneously doing benefit for others is buddha activity. As for *svabhavikakaya,* the *Ornament of Clear Realization* says: #453.3

> As for the *svabhavikakaya* of the Sage,
> Whatever undefiled *dharmas* are attained
> These will always be completely pure.
> Always having the true and genuine nature.

As for *dharmakaya*, the same text says: #453.4

> Measureless aspects come with enlightenment.
> There are all the natures of the nine *dhyana*s,
> As well as those of ultimate liberation,[250]
> The various natures of the ten exhaustions,
> And the eightfold set of conquered *ayatanas*.
>
> Being without *kleshas* and knowing one’s aspirations,
> Each higher perception is truly apprehended,

Along with the four ever-present purities,
A buddha's ten powers and his ten masteries,
Four kinds of fearlessnesses and three non-guardings
As well as the threefold pillars of mindfulness.

Awareness of *dharmata* is never-bewildered[251]
By the true enemy of habitual patterns.
There is arising of the great compassion,

#454

The eighteen unshared *dharmas* of only the Sage,
And the all-pervading knowledge of omniscience.
So *dharmakaya* has been described.

As for the *thirty-seven factors of enlightenment*, there are

1. the four objects of mindfulness,
2. the four correct actions, abandonment etc,
3. the four legs of miracle,
4. the five controlling powers,
5. the five powers,
6. the seven branches of enlightenment,
7. the eight-fold noble path.

The four objects of mindfulness are the essential recollections of

1) body
2) feeling
3) mind,
4) *dharmas*

The four correct trainings, abandonment, etc. on the path of accumulation of the *shravakas* are

1) abandoning non-virtuous actions before they occur,
2) abandoning non-virtuous actions which occur to the mind,
3) developing virtuous actions which have not yet occurred to the mind,
4) cultivating virtuous actions that have already been developed.

The four legs of miracle or four stages of miraculous ability are the stage of miraculous ability which trains in the contemplation of

1) yearning or aspiration
2) mind
3) effort
4) investigation

The *five faculties* are

1) faith
2) perseverance
3) recollection
4) concentration
5) discrimination.

The five powers are intensifications of these same five.

The seven branches of enlightenment are authentic or genuine

1) mindfulness
2) investigation of truth
3) effort
4) joy
5) pliancy
6) one-pointed contemplation
7) equanimity

The eight-fold noble path is

1) right view
2) right thought
3) right speech
4) right action
5) right livelihood
6) right effort
7) right mindfulness
8) right meditation

The four immeasurables are

1) kindness
2) compassion
3) joy
4) equanimity

The eight liberations are

1) liberation of form possessing liberation that looks at form
2) liberation of non-form possessing liberation that looks at form
3) liberation of what is attractive
4) liberation of the formless perception of space
5) liberation of the formless perception of consciousness
6) liberation of the formless perception of nothing whatsoever,
7) liberation of the formless perception of neither perception nor non-perception
8) the liberation of cessation.

The nine *samapattis* are

1-4) the four *dhyana*s
5-8) the four formless attainments
9) the *samapatti* of cessation

The ten exhaustions are of

1) earth
2) water
3) fire
4) air
5) blue
6) yellow
7) red
8) white
9) space

10) consciousness

The eight overcomings of the *ayatanas*[252] are as follows:

1) by those possessing inner form, viewing lesser external phenomenal forms, and overcoming these

#455

2) by those possessing inner form, viewing greater external forms, and overcoming these
3) by those not possessing form, looking at lesser forms, and overcoming these
4) by those not possessing form, looking at greater forms, and overcoming these;
5) mere inner perception without inner form of blue, and overcoming it.
6) mere inner perception without inner form of yellow, and overcoming it.
7) mere inner perception without inner form of red, and overcoming it.
8) mere inner perception without inner form of white, and overcoming it.

The last four are called the four seeings. By clearing away *kleshas* in the continuums of others, they are made non-existent, and by all that spontaneously arises from their being so made, there is knowledge of the object of aspiration.

The six higher perceptions are:

1) the power to perform miracles,
2) the divine ear,
3) knowing the thoughts of others,
4) memory of former lives,
5) the divine eye arising from manifested formations,
6) the higher perception of exhausting defilement.

The four individual true apprehensions are of

1) meanings
2) words
3) *dharmas*
4) powers

The four purities are the complete purities of

1) support
2) perception
3) object,
4) wisdom.

The ten masteries are power over

1) life
2) mind
3) necessities
4) actions
5) birth
6) devotion
7) aspiration
8) miracles
9) wisdom
10) *Dharma*.

#456

The ten powers are those of knowing

1) What is appropriate and inappropriate
2) The ripening of karma
3) The interests of various beings
4) Many world realms
5) Whether faculties are of the highest order or not
6) The path that leads everywhere
7) The afflictions of the *kleshas* and their source
8) Remembering former lives
9) Death and transmigration
10) That all defilements are exhausted

As for the four fearlessnesses, one can make the following proclamations without fear of successful contradiction:

1) "I am enlightened;"
2) "I have stopped desire and so forth;"
3) "I teach with certainty the path of omniscience and so forth."
4) "I have exhausted defilement."

By purity of one's actions of body, speech and mind, they are rightly performed. Not having to check on these three comprises the three non-guardings.

The three objects to keep in mind are that in teaching the *Dharma* one should keep in mind:

1) what the listeners want and do not want.
2) that with these two there are attachment and aggression.
3) that when these two are absent, there are equanimity and mindfulness.

The benefit of sentient beings is never forgotten. All defiled habitual patterns are conquered. The great compassion desires benefit for all beings.

There are also the eighteen unique *dharmas* of a buddha.

The six aspects that are not possessed are

1. confusion
2. useless chatter
3. loss of mindfulness
4. non-equanimity of mind
5. perception of difference
6. equanimity that excludes discrimination

The six aspects that are not possessed with deterioration are

7. resolve to benefit beings
8. diligent effort
9. mindfulness
10. *samadhi*
11. *prajña*
12. complete liberation

The three aspects that are preceded and followed by wisdom are

13. Buddha activity of body
14. Buddha activity of speech
15. Buddha activity of mind

The three enterings into wisdom without attachment or obstruction are those

16. in the past
17. in the future
18. in the present

Besides those eighteen there are also

omniscience
knowledge of the path,
universal awareness.

This great collection of twenty-one is *dharmakaya*.

As for *sambhogakaya*, the enjoyment body, the *Ornament of Clear Realization* says:

The nature of the thirty-two major marks
And also of the eighty minor marks,
Since these are enjoyed in experience of the great vehicle
They are called the Sage's enjoyment-body,

#458

This is explained extensively below. Regarding *nirmanakaya*, the same text says:

When anyone, as long as *samsara* lasts,
Does benefits for various sentient beings,
Equally, the bodies of such beings
Are the Sage's ongoing *nirmanakaya*.

The *Ornament of the Mahayana Sutras* says: #458.2

Of born and working and great enlightened *nirmanakayas*,[253]
The *nirmanakaya* of the supreme enlightenment
Is the great and completely liberated Sage.

Regarding buddha activity, the same text says: #458.2

Thus it is maintained that, as long as *samsara* lasts,
Its action is unbroken and continuous.[254]

As for the secret *mantra* teachings, in addition to the above levels there is a twelfth, *padma can* or *padmini*, a *kaya* that does not appear to *bodhisattvas*, but only to the great experience of omniscience, beyond one and many. Then it is always spontaneously present. Some also say that, in addition, there is the thirteenth level of a *vajra* holder whose bliss pervades to the limits the all-pervading space of *dharmakaya* free from all complexities. Also some texts say that great bliss, *mahasukha*, is a fourteenth *bhumi*, *samadhi* is a fifteenth, and wisdom, the level of the guru, is a

sixteenth. These and immeasurable other levels are taught. However they all involve light rays being sent out everywhere and returning into the single essence.

The characteristics of the three *kayas* and five wisdoms appear with their individual divisions.

d. The paths

#459

As for the previously taught paths:

> **The paths are accumulation, preparation, and seeing;**
> **the path of meditation and that of no more learning.**
> **By the two stages and such, the profoundest objects of mind,**
> **Will arise the immaculate, radiant sun of holy *Dharma.***

The gate of entering for beginners is the *path of accumulation*. The path of preparation involves the four aids of release,[255]

1) heat or warmth,
2) "peak experience" or spiritual exaltation
3) patience, steadfastness,
4) supreme worldly *Dharma*.

This level is practiced through strong interest. Those two are the paths of ordinary beings.

The paths of seeing and meditation are the paths of *bodhisattva* noble ones. All these together are the *four paths of learning*. Abandoning what is to be abandoned through seeing and meditation is accomplished with effort.

The final path is that of *no more learning*. This is the matchless umbrella, the single chief level. In those *bhumis* are *dharani* and *samadhi* and such profound aspects of mind, and these *dharmas* that are the objects of wisdom are the *Dharma* jewel in this case. To rephrase that, the path of no more learning is the *Dharma*. Associates are the *Sangha*. The teacher is the Buddha. So it is explained. Different things are said for people of different powers of mind. Here the different, but inseparable, ultimate and non-ultimate three jewels are all united.

c. The particulars of the Sangha jewel #459.5

It is the support of association:

> **The external *Sangha* is the beings of the four classes**
> **Of the *pratyekabuddhas* and the *shravakas,***
> **As well as the buddha-sons abiding on the *bhumis*.**
> **The masters and the beings of the secret *mantra***
> **Are those who are maintained to be the inner *Sangha*.**

#460

The four classes, stream-enterers, once-returners, non-returners, and *arhats* of the *Sanghas* of *shravakas* and *pratyekabuddhas,* along with *bodhisattvas* abiding on the ten *bhumis* are the external *Sangha*.

The inner *Sangha* is the *dakinis* and spontaneously arisen beings arisen from *mantra* with their karmas or buddha activities, the world transcending assembly gathered under the *vajra*, *ratna*, *padma*, *karma*, and *tathagata* families, and the *vidyadhara* masters dwelling on the levels of *mahamudra*, life-mastery, and self-existence.

In this case there are four family divisions of *vidyadharas*. These are the ripening, life-mastery, *mahamudra*, and self-existing families.

As for the first, *vidyadharas* of the family of ripening practice the developing and completion stages on the paths of accumulation and preparation. They have ordinary bodies, but establish their minds as the *kayas* of the deities. The *Vast Illusion (sgyu 'phrul rgyas pa)* says:

> As the balance expands
> The *mudra* is attained.
> It is just the perfect form
> That is untouched, but is powerful.

"Balance" here is the body. "Expanding" is attainment of the *mudra* of mind. These are also like a boiling pot and a clay *stupa*.

These do not attain the supreme *Dharma*, but when they die, they attain *mahamudra* in the *bardo*. This is because they reject the body and ripen the mind as the *mandala* of the deity.

#461

The *Stages of Action (las rim)* says: #461.1

> The *yogin* of one and many, when that level
> That now is the subject of teachng is being attained,
> Approaches and accomplishes sixty-six months,
> Until the *vajra* body is established.
>
> By conditions of little power and weak aspiration
> Their bodies arise as conceptual residues;
> However, their insight goes to *Vajradhara*.

If we attain the supreme *Dharma*, we are genuinely connected to *mastery of life*. The same text says: #461.2

> If we are not obstructed by conditions,
> We will then be joined to the *vajra* body.

As for mastery of life, having reached the great, supreme *Dharma*, by attaining the body of the *vajra kaya*, we are without birth and death. The path of seeing mind arises. The same text says: #461.4

> Final and ultimate entry into seeing the meaning
> Is accomplished by the *siddhi* of practicing *vajra* feasts.
> Defiled body elements and the birth places are exhausted,
> Becoming the *vajra* body in the family of life.

> In the *dharmas* of seeing is transcendence of suffering.
> At the Conquerors' level, where body is not rejected,
> Free from fear, they perfect the miracle of life.

The body, which is the support of supreme *Dharma*, remains. The *Secret Essence* says: #461.5

> Pure births of humans or gods,
> And Brahma indeed are taken,
> But transformed to that special level.

Emanations and buddha qualities are phenomena of the first *bhumi*. From the path of meditation from the second until the tenth *bhumi*, a *mudra*-family-holder dwells on the ninth.

#462

There body appears as the phenomena of the *mandala*, and mind purified of defilements has wisdom without conceptualized characteristics. The *Stages of Action* says: #462.1

> One's own mind exists as *mahamudra*.
> The body that manifests by meditation,
> Possesses all the major and the minor marks,
> With both the ordinary and supreme.[256]

> In the *Two Enjoyments* are the *mudra* families.
> One becomes a holder of the families
> Of the jewel, *vajra*, wheel, lotus, and sword.

In the second, third, fourth, and fifth *bhumis*, we are called holders of the *vajra* family. This is because we destroy the defilements of our level by *vajra*-like realization.

In the sixth we chiefly practice the perfection of *prajña*. By turning the wheel of *Dharma*, we become holders of the wheel family.

In the seventh our arising according to the wheel of *Dharma* is also skillful in means, and we are of the same family.

In the eighth, attaining the empowerment of the precious wisdom of non-thought, we are holders of the precious jewel family.

In the ninth, by practice and attainment without desire, we hold the lotus family.

In the tenth, producing benefit for sentient beings through perfect buddha activity, we are of the sword family.

Holding the self-existing family is attaining buddhahood. The same text says: #462.6

> By perfecting the powers of the former families,
> Defilements will be purified as explained..
> The three *prajña*s which are those of a buddha,
> Bring one to the self-existing family

Some masters say that *mahamudra* goes from the first *bhumi* until the seventh. Self-existence is said to occur in the three pure *bhumis* the eighth to the tenth. It seems they did not get the idea. Why? While traveling from the level of a beginner up to the level of buddhahood, we are gathering these states of the four family holders.

d. The actual liturgy of refuge #463.3

1) Emanating the field

Now from the actual presentation of the liturgy of going to refuge, as for the cause of its arising, lesser ones fear the lower realms, desire the good qualities of the higher realms and so forth. The *shravakas* and *pratyekabuddhas* are also afraid of *samsara*, and produce the three kinds of faith.[257] In the *Mahayana*, because of compassion, we turn the wheel of *Dharma* for others. The *Ornament of the Mahayana Sutras* says: #463.4

> That should be understood to be from compassion.

Moreover, having been told the virtues of refuge by the guru, we put our minds in order. Before representations of the three jewels we arrange offerings. Just from having gathered the text and offerings, in the space in front, the three jewels, as explained above, approach and remain. The Buddha and so forth are the objects of visualization. We visualize them in space:

> **Visualize these objects as being before you in space.**
> **In particular, Buddha and guru are said to be most important.**

#464

From the external viewpoint, the Buddha is most important, but internally the guru is most important.

1) How to go for refuge #464.2

> **Making the actual outer, mental, and secret offerings,**
> **Say "I and all sentient beings, joining our hands in devotion,**
> **Take refuge until enlightened, for the benefit for others**
> **In the guru and the Buddha, the *Dharma,* and the *Sangha*."**
> **Say this again and again, from the depths of your heart and bones.**

The external offerings are incense, flowers, and so forth. The inner offerings are *amrita*, camphor, and so forth. The secret offerings are rejoicing, equanimity, supreme enlightenment and so forth. Offer these offerings, filling the whole of space, to the guests who also fill the whole of space, and say the following:

> "From this time until attaining the essence of enlightenment, I, (say your name), for the sake of all sentient beings, go to the guru for refuge. I go to the Buddha for refuge. I go to the *Dharma* for refuge. I go to the *Sangha* for refuge."

Say this three times from the depths of your heart. This is the refuge attained from symbols. Afterwards, while resting in a state of complete non-conception, entering into the unborn is the absolute refuge. Attaining *dharmata* is the world-transcending refuge.

3) Emanation and gathering of light rays

At other times, visualize that by having gone to refuge in this manner, these representations radiate intensely:

#465

> **Visualize that by radiation of joy and light**
> **Obscurations of the three gates are purified,**
> **And that, because of that, the *siddhis* have been attained.**
> **By that the accumulation of merits has been perfected,**
> **by which there is the manifestation of *rupakaya*.**

The *Jewel Heap Sutra* says: #465.2

> By those beings who take the three-fold refuge
> The accumulations will be completely perfected,
> The level of buddhahood will be established.
> The *Dharma* and *Sangha* will also be accomplished.

That completes the explanation of the incidental causal refuge.

b. The fruition refuge #465.3

There are five sections

1) The explanation of the objects of refuge:

Now,

> **The ultimate refuge in the fruition is *dharmakaya*.**
> **Essence of divinity, Buddha, *Dharma*, and *Sangha*,**
> **One's own luminous mind, free from all complexity.**

The vehicle of characteristics maintains that in the fruition refuge one attains for oneself the fruition of buddhahood. In this case, the incidental objects of refuge are the *Dharma* and *Sangha*, and the ultimate object is the singularity of *buddhadharmakaya*.

> As for the refuge that goes to the ultimate meaning,
> That refuge is singularity, buddhahood.

Though that is so forth is said, *dharmakaya* is the ultimate object of the fruition refuge, because it is the ultimate three jewels. In the causal refuge *dharmakaya* comes into the continuities of others;

#466

but in the fruition refuge, the nature of one's own mind, free from all the extremes of complexity, exists as the nature of the three jewels, and we go to refuge with that. The *Practice of Wisdom (ye shes grub pa)* says: #466.1

> The Buddha is mind with no need of attaining purity.
> Unchanging and undefiled, this is also the *Dharma*.
> Its self-perfected qualities are the *Sangha*.
> Since this is so, one's mind is what is supreme.

2) The manner of going to refuge #466.2

As to how one goes

> **As for the taking refuge that makes this into the path,...**

Before the visualized representations, go to refuge, saying:

> "Having visualized that I and all sentient beings are doing this, doing this for as long as the words have power, with these relative visualizations we take the causal refuge."

3) The explanation of the essence #466.4

Thus,

> **In accord with the cause, everything is one's mind.**
> **In reality going and goer are non-dual.**
> **This suchness is meditational equanimity.**
> **If we grasp mind and object as two, they are not ultimate.**
> **The refuge of fruition has no aspiration.**

Oneself and all sentient beings go to refuge with the phenomenal visualizations of the objects of the three jewels in space. Both also go to refuge with their own minds, which in reality have not a particle of difference from their miraculous emanations.

#467

The essence of all this is the space-like nature of mind that does not fall into partiality. Rest in the simplicity of that. The *Middle Length Prajñaparamita* says: #467.1

> Subhuti, whoever does not conceive of even the Buddha, and also does not think conceptually of the *Dharma* and the *Sangha*, this is going into the real essence.

The thought that the objects, the three jewels, and the perceivers, oneself and sentient beings, are different does not correspond to the way things actually are. We do not need to aspire to those natures.

4) The explanation of post-meditation #467.3

> **By that the accumulation of wisdom is perfected.**
> **By that the state of *dharmakaya* has been attained.**
> **Whatever may appear in the post-meditation state,**
> **It should be regarded as being dream or illusion.**

This non-conceptual emptiness is the accumulation of wisdom, and therefore *dharmakaya* is established. The *Sutra Teaching the Two Truths (bden pa gnyis bstan pa'i mdo)* says:

> Mañjushri, by the accumulation of merit *rupakaya* is attained. By the accumulation of wisdom, absolute *dharmakaya* is made to manifest.

All the *dharmas* of the phenomenal world of *samsara* and *nirvana*, appearing while they do not exist, should be regarded as being within a dream or illusion. As to how, the *Vinaya* Scriptures say:

> By the vast merit that comes to be from this,
> May buddhahood naturally rise in sentient beings.
> May I liberate the host of beings
> Not liberated by former victorious ones.

#468

3. What is to be learned about refuge

a. The causal aspect

1) The instruction not to abandon the three jewels #468.1

Then regarding refuge:

> **Of these two topics of practice, as for the causal aspect,**
> **In order to enjoy our lives and worldly actions,**
> **We should never abandon the guru and the three jewels.**

Why? Within this life these are hardly different from virtue. Refuge establishes all the virtues that are exalted and truly good. This is because it bridges the gap between degradation and excellence. Shantideva says: #468.3

> For gaining lesser things, let us not leave the great.
> We should chiefly think of others' benefit.

That is what it is like. the *Vinaya Scriptures* say: #468.4

> For life, for power, or even in joke, the three jewels should never be abandoned.

2) The instruction that those who take refuge are worthy of homage and should not be deceived

Moreover,

> **Any of those who have gone for refuge with the guru,**
> **Is worthy of respect, and we should never cheat them;**

And let us abandon harsh slander of these excellent ones.

The *Gandavyuha Sutra* says: #468.5

By depending on the spiritual friend, people are worthy of respect and should not be deceived. Stop saying unpleasant things about excellent people, and instead follow the holy *Dharma*.

8. The limits to be guarded in respect to the three jewels:

Moreover,

Anyone who has gone for refuge to the Buddha,

#469

Should never offer worship to any god seen as other.
Anyone who has gone for refuge to the *Dharma,*
Should abandon doing harm to any sentient being.
Anyone who has gone for refuge to the *Sangha,*
Should abandon any association with extremists.

The *Glorious great nirvana Sutra (Shri Mahanirvana Sutra, 'phags pa yongs su mya ngan las 'das pa chen po'i mdo)* says: #469.1

Whoever goes to refuge with the Buddha,
Since He is the authentic spiritual friend,
Should not be someone who has gone to refuge
With any gods at all who are separate beings.

Whoever goes to refuge with the *Dharma*
Should abandon attitudes of doing harm.
Whoever goes for refuge to the *Sangha*
Should not take part with others who are extremists.

4) The instruction to pay faithful homage to the guru and the three jewels #469.3

Even their images ought to be faithfully revered.
Recalling them day and night, we should always go for refuge.

Even representations of the guru and the three jewels should never be treated with disrespect. We should revere them in such a way that we do not tread even on their shadows. This is because they are emanations of the goodness of the buddha fields. As was said by the Buddha: #469.5

During this time of the age of obscuring darkness
I have emanated the spiritual friend.

The *White Lotus* says: #469.5

Many bodily forms are emanated.

They benefit beings by their wholesome actions.

The *"Ear-ring" (snyan gyi gong rgyan)* or *Flower Ornament Sutra* (*Avatamsaka Sutra*) says:

In the last period of five hundred years
I will exist in only the form of letters.
For the mind with the notion, "I exist,"

#470

At that time, there will be respect for that.

By being mindful continuously day and night, or six times, or three, or once at least, go to refuge; and then these subsequent virtues will be established. How? Because the virtues of the spiritual friend are told, we learn to practice them. Because the virtues of the three jewels are told, we emulate them. Behavior is the *vinaya*. Meditation is the *sutras*. The view is *abhidharma*. Practicing according to these is the refuge of practice according to the path. Gathering the basis, rely on holy beings, listen to holy *Dharma*, and practice with the *Sangha*. That is taking refuge.

b. What is learned in the fruition #470.4

1) The main subject matter

What is to be learned in the subject of fruition
Is to strive sincerely for equanimity.
We should not cling to concepts of either good nor evil,

Not high or low, not accepting or rejecting,
We should not rely upon complexities,
But rather train in the natural state of *dharmata*.
Let us course within the single *mandala*,
The state where all there is spontaneously perfected.

The *Middle Length Prajñaparamita* says: #470.5

Those who desire to meditate on the perfection of *prajña* should learn the manner of not conceiving of any *dharmas* whatsoever and not seeing things according to conception. What is that like? "This is high. This is low. This is to be rejected. This is to be accepted. This is the *buddhadharma*.

#471

This is the *Dharma* pure of all external causation."

Do not analyze in that dualistic manner.

2) The cause of violation #471.1

Now there is the explanation of way of being restrained by the ordinary objects of the refuge vow:

Asserting the imputation that "they should be given up,"
The objects are transcended. With that, for literal thinkers
Because wrong views have arisen, they are really given up.
Having so transgressed the precepts, these persons only fall lower.
Accept and reject with careful attention and mindfulness.

The objects of refuge are labeled as being "to be left behind," in the sense that when enlightenment with its essence, buddhahood, occurs, the time of receiving these objects in rituals is over. With that, wrong views may arise so that the three jewels are abandoned, and there can be no practice. As for offering the precepts of refuge, that they are actually bestowed is a defining characteristic. Moreover, thinking that prostrating to external deities and so forth does no harm is called going in a lower direction.

These violations like an exhausted royal lineage are not included in Buddhism. As with a merchant deceived by his escort, what we have is destructible. Like a picture falling off a wall, all our learning and vows are easily destroyed. Like common people without a protector, we are easily trampled on by afflictions. Like a person who has broken the law, by breaking our vows, we will have many births in the lower realms and so forth.

#472

Because of viewing our violations and defects in that way, we will be remorseful, and we will confess them. After that, when our minds receive the vow, it will be restored. Though some want fixed certainty about this matter, here there is none. If the wish to abandon[258] arises from virtue, it is because we wanted it to. The *Bodhicharyavatara* says: #472.2

Attainment of the wish for abandonment
Is what is called the perfection of discipline.

4. The benefits of refuge #472.2

a. The benefit of protection in all one's lives

Now the benefits of refuge are explained. By going to refuge with the outsiders' Ishvara and so forth, we fall into the lower realms and such:

Those who see that other refuges are deceptive,
Having faith in the excellence of divine compassion,
Will have no fear, but be protected in all their lives.
What greater benefit and happiness could there be?

Simply going to refuge cuts off the door to the lower realms. Establishing the celestial realms, the great path of liberation, and goodness for all one's lives, refuge is unequalled. The *Expression of Realization (rtogs pa brjod pa)* says: #472.5

Anyone who goes to the Buddha for refuge
Will not have to go to the lower realms.
After they have left their human bodies,
They will be reborn in the realm of the gods.

b. The benefits of perfecting the two accumulations #472.6

As for the good individual who has gone to refuge:

Here, when the soil of a mind that is pure as well as faithful

#473

Has been well-moistened by the rain of merit and wisdom,
Sprouts of auspicious *Dharma* germinate and grow,
Ripening as a crop of perfect victorious ones.

In the ground of faith, watered by the rain of the two accumulations, the seeds of *dharmadhatu* grow. They ripen as a crop of Buddhas. The *Nirvana (myang 'das)* says: #473.2

Those who go to the three-fold refuges
Accumulating holy merit and wisdom,
By the growth of *Dharma* that conquers the world,
Will surely attain the level of buddhahood.

c. The benefit of immeasurable virtues #473.3

Moreover, when we, as individuals, go to refuge:

We gather the many qualities of *Dharmic* virtue.
Knowing how to be modest, decent, careful, and mindful.
***Dharani*[259] *clouds ???* and the sun of wisdom rise in our minds.**
We see this even in dreams, and do not lose our awareness.
We are able to remember former lifetimes,
We become elegant with wealth and nobility.

The *Sutra Requested by the Child Precious Gift (khye'u rin po che sbyin pas zhus pa'i mdo)* says:

As for those who go to refuge with the Buddha, all their virtuous *dharmas* will grow. They know how to be decent. They take care.

Those who go for refuge with the *Dharma* are alert. They accumulate many virtues. They remember former lives. They have a share in the good fortune of the *Dharma*.

#474

Those who go for refuge with the *Sangha* have workable minds. For them there are many doors of *samadhi* and *dharani*. They are always of illustrious family. Even in dreams they are inseparable from the Buddha, *Dharma*, and *Sangha*.

d. The good qualities coming from being guarded by the gods on the side of virtue #474.2

Because of the rejoicing of all sentient beings,
Both the two benefits are a spontaneous presence.
Finally we are the refuge of all who possess a body.
Befriending a host of beings, we hold the wealth of *trikaya*.

This is established by our being protected by the joy of the gods, who rejoice in white virtue, and by the increase of virtuous roots. The same text says:

> Moreover, we are protected by the gods, who rejoice in virtue, and our virtuous roots increase.

We quickly attain the level of the victorious ones. The *Nirvana* says:

> Whoever has gone to the three-fold objects of refuge
> Quickly will become an enlightened being.

Those who have gone to the Buddha for refuge will finally attain buddhahood. Those who have gone to the *Dharma* for refuge will turn the wheel of *Dharma*. Those who have gone to the *Sangha* for refuge will be gathered into the ocean-like irreversible *Sangha*.

e. As for the benefits being immeasurable #474.6

In brief, as for these virtues:

If all the virtues of refuge were to materialize,
Vaster than all of space, they would be limitless.

#475

The *Sutra of Spotlessness (dri ma med pa'i mdo)* says:

> If the merits of taking refuge
> Were to take on form,
> Having filled all of space,
> They would be greater still.

Moreover, as for clearing away all danger and harm, The *Sutra of the Holy Victory Banner (mdo rgyal mtshan dam pa)* says: #475.2

> O monks, whether you stay in monasteries, charnel grounds, or in the wilderness, those who have gone to the triple refuge will be without fear and suffering, and no one will say even "I will disturb one of your hairs."

Moreover, there will be no fear of *maras* and the lower realms. The *Sutra of the Essence of the Sun (nyi ma'i snying po'i mdo)* says: #475.4

> Sentient beings who go for refuge with the Buddha
> Cannot be killed by even ten million vicious *maras*.
> Even with broken discipline and minds that are disturbed,
> These will certainly go to the other shore of birth.

In brief, while those with the virtues of refuge are protected from *kleshas*, afflictions, the paths of the lower vehicles, *samsara*, the lower realms, and all such unpleasantness, they attain all that is high and good. The *Ornament of the Mahayana Sutras* says: #475.6

> Always from all the assembly of the *kleshas*,
> As well as all misconduct and wrong doing,
> And even the approach of old age and death
> They are protected by the Buddha himself.
>
> From all who do harm, as well as the lower realms,
> From untimely death, and lower vehicles' views
> Of a transitory collection as permanent
> They are protected, for this is genuine refuge.

f. The benefit of being the support of all virtues #476.2

If so,

> **As refuge is the ground of all good qualities,**
> **Why would anyone competent not rely on it?**

With these immeasurable virtues, refuge is properly relied on by all those who know what they are doing. The *Jewel Heap Sutra* says: #476.3

> Those who are competent will follow virtue.
> By its power perfect benefit is established.

That is the way it is.

g. The benefit of clearing away all the continuance of *samsara* and *nirvana* #476.4

As for abandoning all continuance of *samsara* and *nirvana*:

> **To the friend of all who abandon evil and go to peace,**
> **Bowing our heads in homage with the deepest faith,**
> **We take refuge in the source of happiness,**
> **The wish-fulfilling tree that is the most excellent Leader,**
> **And is all that is meritorious in the three levels.**

The supreme refuge for all who are in the world together with its gods is the three jewels. This is because they are protectors from all faults. They are guides that lead us to the peace of *nirvana*. They are fields of merit, fulfillers of wishes, and holy treasuries of virtue.

#477

The same text says:

> These three jewels are worthy of homage by everyone in the world, including the gods.
> They are worthy of salutation with joined palms. They are holy fields of merit.

The *Bodhicharyavatara* says: #477.2

> Even those who do harm are still connected to goodness.
> Let us then take refuge in the source of goodness.

Day and night six times or whatever, and at mealtimes, even if we do not want to eat, we should visualize the three jewels before us in space. Mentally we should prostrate and make offerings, confess evil deeds, rejoice in merit, request the turning of the wheel of *Dharma*, and supplicate the teachers not to pass into *nirvana*. Then, remembering the virtues of the three jewels, we should join our palms thinking, "May I attain this for the benefit of sentient beings." Thus we build up to the jewel of the Buddha *Bhagavat* and so forth. As it says in the *Moon Lamp Sutra*, when we have expressed mindfulness of the three jewels, if we subsequently dedicate the merit, evil deeds will be exhausted, and virtue will increase. We quickly establish enlightenment and attain inseparability with the three jewels throughout all our lives.

#478

C. The dedication of merit

Now the merit is dedicated for the benefit of sentient beings:

> **As the great bliss is famed as the highest of qualities,**
> **May all beings be absorbed in excellent conduct.**
> **Worn out by reliance on bad objects that corrupt,**
> **May our minds today find ease from their weariness.**

By the thunder resounding in the heaped clouds of merit of these auspiciously composed verses, and by the excellent flashing display of the lightning-garland of their meaning, may sentient beings, who long have relied on inferior objects, with the steeds of their minds worn out by many thousands of kinds of *samsaric* suffering, have their weariness eased by the Buddha *Bhagavat's* supreme happiness.

Pacified through the *Dharma* rain of holy *amrita*,
May goodness in the minds of beings have great increase.
May the wish-fulfilling clouds of the level of Victory,
Always touch us with excellent, liberating wisdom.

On whomever, in the ten directions of the world,
There falls the *Dharma* rain of the *Sugatas* and their sons,
By the occurance of benefits may they be illumined.
With the three lower realms self-emptied, may all become enlightened.

For blind ones wandering in the world without a guide,
May the virtues of the three jewels be fully and clearly proclaimed.
When they are fully established on the path of liberation,

#480

May every single one attain enlightenment.

@Chapter 7

Chapter VII
The Four immeasurables

A. The description of and the teaching of meditation on the four *Brahma-viharas*
B. The teaching of the particulars
C. The teaching of the particular objects of meditation
D. The faults of an impure meditation object
    1. The faults of an impure meditation object
    2. The instruction to learn the liberating four immeasurables
E. The real meditation object
F. Their expressions
G. How to meditate
    There are four sections
    1. Meditation on Equanimity
        a. The purpose of equanimity meditation
        b. The meditation object of equanimity
        c. Remembering kindness with equanimity
        d. Equanimity meditation on uncertainty
        e. The meditation on equanimity
        f. equanimity meditation in order to benefit sentient beings
        g. Equanimity about getting and losing, by meditating on them as one
        h. The main object of equanimity
        i. Expanding the object of equanimity
        j. The measure of having trained in equanimity within one's being
        k. Post-meditation in equanimity meditation
        l. The fruition of equanimity
    2. Meditation on Kindness
        a. Increasing kindness
        b. The object of kindness
        c. The sign of training in kindness
        d. kindness without object
        e. The fruition of meditating on kindness
    3. Meditation on Compassion
        a. Thinking about the sufferings of sentient beings
        b. How to meditate on Compassion
        c. The main topic of compassion
        d. The reason of compassion
        e. The sign of training in compassion
        f. The fruition of meditating on compassion
    4. Meditation on Joy,
        a. The purpose of meditating on joy
        b. The object of meditation on joy
        c. The measure of joy
        d. The essence of joy
        e. The virtues of joy
        f. The fruition of meditating on joy

H. Further explanation of the way of meditating,
   1. the details of meditation after this is familiar,
   2. How to stop obstacles to kindness with compassion
   3. How to stop obstacles to compassion with joy
   4. How to stop obstacles to joy with equanimity
   5. Stopping the obstacles to equanimity with kindness
   6. The way of meditating when we have become increasingly familiar
   7. The virtues of meditating in this way

I. The fruition
   1. How what is exalted, true and good is established
   2. The benefits of the fruition according with the cause
      a. General
      b. The benefits of the decisive condition
   3. The benefits of doing this
   4. The benefit of kindness
   5. The benefit of compassion
   6. The benefits of joy
   7. The benefits of equanimity
   8. The praise of their virtues
   9. The four immeasurables are the way of the victorious ones
   10. How to attain the two ultimate realities.
   11. Summarizing the meaning of this meditation

J. The dedication of merit.

*****

#479.1

Thus having gone to refuge, from the main topic, the path of *Mahayana*, there are two sections on producing the two excellent *bodhicittas* that aspire to and enter the supreme mind of enlightenment. Within that, first there are ten sections of the seventh chapter on the four immeasurables.

A. The description of the four *Brahma-viharas* and the teaching of meditation on them

Having gone to refuge, we meditate on the four immeasurables. Therefore, that is taught next. As just explained:

> **Beings who become the vessels of *Dharma* by taking refuge**
> **Then cultivate their minds to benefit sentient beings.**
> **Watered by equanimity, in the cool shade of joy,**
> **Flowers of compassion bloom in the soil of kindness.**

Here the example is a very pleasant garden-grove. On the rich, green earth of kindness, in a joyful place of refreshment for people, various kinds of flowers of compassion open and blossom. Many birds and deer are enjoying the cool shade of pleasant trees.

#480

From lakes, ponds, and good springs of equanimity, flow a collection of many streams, where travelers tired out by *samsara* can refresh themselves. Weariness of mind is eased and cleansed away. What is described is presented in an ornamental form. The *Middle Length Prajñaparamita* says:

Subhuti, here a *bodhisattva mahasattva* should meditate on kindness, compassion, great joy, and great equanimity.

B. The teaching of the particulars #480.3

First, as for the explanation the particulars of this and other points:

> **When these have not been joined to the path of liberation,**
> **These four sources of sanity are causes of *samsara*.**
> **But when they are empowered by the path of peace,**
> **Then they manifest as the four immeasurables**
> **By which we can transcend the ocean of *samsara*.**

The *Supreme Essence (snying po mchog)* says: #480.4

> Shariputra, these four, by which genuine mind is not produced now and will not be produced later, are kindness, compassion, joy, and equanimity, the four *Bhrama-viharas*. They are accompanied by *samsaric* karmic formations. The kindness, compassion, joy, and equanimity that produce genuine mind now and produce it later are called the four immeasurables, because they also produce the path of *nirvana*.

#481

C. The teaching of the particular objects of meditation

> **As they focus on either sentient beings or *dharmata***
> **Their scope is universal, both with and without an object.**

The meditation objects of the four immeasurables in the arising of four immeasurables with a mental object is all sentient beings, and also in the arising of the four immeasurables without a mental object, the *dharmata* of all *dharmas*, with suchness as the meditation object,. The *Bhumi-Collection* says: #481.4

> With the support of sentient beings and *dharmata* respectively, the four immeasurables with and without a mental object arise.

D. The faults of an impure meditation object #481.4

> **The former concerns a limited number of sentient beings.**
> **Such impure objects are causes of the *Brahma-viharas*.**

The meditation objects of the four *Brahma-viharas* involve arousing these four mental phenomena, kindness and so forth, for a limited number of sentient beings, one, two, or whatever. Here liberated

mind is not achieved. One to one kindness, like that of a woman crossing the river Ganges with her child, produces *samsaric* causation, such as the arising of the *Brahma-viharas*. The *Bodhicharyavatara* says: #481.6

> As the fruit of a clear and unified mind arising
> Is Bhrama and so forth,...

#482

2. The instruction to learn the liberating four immeasurables

Thus, with that particular awareness, as for these four immeasurables:

> **Since, when objectless, these are directed at liberation,**
> **These should be trained in by those with the nature of compassion.**

Those desiring liberation must train in them only in an objectless manner, in the aspect of apprehending the four immeasurables.

E. The real meditation object #482.2

Now the meditation object of the four immeasurables is explained:

> **Those who are unhappy and tormented by suffering,**
> **Or are biased by feelings of greed or hatred towards other beings,**
> **Through their preoccupation with happiness and wealth,**
> **Are objects of kindness, joy, compassion and equanimity.**

The sentient beings taken as the meditation object of the four immeasurables with an object are those who are unhappy or tormented with suffering; and beings who feel prejudicial desire and aggression toward others who, because they are well-off, are happy and wealthy. The *Ornament of Mahayana Sutras* says: #482.5

> The objects are those who have a longing for happiness,
> And those with happiness afflicted by suffering,
> And those who have the *kleshas*....

F. The Expressions #482.5

As for their expressions:

> **Their expressions are the desires that it may be workable**
> **That all beings may be happy and also free from pain;**
> **and, never parting from joy, that they have equanimity.**

Toward the objects of these four immeasurables there is the desire that sentient beings be without suffering and possess happiness; and that, not separated from joy,

#483

but leaving behind passion and aggression, their minds may possess a kindness that is one with equanimity. The same text says: #483.1

I prostrate to you who are so kind to sentient beings,
Having an intention that is not newly encountered,
Having an intention that is not separable,
Having an intention of goodness and benefit.

The essence of the four immeasurables is free from what does not accord with each of them. The same text says: #483.2

What does not fit their stable completeness is abandoned.
The wisdom of complete non-thought is thus possessed.
The three apprehensions regarding these are thus engaged with.
Sentient beings are made to be completely ripened.

As for abandoning partialities that do not fit with each one of these four, the commentary of that same text says that, not thinking of anything else, focusing on objects with happiness, suffering and in between, we should benefit sentient beings.

As to how to engage with the object, those who merely do not have happiness are the object of equanimity. Those who are tormented by suffering and possess passion and aggression have the cause and fruition of suffering. Therefore they are the object of suffering.

#483.5

Joy is because of beings' happiness. The above three mental apprehensions engage with their three objects. The objects of joy, happiness and goodness consist of these three.

Likewise, as for the four immeasurables having *dharmas* as their objects, according to all the treatises these same four arise. In the four immeasurables that have the object of *dharmata*, the nature of these is realized as the unborn.

#484

In the *tantras* and their commentaries there is found a terminology of the four immeasurables in which selflessness is not realized, in which "one and one half" are realized, and in which two-fold selflessness is realized.[260] The *Bodhisattva-bhumi* says: #484.2

That with sentient beings as object is an object in common with the extremists. That with *dharmas* as object is in common with *shravakas*, and *pratyekabuddhas*. That with no object is not in common with anyone.

These immeasurables arise with the object of sentient beings, *dharmas*, and with no object. Explaining the arising of these four in terms of six aspects that do not correspond with the six perfections, the *Ornament of Mahayana Sutras* says: #484.4

Kindness to the miserly, and to vicious undisciplined ones;
Kindness to the agitated and unconscientious;

Tenderness to those who are who are under the power of objects,
And to those who are strongly inclined to wrong perception.

Explaining the ten objects for which these kind feelings are produced, the same text says: #484.5

Those who are fiercely blazing, and those in the enemy's power;
Those oppressed by suffering, and those obscured with darkness.
All who abide on paths that are difficult to travel.
Those who are chained by fetters that are very great.
Those who are attached to food that is mixed with poison.
Those who have completely lost the way of the path.
Those who go far astray, and those of little power

#485

Who still possess loving-kindness for all sentient beings.

The ten objects are these:

1.) Those who blaze with the *kleshas* as if they were in a fire
2.) Those for whom obstacles of *Mara* have arisen, even though they have entered the path
3.) Those of the three lower realms
4.) Those with stupidity and delusion about karma, cause, and effect
5.) Those who have entered wrong paths
6.) Those who are tightly bound by the knots of the *kleshas*
7.) Those addicted to the taste of the bliss of *samadhi*
8.) Those who dwell on the paths of *shravakas*
9.) Those who dwell on the paths of *pratyekabuddhas*
10.) Neophyte *bodhisattvas*.

The four immeasurables arise with four conditions:

1.) The naturally existing *gotra* or *dhatu* is the causal condition.
2.) The spiritual friend who teaches the instructions of the four immeasurables is the dominant condition.
3.) Apprehension of each one's particular object is the object-condition.
4.) Previous acquaintance with the benefits of meditating on the four immeasurables, and the harm of not doing so, is the immediately preceding condition.

The former text says: #485.5

From the causes of happiness and suffering
Comes the kindness of the *bodhisattva*.
Along with those causes, from the spiritual friend
And our natural disposition, rises compassion.

The *Abhidharmakosha* says: 485.6

With four there are the mind and mental events.
With three there are the two *samapattis.*
Other things arise from only two.

#486

Mind and mental events are produced by four conditions, the main cause, predominating, immediately preceding and object conditions. *Samapatti* is produced by three, the main cause, predominating, and immediately preceding conditions. Material things arise from two, the main cause, such as a seed, and predominant conditions, such as water and manure.

G. How to meditate #486.2

1. Equanimity meditation

a. The purpose of equanimity meditation

Now, as to how to meditate, we purely and definitely concern ourselves with these alone. However, as for there being completely fixed approach:

> **These do not have to be practiced in any one fixed order,**
> **But, even so, beginners should start with equanimity.**
> **Having equalized any prejudicial bias,**
> **Then they should meditate upon the other three.**

First we should compose ourselves, putting ourselves at ease. This is because if we do not bring all biases into equanimity, it is difficult for the other three immeasurables to arise. Therefore, first we meditate on equanimity. The master Jñanagarbha says in his *Ornament of the Middle Way* (*Madhyamaka-alankara*): #486.5

> Crossing with equanimity to the land of goodness,
> Like a meadow covered with blossoming flowers of kindness,
> Well-adorned with the cooling protective shade of compassion.
> The water of joy will be pure, and not disturbed or muddied.

However, the *Two Segments* says: #486.6

> First meditate on kindness,
> Second, turn to compassion
> Third, meditate on joy,
> And, last of all, equanimity.

#487

This last is from the viewpoint of teachers already joined with inner divine suchness. For them it is easy first to produce the arising of the other three, kindness and so forth. The other is in order to first make the nature of the three, kindness and so forth, arise easily.

b. The meditation object of equanimity #487.1

Now, to explain equanimity meditation:

> **Since the meditational object is all sentient beings,**
> **You should examine your mind, to see what it is like.**

> **If you love your mother and father and your friends,**
> **But hate your enemies, your attitude is bad.**

When it is like that, there is no sentient being that is not made into an enemy or friend, so that love or hate arises toward them. That is not right. Why?

c. Remembering kindness with equanimity #487.3

In *samsara*:

> **While we have been wandering without beginning or end,**
> **These enemies were our fathers, mothers and relatives.**
> **They were formerly friendly and gave their help to us.**
> **Shall we now cultivate malice as a return for their kindness?**

It is not right to repay with harm those who formerly benefited us. The *Vinaya* Scriptures say: #487.5

> Returning good for good is excellent.
> Returning harm or indifference is not right.

d. Equanimity meditation on uncertainty #487.5

For many generations:

> **Also these friends were enemies and did us harm.**
> **Even now that pain is still infecting us.**
> **How can it be right to repay this with benefit?**
> **Those who now are neither, once were both friends and foes.**
> **Where benefit and harm are without any certainty,**
> **Either loving and hating is inappropriate.**

#488

If it is not right to benefit an enemy who has done us harm, our friends in former generations did us harm. Even now, as a result, suffering still defiles us. Just this produces our loving and hating. Why repay that with benefit? As for beings who are indifferent to us now, if we think about it, whether they did us benefit or harm before or which they may do later is not certain. Therefore we should produce equanimity for those for whom we have a positive or negative bias. The *Prajñaparamita in Twenty Thousand Verses* says: #488.3

> Subhuti, all sentient beings are mutually equal, and you should produce an attitude of equanimity.

e. The meditation on equanimity #488.3

For this reason:

Therefore, start by regarding friends and relatives
With neither love nor hate, just like those who are neutral.
Then giving up hatred, you should be neutral to enemies.
When this is done, then prejudice is non-existent.

Thus equalize friends and enemies as indifferent.

f. Equanimity meditation to benefit sentient beings #488.5

To be rid of the mental darkness that comes from fixating neutrality,
With a mind that clears away *kleshas* for beings into equality,
Meditate on phenomena in freedom from *samsara*.

May our *kleshas* come to be completely pacified with regard to all sentient beings, starting with our enemies and friends. May love and hate never arise. May our minds all become mutually workable.

g. Equanimity about getting and losing, by meditating on them as one #489.1

Why do this?

All want happiness and want to eliminate suffering,
But their ignorance is involved with the cause of suffering.

We feel joy when we are happy and do not desire what is painful. All beings are like that, so how can malevolence toward them be appropriate? Desire, even desire for happiness, is a cause of suffering. We should eliminate involvement with this bad approach.

h. The main object of equanimity #489.3

Kye ma! If only the draining host of *kleshas* were pacified,
With all their habitual patterns, and mind were equalized.
May embodied beings, tormented by violent loves and hatreds,
Turn bias to equanimity, free from love and hate.

May all the *kleshas* of sentient beings be pacified. In particular, after the fires of love and hate are pacified, without preferential bias, may our minds become workable.

i. Expanding the object of equanimity #489.5

Having contemplated one being in this way,
Then go further, and do the same with two or three.
Go on to a country, and then again to a continent.
Then, having contemplated all the four continents,
Try one or two thousand worlds, and then consider them all.
The training is complete when self is the same as other,
And enemies and friends are seen with equality.

Beginners should meditate on equanimity towards friends and enemies until that is accomplished. Then from one, two, and three beings and so forth, go on to your town and then your country, its continent, and finally all of this world Jambuling. Then, from the continents of Videha and so forth, go further and meditate on a thousand worlds, two and three thousand, and all the world systems. Also first meditate on human beings, and then on animals and so forth as being equal.

j. The measure of having trained in equanimity within our being #490.2

Within our being:

> **The training is completed when oneself and others,**
> **Or enemies and friends, are seen in equality.**

For anyone who has attained this attitude, jealousy and enmity will not arise. They will be hindered by the arising of equality/equanimity.

k. Post-meditation in equanimity meditation #490.3

Then after a session of meditating with that object of equanimity:

> **Then go on to the equanimity without object.**
> **Everything is mind, whose nature is like the sky.**
> **Rest in this emptiness, the unborn absolute,**
> **Free from complexities of mental phenomena.**

The objects to be meditated upon, these appearances of sentient beings, are like a reflection, appearing while they do not exist, unborn by nature. Rest in mindfulness of this. Though we are attached to the *skandhas* as being grasped objects and a fixating ego that is other than these, both are false.

#491

This is like thinking that a reflection in a mirror is a face. What does not exist appears, depending on the *skandhas*. The *Precious Garland* says: #491.1

> In dependence on a shining mirror
> Oneself and others may appear reflected;
> Nevertheless, in actuality,
> These images do not exist at all.
>
> Likewise, in dependence on the *skandhas*,
> An ego is perceived and firmly grasped;
> But like the reflected image of a face,
> Really it does not exist at all.
>
> As without depending on a mirror,
> No reflected natures will appear,
> When there is no dependence on the *skandhas*,
> Ego-grasping too will be like that.

If our natural *skandhas* are grasped as a self, karma exists. From karma birth exists, so by intervals old age and death will also exist. When we do not grasp the *skandhas*, all this is eliminated. The same text says: #491.4

As long as there is any grasping of the *skandhas*,
So long will they be grasped as truly having an ego.
If there is ego-grasping, there is also karma.
As a result of that, there also will be birth.

The three kinds of action[261] have no beginning, end, or middle.
The *mandala* of *samsara*, like the apparent wheel
That is formed by the whirling of a fire-brand,
Is a thing of mutual causes, and as such it turns.

It could not be established from itself, another, or both;
Nor could it be established from the three divisions of time.
Therefore the ego-grasper is completely exhausted.
That will also be the case for birth and karma.

In that way, having seen the rising of cause and effect,
And also having seen the way they are exhausted,
in reality the world is not conceived
Either as existing or as nonexistent.

All *dharmas*, without any object to grasp as “me” or “mine”, should be known to be like a reflection.

The benefits of equanimity meditation #492.2

The measure of being well-trained by meditating in this way is that realization of profound peace arises, as well as realization of the nature of all *dharmas* as primordially unborn equality. The *All-Creating King* says: #492.3

Within the unthinking enlightenment of *dharmata*,
By resting in non-duality, wisdom will arise.

l. The fruition of equanimity #492.3

Of this meditation:

The fruition is that for mind, undisturbed by any bias,
There is a spontaneous presence of the natural state.
This is the actual nature of reality.

When feeling of bias and the relativity of self and other are non-existent, the absolute, non-dual *dharmata*, is realized. When we have become familiar with this, we should perform the meditation of primordial kindness.

2. Meditation on kindness #492.5

a. Increasing kindness

As explained above:

> **After the mind has developed this equanimity,**
> **Think of the happiness that you want for your mother.**
> **Then contemplate all embodied beings in just that way.**

When the mind has been equalized,

#493

just as we are kind and pleasant towards our fathers and mothers, meditate on all sentient beings, placing the mind in the attitude we have toward our parents. So meditate on kindness. The *Prajñaparamita in Eight Thousand lines* says: #493.1

> Meditate with an attitude of kindness, not letting it be ravished away by all the *shravakas* and *pratyekabuddhas*.

b. The object of kindness #493.2

How is this done?:

> **Kindness has the object of all sentient beings.**
> **It hopes that they may encounter, in the incidental aspect,**
> **The happiness that pertains to gods and human beings,**
> **And, ultimately, the happiness of enlightenment.**
> **Meditate, going from thinking of a single being**
> **Up to all beings, as far as the limits of the directions.**

When unhappy sentient beings are seen, think, "May they meet incidentally with the happiness of gods and humans, and ultimately with the happiness of buddhahood." Thinking that, go from one to meditating on all sentient beings, as limitless as the space of the sky. The *Middle Length Prajñaparamita* says: #493.5

> When we see sentient beings who have no happiness, we should think, "May these sentient beings attain the god realm, where the happiness of the gods is perfect."

c. The sign of training in kindness #493.6

As for training:

> **The sign of success is supreme and all-pervading kindness.**

#494

> **Greater than a mother's love for her only child.**

Whatever sentient beings are seen, we are pleased, and, with a great kind longing, we want to help them.

d. Kindness without object #494.1

After meditating on kindness with an object:

> **Then rest everything in equanimity.**
> **This is the great kindness without any reference point.**
> **The sign is the unity of kindness and emptiness.**

The object of meditation on kindness is sentient beings, who arise from the gathering together of the six elements. These elements are

1) earth
2) water
3) fire
4) air
5) space
6) consciousness.

If these elements are examined, their coarse atoms, subtle real nature, and consciousnesses of all this do not exist as real things. Meditate, thinking that they are like space. The *Precious Garland* says: #393.4

> People are not earth and are not water.
> Neither are they fire, air, nor space,
> Nor are they consciousness, nor all of these.
> A person is something different from these.
>
> Since persons are gathered from the six elements,
> They are not real, and in a similar way,
> Any nature gathered from each of the elements
> likewise cannot be something that is real.
>
> The *skandhas* are not the ego, nor ego the *skandhas*.
> Yet neither would be there without the other.

Also:

> At the time when no things can be found,
> At that time there is pure thinglessness.

#495

> Things of form are simply non-existent,
> Even space is nothing but a name.
> With no arising, form is superfluous.
> Therefore, even its name does not exist.
>
> Feelings, perceptions, and conditioned formations,
> As well as consciousness, just seem to rise,

Regarded in thought as if they were a self.
Thus, the six elements are selflessness.

Why does no self exist? When sentient beings appear, if we examine their bodily nature, it does not exist. Neither a support or supported of consciousness is seen, so no "me" and "mine" are perceived. When analyzed, they vanish, essentially empty. The same text says: #495.3

Just as if the layers of a plantain tree[262]
Are all destroyed, then nothing is there at all;
People too, if all the parts of their nature
Should be destroyed, would likewise disappear.

Because all *dharmas* are without a self,
That is what the victorious ones have taught.

This mere appearance of seeing and hearing is neither true nor false, since truth and falsity are just patterns of *dharmas* in the mind. The same text says: #495.5

Our just being able to see and hear and so forth,
Is taught as being neither true nor false.

Also it says there: #495.5-6

This world transcends both truth and falsity.

Thus all *dharmas* are beyond truth and falsity, like a plantain or banana tree. This is also taught in the *King of Concentrations Sutra*:

Just as with the herbaceous trunks of plantain trees,

#496

Wanting to find their real substance, people tear them up,
But nowhere inside or out is that substance to be found;
All the various *dharmas* should be known like that.

The sign of good training is that while kindness arises, at the same time there arises the realization that sentient beings, like a plantain tree, essentially have no self or nature.

e. The fruition of meditating on kindness #396.2

What is the fruition?:

The visible result is experience of pure pleasure.

Seeing sentient beings is pleasurable, and the beings, when they are seen, are cleansed of disturbances of love and hate and so forth. The *Prajñaparamita in Eight Thousand Lines* says: #496.3

Those who have an attitude of kindness meditate a great deal, and when they see the sentient beings inhabiting the world, it is pleasurable. They have no anger.

Also immeasurable merit is attained. The *Sutra of the Great Liberation Blossoming in the Ten Directions (thar pa chen po phyogs bcu rgys pa'i mdo)* says: #496.4

Though someone in the world
May keep pure discipline
For even as long as a *kalpa*,
An instant of joy in one person
Produced by kindness is better.

In the world, whoever does evil
In body, speech or mind,
Surely falls to the three lower realms;
But kindness will instantly cleanse it.

3. Meditation on Compassion

#497

a. Thinking about the sufferings of sentient beings

Now compassion is taught:

After all beings have been enfolded in this kindness.
Think of their sufferings, arousing such a compassion
As when your mind cannot endure your parents' suffering.

If our kind parents did evil deeds for our sake and consequently were tormented by the sufferings of the three lower realms and so forth, we would think, "I must be compassionate to them." The *Middle Length Prajñaparamita* says: #497.3

If we see sentient beings who are suffering, we will think, "May these sentient beings be free from suffering."

b. How to Meditate on Compassion #497.3-4

As for how to meditate:

Think how our parents, who were so kind to us,
Suffered by doing evil actions for our sake.
With thirst and hunger, heat and cold, and being killed,
They have been sinking down into the raging sea
Of birth, old age and sickness and finally of death,
Worn out by the great variety of these sufferings.

Because they did evil deeds for our sake, now they are tormented by their particular sufferings.

c. The main topic of compassion #497.6

From this present suffering:

> **Though they want liberation, they have no peace of mind.**
> **There is no good friend to show them the proper path.**
> **How pitiable is their limitless wandering in *samsara*.**
> **Having seen it, can I forsake and abandon them?**

#498

The beings of *samsara* are suffering and know no way of being liberated. Except for a very few spiritual friends, there is no one to teach them all the path of liberation. None of these beings who now suffer without limit in *samsara*, formerly was not my father, mother, relative, and friend. As for just abandoning them without a refuge or protector, they are my family, father, and mother! That is how we should think.
The *Letter to a Student* says: #498.3

> If beings get into such situations and remain,
> Those who with kind attention receive them carefully,
> Cannot be pained by these *kleshas*, but if they should reject them,
> And are base and malicious, who will then be happy?

d. The reason of compassion #498.4

The reason:

> **Then we should think from the very depths of our heart and bones,**
> **"May all beings be freed in a moment from suffering,**
> **By means of our bodies and enjoyment of our wealth,**
> **And any happiness that is ours throughout the three times."**

Thus may all our enjoyment and happiness be transferred to other beings. Having been freed from suffering, may they forever enjoy immeasurable happiness. We should think that from the depths of our hearts. The *Prajñaparamita in Eighteen Thousand Lines* says:

#499

> With such a vast mind possessing the great compassion, all *shravakas* and *pratyekabuddhas* should meditate in this extraordinary way.

e. The sign of training in compassion #499.1

When training in this meditation, as we go from one sentient being to all, the sign of success is that the suffering of beings arises within us and becomes unbearable.

e. The post-meditation of compassion meditation #499.2

After all sessions of meditating like this on compassion with objects:

> **Then meditate on compassion without a reference point.**
> **The sign is the unity of compassion and emptiness.**

If the objects of compassion, sentient beings, are examined and analyzed, they are natureless like the appearance of water in a mirage. No water is really there. That is how we should think. The *King of Concentrations Sutra* says: #499.4

> As when the summer sun is at its zenith,
> Persons tormented by thirst and other beings
> With their *skandhas* see a mirage of water.
> All *dharmas* should be known to be like that.

The *Precious Garland* says: #499.5

> As water in a mirage
> Is neither water nor real,
> Egos in the *skandhas*
> Are neither there nor real.
>
> "That mirage is water."
> So thinking, people go there.
> If that water is non-existent,
> Such grasping at it is stupid.

#500

> Existing like an illusion,
> This world is non-existent.
> The grasper of it is stupid,
> And so will not be free.

But also it says there: #500.1

> So both, in reality,
> Never come nor go nor stay.
> And so the world's pain is gone.

Also it says there: #500.2

> Therefore the teaching of the buddhas is deathless,
> Transcending both existence and non-existence,
> And also profound, as it has been explained

After we understand the nature of all *dharmas* through meditation, emptiness and compassion are unified. This is how practice is done on the true path. If either of these two is absent, we stray from the path. The *Dohakosha* says: #500.4

> Those who, without compassion, dwell in emptiness,

> Will never be attainers of the highest path;
> But those who meditate upon compassion alone,
> Will never be liberated from dwelling in *samsara*.
>
> Those who have the power of joining both of these
> Will not be dwellers in either *samsara* or *nirvana*.

f. The fruition of meditating on compassion #500.5

Of meditating in this way:

> **The fruition is workable mind without injurious malice,**
> **Able to establish primordial purity.**

One attains a workable mind without malice and injurious intent.

#501

By that the Buddha's enlightenment will be established.
The *Supreme Essence* says:

> By the great compassion the mind becomes workable. It becomes deathless. It attains the supreme adornment of delight.

3. The meditation of joy #501.2

a. The purpose of meditating on joy

Now joy will be explained. As just taught:

> **After beings have thus been moistened by compassion,**
> **And each is happy, then we should meditate on joy.**

When we see happy sentient beings, we should meditate on joy. The *Prajñaparamita in Twenty Thousand Lines* says: #501.3

> Whenever we see sentient beings joined to their particular happiness, we should think, "May they be inseparable from this happiness. May they also possess the happiness of omniscience, beyond that of gods and human beings."

b. The object of meditation on joy #501.4

What is it ?

> **The proper object of joy is happy sentient beings.**
> **The content is thinking, "E ma! there is no need**
> **For me to try to establish these beings in happiness.**
> **All of them have gained their proper happiness.**

> **Until they attain the essence of enlightenment,**
> **May they never be parted from this happiness."**
> **First think of one, then meditate on all of them.**

Thinking like that, go from meditating on one happy sentient being to all of them.

c. The measure of joy

#502

As for the measure of training:

> **The sign is the arising of joy that is free from envy.**

True joy has no envy for the wealth of others.

d. The essence of joy #502.1

After a session of meditating on conceptual joy:

> **Then meditate on joy without a reference point.**

Meditate on the objects of joy, all sentient beings, as appearing while they do not exist, like an illusion. The *King of Concentrations Sutra* says: #502.3

> Just as in the midst of many different people
> Magicians may emanate illusory forms of things,
> But the horses, chariots, and elephants they conjure
> Do not exist at all in they way that they appear,
> Every *Dharma* should be known to be like that.

The *Precious Garland* says: #502.4

> Secret from people in general
> Is this very deep *Dharma* teaching,
> The *amrita* of Buddha's teaching
> That the world is like illusion.
>
> Just as illusory elephants
> Appear to arise and vanish,
> While in truth and reality
> There is nothing to rise or vanish,
>
> Likewise this world of illusion,
> Appears to rise and vanish,
> But in real and absolute truth,
> Nothing rises or is destroyed.
>
> As an illusory elephant

Coming from nothing, goes nowhere;
By exhausting mind's obscuration,

#503

It is really and truly gone.

This world, just like the elephant,
Coming from nothing, goes nowhere;
By exhausting mind's obscuration,
It is really and truly gone.

With a nature beyond the three times,
Unperceived by conventional labels,
How could this be a world
With existence and nonexistence?

e. The virtues of joy #503.2

In meditating in this way, by the joy of the natural state:

> **Body, speech and mind have spontaneous peace and bliss.**

This is the measure of accomplishment.

f. The fruition of meditating on joy #503.3

> **By the wealth of fruition, joy is stabilized.**

The *Prajñaparamita in Eight Thousand Lines* says: #503.4

> Immeasurably vast, joyful mind is never taken from us. With this unsurpassable perfection we attain the heights.

H. Further explanation of the way of meditating, #503.5

1. The details of meditation after this is familiar,

Now the way of meditating will be further explained. As it says above:

> **After this is familiar, then, beginning with kindness,**
> **Meditate on all four, one right after the next,**
> **With a gradual break in attachment to any of the four.**

Sometimes meditate on these four in order, as an antidote to liberate them into purity.

2. How to stop obstacles to kindness with compassion

#504

Moreover,

> **If meditation on kindness attaches you to all beings**
> **Making you feel as if they were your relatives,**
> **By compassion stop the cause and effect of the pain, attachment.**

If sometimes you become permanently attached to other sentient beings as your father and mother, a second meditation on compassion will serve as an antidote.

3. How to stop obstacles to compassion with joy #504.2

Moreover,

> **When a lesser compassion attaches to reference points,**
> **Sadness will be stopped by a joy that has no object.**

When there is attachment to compassion for an individually characterized phenomenon, illusion-like, objectless joy will clear away all sadness and attachment.

4. How to stop obstacles to joy with equanimity #504.3

Moreover,

> **When joy disturbs the mind by arousing anxiety**
> **Then we should meditate on the great equanimity,**
> **Free from all desire for anything near or far.**

If we are sad because we long for joy in the happiness of others, it will be cleared away by meditating on objectless equanimity.

5. Stopping the obstacles to equanimity with kindness #504.4

Moreover,

> **When equanimity is neutral and indecisive,**
> **Meditate on kindness and so forth, as before.**
> **Training, in that way, grows to be easy and stable.**

If everything seems to become indifferent, arouse kindness and meditate on that.

These are the general antidotes. In particular, as an antidote for each object, meditate as taught in the corresponding objectless way. By meditating in that way, we will attain immeasurable peace within ourselves and quickly attain stability.

#505

6. The way of meditating when we have become increasingly familiar

> ***Yogins* for whom this practice is fully stabilized**
> **May meditate in a different order, or jump about.**

After the four immeasurables are stabilized, so that their benefits may arise, after kindness, meditate on the others in order, or after equanimity go back and meditate in no particular order. That is, after meditating serially on kindness, compassion, joy, and equanimity, after equanimity, meditating on compassion and kindness is the lesser degree. After kindness, meditating on joy is the middle. After equanimity meditating on kindness is the greatest. Jumping directly up and down after resting between objects is the meditation. The *Middle Length Prajñaparamita* says:

> Subhuti, then meditate on kindness. Meditate on joy. Rest in compassion, Practice equanimity.

7. The virtues of meditating in this way #505.5

What is the purpose? It is like this:

> **By that our realization will gain the advantage of freshness.**
> **Its steadiness will grow to the very greatest degree.**

In particular the mind of the four immeasurables will gain freshness, unsteadiness will be steadied, and steadiness will become supremely great steadiness.

I. The fruition

#506

1. How what is exalted, true and good is established

Now, teaching the fruition of the four immeasurables, the following words explain what is like:

> **There are four fruitions of doing this meditation.**
> **By ripening we gain the exalted and truly good.**
> **In the realm we wish, we have a divine or human body,**
> **In a situation producing goodness and benefit.**

Those who do not attain an exalted state attain the body of a god or a human being. They perfect the two accumulations, benefit beings, and become inseparable from the four immeasurables. Even if they are careless or fall asleep, they will not fall prey to serious harm. The *Ornament of Mahayana Sutras* says: #506.3

> Having the mind of these four *Brahma-viharas*
> We will always take birth in the realm we desire.
> Because they perfect the two accumulations,
> They produce ripening for sentient beings.

Never separated from purity,
They are free from what does not in accord with them.
Being careless, which is such a condition,
As well as impatience, will never be found there.

As the ultimate fruition, enlightenment is established. The same text says:

What is harmful is banished, and, with seeds of enlightenment,
Happiness is produced and the cause of longing desire.
The essence ripens, and children of the Victorious One,
Relying on *Dharma*, are not far off from being buddhas.

Abandoning what is harmful is a fruition of separation.

#507

Producing the seed of liberation is a fruition of the predominant condition of empowerment by the master. Being patient about our own trials and hardships, because we are producing happiness for others, is a fruition of production. By meditating on these four in this life, they ripen in other lives as a fruition according with the cause. The nature of these four immeasurables always arises in children of the Victorious One. It is born from previous familiarity, from seeing its objects, and by seeing the faults of what does not conform to them. The same text says: #507.3

This kindness, having the nature of compassion,
Attains the nature and true discrimination
By former acquaintance and also purification
Of the non-according condition that would spoil it.

2. The benefits of according with the cause #507.4

From the two sections of the fruition according with the cause:

a. General

From according with the cause, these themselves are produced.
The good experience gained is free from its opposite side.

By action according with the cause, we always spend our time meditating on the four immeasurables. By experience according with the cause malice, harmfulness, unhappiness, passion, loving and hating will be absent. Now there are the benefits of the power of this.

b. The benefits of the decisive condition

As for the decisive condition or power:

The power is birth in a pleasant, happy, and joyful country,
Where there are compatible people and amenities of wealth.

By kindness we are born in a pleasant country,

#508

by compassion in a happy one, and by joy in a joyful one with many flowers, medicinal herbs, and so forth. By equanimity we are born among many compatible people and are not harmed.

3. The benefits of doing this #50 8.1

For such a person:

> **By doing this, these four will grow immensely greater.**
> **The wealth of the two benefits for self and others**
> **At this time becomes completely spontaneous.**

By performing this, the four immeasurables increase immensely, growing greater and greater. By that the wealth of the two benefits for oneself and others is spontaneously present. By the increase of the meritorious karma of meditating on these four immeasurables, happiness and goodness are established.

4. The benefit of kindness #508.3

Moreover

> **When perfect enjoyment of kindness is without aggression,**
> **Then the mirror-like wisdom will have been fully attained,**
> **As *sambhogakaya* adorned with the major and minor marks.**

After kindness transforms aggression into the mirror-like wisdom, *sambhogakaya* is attained. The *Lotus Peak (padma rtse mo)* says:

> By kindness aggression will be purified
> As mirror-like wisdom and *sambhogakaya*.

5. The benefit of compassion #508.5

> **When compassion is desireless, there is *dharmakaya*,**
> **Producing the manifestation of discriminating wisdom,**
> **With *dharmakaya's* exclusive *dharmas*, like the ten powers.**

Compassion pure of desire is discriminating awareness wisdom and *dharmakaya*. The same text says: #508.6

> By compassion desire is fully purified
> As discriminating wisdom and ultimate *dharmakaya*.

6. The benefits of joy

#509

When joy eliminates jealousy, there is *nirmanakaya*.
The holy all-accomplishing wisdom is attained.
***Nirmanakaya* is nothing fixed, but of various forms.**
This self-existing *kaya* is spontaneous in its action.

By immeasurable joy we attain the all-accomplishing wisdom, whose nature is perfect buddha activity. Purifying jealousy makes *nirmanakaya* manifest. The same text says: #509.2

By joy all jealousy is fully purified,
As all-accomplishing wisdom and *nirmanakaya*.
Action becomes spontaneous and excellent.

7. The benefits of equanimity #509.3

When equanimity has eliminated pride,
As well as stupidity, there is the essence of things.
Through equality, *dharmadhatu* wisdom will manifest.
The simplicity of *dharmata* is *svabhavikakaya*.

When equanimity has purified pride and ignorance, the wisdom of equality and the *dharmadhatu* wisdom are established. *Svabhavikakaya*, the unchanging *vajrakaya* and the *kaya* of the manifestation of enlightenment are apprehended. The same text says: #509.5

By equanimity and great equanimity
Pride, with envy and ignorance, will be purified.
We master the *dharmadhatu* and equality wisdoms,
The *kaya* of manifestation and the *vajrakaya.*

As for the nature of passionlessness that arises from the four actions of these four immeasurables, the *Ornament of Mahayana Sutras* says: #509.6

Those who have kindness completed by compassion,
If they do not desire to dwell in peace,

#510

Why even speak of worldly happiness
Or enhancing their personal lives and their careers?

As for their not desiring their own happiness, the same text says: #510.1

Compassion is made to suffer by those who have suffering.
If that moisture were not produced, who would make them happy?
After the kind produce these others' happiness,
Their personal happiness is not produced like that.

As for the kind subjugating their own happiness to that of others, the same text says: #510.2

The suffering that is produced by kindness

Overwhelms all worldly happiness.
If those who are givers of benefit are without it,
What greater wonder could there be than that?

The *Letter to a Student* says: #510.3

For beings with many unbearable sufferings, without a refuge and helpless,
Those who are happy to suffer in helping others are said to be excellent beings.
The instant that others' hunger and thirst is completely removed, and they have done it,
They become joyful people. Who indeed could be compared to them?

These diligent ones who so delight in working to benefit others and make them happy,
How could they ever devote themselves to enjoyment in the higher realms?
They will never gain joy by happy youth, nor the trappings of wealth and power,
Nor by spouses or other relationships, nor will they be born among gods or jealous gods.

As for the action of *samsara* not arising, the former text says:

#511

Compassion, the highest attitude, lacks ego and the nature
Of suffering that comes from *samsaric* labeling.
It lacks the suffering that comes from consciousness.
Nor will there be the serious harm that comes from wrongdoing

As for the immeasurables of holy beings who have these immeasurably, they transcend the world and are without faults. The same text says: #511.2

Those who have desire have corresponding faults.
Those without it, beyond the world, do not possess them.
Those who have this attitude, by their loving-kindness,
Will be without any faults and go beyond the world.

Those who are kind to their literal fathers, mothers, and children have desire. *Bodhisattva*s have no such desires in regard to sentient beings. This is because they are liberated from *samsara*. They lack faults because they liberate suffering sentient beings from *samsara*. The same text says: #511.4

Not knowing how to cross the great waves of suffering,
As for those that put their reliance in the great darkness,
The sorts of means that are employed by worldly leaders,
How is it possible that they would not have faults?

The same text says: #511.6

If worldly enlightened ones and all the *arhats*
Among the *pratyekabuddhas* lack this kindness,
It is needless even to speak of any others;

#512

But world-transcending ones are not like that.

If we do not meditate on the four immeasurables, there will be many faults. The same text says: #512.1

A *bodhisattva* who possesses ill-will
And malice due to pain and unhappiness,
Resulting from attachments of desire,
Is sure to come in contact with many faults.

As for its being said that those born in the desire realms have attachments of desire, those who are born in the first two realms of desire and form are said to have *samsaric* desire. The *Abhidharmakosha* says: #512.3

Those born in those two realms have attachments of *samsaric* desire.

As for the fault of increasing *kleshas* being immeasurable. the former text says: #512.3

Kleshas conquer the self. They conquer beings. They conquer discipline.
By receiving corruption, we are debased and become *samsaric.*
Teachers of such things degrade us.
Do not listen to their arguments. They will be born in other lives as beings
without the freedoms.
Harmed by attaining and non-attaining, their minds will attain great suffering.

Attainment corrupts the happiness of this life, and non-attainment corrupts later happiness. As for the benefits of meditating on the four immeasurables, we do not have such faults, we grasp the possibilities of benefiting beings, and since we are not whirled about in *samsara* by the *kleshas*, suffering does not arise. The same text says: #512.6

For those who rest in kindness and the rest,
The faults that were described do not arise.
Having no *kleshas*, they will benefit beings,

#513

And will not pass into *samsaric* birth.

8. The praise of their virtues: #513.1

As to what they[263] are like:

These, kindness and so forth are given the highest praise
By the one who is the teacher of gods and human beings
As having limitless virtues and being beyond compare.

The *Glorious Garland Sutra (dpal phreng gi mdo)* says: #513.2

Whoever meditates on the four immeasurables
Will be considered with kindness by all the *tathagatas*.
All the immeasurable good qualities of this
Are even more limitless than endless space itself

9. The four immeasurables are the way of the victorious ones

As for the four immeasurables:

> **Any path that is without them is in error.**
> **Refuge in other teachers is an inferior path.**
> **The path that has them leads to spotless liberation.**
> **This is the way that was traveled by buddhas of the past.**
> **It also will be traveled by those who are to come.**

The Commentary of the *Praise of the Bhumis* says: #513.4

> The four immeasurables are the path of liberation. Others paths are wrong.

10) How to attain the two ultimate realities. #513.5

> **The causal vehicles hold that, like seeds producing sprouts,**
> ***Upaya* and *prajña* are the producers of the two *kayas*.**
> **The fruition vehicles proclaim them as being mere conditions,**
> **Removing the two obscurations that veil these same two *kayas* .**
> **But since *upaya* depends on the limitless path of compassion,**
> **The meaning is the same, compassionate emptiness.**
> **In that, both cause and fruition practice are in accord.**

The vehicles of characteristics mostly

#514

proclaim that the two accumulations are the producing cause of the two *kayas* . The *Sixty Stanzas on Reasoning (rig pa drug bcu pa)* says: #514.1

> By this merit all beings
> Accumulate merit and wisdom.
> May we gain the two ultimates
> Arising from merit and wisdom.

In secret *mantra*, it is maintained that clearing away the two obscurations of the *kayas* occurs through practicing the two accumulations with profound *upaya* and *prajña*. Therefore such practice is proclaimed to be a condition of this clearing away. Both are in accord, insofar as practice has the essence of emptiness and compassion.

11. Summarizing the meaning of this meditation #514.3

> **The *sutra*s say that the unborn seeds of happiness**
> **Have existed primordially and never were created.**
> **The *mantrayana* accords with this, because it claims**
> **To clear away the incidental obscurations**
> **That are the primordial obscurations of *trikaya*.**
>
> **To summarize briefly, learned and accomplished ones**

Explain that *sutra* and *tantra* are a unity,
As outer and inner aspects of a single path.

Therefore, following after the Buddha's genuine children,
We should strive to practice the four immeasurables.

The Buddha's final teaching says that the *dhatu* is naturally pure and possesses the buddha qualities primordially. However, at the time of practicing the path, the buddha qualities appear to arise, and are proclaimed to appear. In *mantrayana* all beings naturally exist as the *mandala*, as explained below. Since these two approaches are without distinction, it amounts to the same thing. In the path,

#515

the two accumulations of *upaya* and *prajña* are also the same. In the fruition, the *kayas* and wisdoms are the same. Former great masters like Padmasambhava have explained their relationship as inner and outer. Therefore, we should strive to meditate on the four immeasurables.

J. The dedication of merit #515.2

Now the merit is dedicated for the benefit of sentient beings:

By the nature of this peace that was so auspiciously taught,
When the roiling silt in the mind of all beings is pacified,
Fatigued by having strayed into wrong and degrading paths,
May our minds today find ease for their weariness.

By the power of this auspicious way of presenting the *Dharma*, like the host of spotless rays of the autumn moon, may whatever beings are dwelling on the paths of the *shravakas* and *pratyekabuddhas*, and others dwelling on the paths of the extremists, and those who are wearied by dwelling on paths that are less than perfect, and all those worn out by dwelling on the great path of *samsara*, completely pacify the roiling *kleshas* that disturb their minds. In the wondrously arisen grove of liberation, carpeted with an array of various flowers, like lotuses growing in the pond of buddha qualities, may they put themselves at ease.

As when the full moon of autumn ornaments the sky.
Having a perfectly rounded, brilliantly shining disk,

#516

May hundreds of night-blooming lotuses of faith
Blossom in the light, and beings be illumined.

Lapping the motionless Meru of a mind of sanity
Is the play of the ocean of goodness and benefit.
As the four continents adorn that central mountain,
The four immeasurables are the ornaments of mind.

May accumulations of happiness beautify all the world.
May beings without remainder come to the ground of life.
From the peaceful garland of adorning clouds,

The play the three levels that constitutes our universe,[264]

May the heavens open with marvelous rains of happiness.
With flashing illumination and the thunder of victory,
May these four measureless benefits last to the end of time.

@Chapter 8

Chapter VIII
Bodhicitta, the Mind Focused on Complete Enlightenment

A. Meditating on the root of all *dharmas*, the two *bodhicitta*s

B. The extensive explanation of arousing *bodhicitta*
  1. The explanation of the benefits
    a. The benefit of leading from *samsara* to peace
    b ...being a shrine for the world
    c. ...that virtue increases ever higher
    d. ...being the root of all *dharmas*.
    E. ...suffering being eased and appearances of wisdom produced
    F. ...vast qualities
  2. The essence
    a. The general explanation of arising and entering
    b. The essences of arising and entering explained:
    c. the benefits of the *bodhicitta* of aspiring:
    d. an example of what it is like:
    e. the benefits of entering
    f. how, by the power of mind, accumulations are gathered
    g. how a newly born joy is produced in these
  3. the liturgy of receiving
    a. the preliminaries
      1) collection of the concordant conditions
        a) the object from whom it is received
        b) creating pure vessels
        c) arranging objects of worship and offerings
        d) the host of buddhas and their emanations
        e) establishing the suitability of this
        f) inviting, and offering baths, and adornment
      2) the sevenfold service
        a) the main topic
          1)) prostration
            a)) the main topic
            b)) the benefits of prostration
          2)) offering.
            a)) the brief teaching
            b)) The extended explanation
              1))) real offerings
              2))) Offerings emanated by mind,
                a))) The offering of divine articles
                b))) The five unowned offerings
                  1))))pure mountains, forests, and ponds

2))))lotuses
3)))) ponds
4)))) the moon and sun
5)))) all worlds and buddha fields
3))) offering things that are owned:
4))) offering the ocean of *samadhi*,
a))) the visualization
b))) The three aspects
1)))) the ordinary outer offerings
2)))) the two extraordinary inner and secret offerings
3)) confessing evil deeds
4)) rejoicing in virtue
5)) urging to turn the wheel of *Dharma*
6)) requesting not to pass into *nirvana*
7)) dedicating the merit to enlightenment
b) how one's being is purified by this
c) how those with this foundation are immeasurable
b. The actual arousing of *bodhicitta*
c. conclusion: The short teaching of exertion in the two *bodhicitta*s,
4. The purpose of the three recitations of that ritual
5. Meditation on joy
6. The three aspects always to be trained in to take advantage of the opportunity.
1) The extensive explanation of exchanging self and other and so forth,
2) How we should rely on mindfulness and awareness,
7. The twenty downfalls, with the associated qualities:
8. the individual ways of guarding aspiring and entering,
a. The way of guarding aspiring
1) The brief teaching
2) The extensive explanation
a) the instruction to abandon the 4 black *dharmas*
b) the instruction to practice the 4 white *dharmas*
b. Guarding the Mind of Entering
a) The details
b) And also
9. The stages by which beings should practice
10. The Perfections gained by practicing what is to be practiced,
a. The brief Teaching
b. The extended explanation of the individual natures of the perfections
1) generosity
a) Identifying the object,
b) General teaching
c) The explanation of the benefits of generosity
2) discipline,
a) Explanation of the nature and the expression of praise
b) The brief explanation of what is to be trained in and the instruction to guard it
c) The divisions of individuals who guard it and the explanation of the root as *bodhicitta*
3) Patience
a) The general teaching on the divisions,
b) The way of meditation
c) Many objects are tamed by taming mind alone

d) How harm is a condition of establishing patience
e) The thought that the condition of anger arises from ourselves
f) The thought about fabrications existing or not:
g) The nature of anger as emptiness.

4) Exertion
a) How it is for individuals who have it
b) The incompatible aspects:
c) The measureless good qualities
d) The instruction that we must have exertion as a means to these benefits:

5) Meditation
a) The cause establishing meditation,
b) The opposing aspects
c) Things as a cause of suffering.
d) The faults of worldly people and companions
e) The instruction of resorting to solitary places
f) The instruction to remain in solitude all one's life
g) Praise of forest solitudes.
h) How in solitude impermanence arises.
i) In such places how the mind becomes workable:
j) The virtues of relying on solitude
k) The divisions of how to meditate, together with the qualities

6) The perfection of *prajña*
a) The extensive explanation of the nature of the three *prajña*s
b) The teaching of appearance as unborn, the explanation of *prajña* itself
c) Summary of *prajña*

7) Summarizing the meaning of these six perfections

C The dedication of merit

*****

#516.3

After the mind stream has been well trained by the four immeasurable aspirations, eighth we enter the essence of the ocean of the activity of the Buddha's children, our chief topic: arousing *bodhicitta*, the mind focused on supreme enlightenment.

A. Meditating on the root of all *dharmas,* the two *bodhicittas #516.4*

Now arousing the mind focused on supreme enlightenment will be discussed. As just explained:

> **When well-accustomed to the four immeasurables,**
> **Meditate on the root of all *dharmas,* the two *bodhicitta*s.**

Bodhicitta is the root of all *dharmas* of the world and beyond the world.

#517..

It is the essence of all paths. It is the guide of all sentient beings. The steed by which one will quickly cross to the unsurpassable mansion of excellence is the best of attitudes, *bodhicitta*.

Therefore we should learn how to arouse it. The *Sutra Requested by Maitreya (byams pa las zhus pa'i mdo)* says: #517.4

> Maitreya, if a *bodhisattva* has that *Dharma*, all the lower realms will be abandoned. There will be no coming into the hands of evil associates. It will be the cause of quickly becoming fully, truly, completely enlightened. What is this single *Dharma*? It is the most excellent and perfect of attitudes, *bodhicitta*.
>
> Maitreya, if one has that *Dharma*, the lower realms are abandoned. There will be no coming into the hands of evil associates. It will be the cause of quickly becoming fully, truly, completely enlightened.

The *Bodhisattva-Pitaka-Sutra (byang chub sems dpa'i sde snod kyi mdo)* says: #517.5

> Those who wish to become quickly enlightened with unsurpassable, true, complete enlightenment should train in the best of attitudes, *bodhicitta*.

B. the extensive explanation of arousing *bodhicitta #517.6*

1. The explanation of the benefits[265]

a. The benefit of leading from samsara to peace

What about these benefits?

#518..

> **These put an end to the *kleshas* of the ocean of *samsara*.**
> **They clear away the fear and pain of evil deeds.**
> **They conquer the karma and pain involved with conditioned formations,**
> **Leading beings away from *samsara* and to *nirvana*.**

Regarding liberation from the ocean of *samsara*, the *Gandavyuha Sutra* says: #518.2

> Kye, son of noble family, *bodhicitta* is like a great ship that liberates us from the stream of *samsara*. It is like a warrior escort who liberates us from fear of *samsara* and the lower realms.

The *Liberation of Maitreya (byams pa'i rnam par thar pa)* says: #518.3

> Son of noble family, it is like this. Relying on a heroic warrior, we have no fear of any enemies. Similarly, *bodhisattvas* who put their reliance in the warriorship of arousing the attitude directed at omniscience have no fear of any evildoing enemy.

The *Bodhicharyavatara* says: #518.4

> Like depending on heroes when there is great danger,
> Even after inexpiable evil deeds,
> The instant we depend on this, we are liberated.
> Why would those who are heedful not rely on it?

It clears away all suffering and evil deeds. The same text says: #518.6

Wanting to destroy *samsara*'s hundreds of sufferings,
Wanting to clear away the sorrows of sentient beings,
And wanting them to enjoy many hundreds of happinesses,

#519..

We should never let go of the means to this, which is *bodhicitta*.

The *Sutra of the Instructions of the Glorious Great Vehicle ('phags pa theg pa chen po'i man ngag gi mdo)* says: #519.1

Persons who enter the unsurpassable field of enlightenment without
the existence of even an atom
Cut off the bad path of going to the lower realms and all the eight states of lack of freedom.
Those persons are fully, completely separated from the path of gods and
human beings, and thus they completely abandon it.
Such persons will never be blind nor deaf, but rather their senses will all be sound.

In burning the firewood of karma and the *kleshas*, *bodhicitta* is like a fire. The former text says: #519.3

This, which is like the fire that burns at the end of time,
Certainly burns away great evil deeds in an instant.

The *Biography of Maitreya (byams pa'i rnam thar)* says: #519.4

By burning away all faults, it is like the fire at the end of the *kalpa*.

Moreover, by being made to attain buddhahood, we are led out of *samsara*. The *Bodhicharyavatara* says: #519.5

As for this, an immeasurable host of sentient beings
Will attain the ease of the highest state of blissfulness.

b. The benefit of being a shrine for the world #519.5

For those who have aroused *bodhicitta*:

Even when *bodhisattvas* do not manifest
The stream of compassionate goodness rises ever higher.
In meditation also, *upaya* and *prajña* unite.

#520..

All undertakings of body and speech will be successful.
They become like shrines for all the world and the gods.

Those who have faultlessly aroused *bodhicitta*, even when the mind is in non-conceptual meditation, are united with the *prajña* of that. Their minds do not then manifest the following five situations:

1. going to sleep,
2. losing consciousness,
3. meditating without mindful perception,
4. cessation meditation with cessation of feeling and perception,
5. always being perceptionless.

The *Thirty Verses* says: #520.3

> As for the arising of the mental consciousness,
> There are mindless sleep, unconsciousness, and the two *samadhis*,
> As well as always being without perception at all.

Even if these situations do occur, the *bodhicitta* formerly aroused remains undamaged, and there is continual merit. The *Bodhicharyavatara* says: #520.5

> As soon as that attitude is genuinely received,
> So that we may completely liberate ourselves,
> From all the limitless realms where there are sentient beings,
> With a mental resolve that is irreversible,
>
> Then from that time onward, even when we are asleep,
> Or carelessness occurs, still the force of merit,
> Manifold and unbroken in its continuity,
> As limitless as space, arises in abundance.

Moreover,

#521..

all undertakings will be successful. The *Gandavyuha Sutra* says: #521.1

> O son of noble family, those who have aroused the mind of supreme enlightenment will be successful in all undertakings of body, speech and mind. They will always be of one taste with goodness alone.

Whatever is done, whatever neutral or good actions are performed, by the manifestation of arousing *bodhicitta*, even if they are not immediately accomplished, since there will be the accomplishment of unimpaired arousal of *bodhicitta*, they will all become goodnesss according with enlightenment. Such persons will become shrines for the world. The *Gandavyuha Sutra* says: #521.3

> Those who arouse *bodhicitta* will be shrines for all the world together with its gods.

c. The benefit that virtue increases ever higher #521.4

As for this virtue corresponding with merit:

Other kinds of happiness diminish and are exhausted.
The happiness that is established by precious *bodhicitta,*
Rather than being exhausted, will actually increase.
It is like clear water flowing into the ocean,
Or an abundant harvest, growing in fertile soil.

A drop of water flowing into an ocean will not be exhausted even after a *kalpa,* but instead will increase. A sesame seed planted in good soil will greatly increase itself. So it is with the goodness accomplished by arousing *bodhicitta*. The *Sutra Requested by Maitreya* says:

#522.
.

> Maitreya, for example, it is like this, however much water flows from great oceans full of water, even in a *kalpa* they will not be exhausted. Mañjushri, similarly the virtue accomplished by arousing *bodhicitta* will not be exhausted until attaining the unsurpassable enlightenment of buddhahood.
>
> Maitreya, for example it is like this, all seeds which are a good source in every way will grow. As those seeds will grow, the goodness of having aroused *bodhicitta* will also vastly grow.

Meritorious goodness is not like a banana tree, which fruits once, and then is exhausted. The immeasurable fruition of temporal and ultimate goodness increases inexhaustibly like the fruiting of a great tree. The *Bodhicharyavatara* says: #522.4

> All other kinds of virtue are like a banana tree
> Having once brought forth fruit, then it is exhausted.
> However the eternal tree of *bodhicitta*
> Gives fruit that always increases inexhaustibly.

The *Sutra Designed as a Jewel Chest (ratnakaranda sutra, za ma tog bkod pa'i mdo)* says: #522.5

> Mañjushri, it is like this, a variety of trees, having taken in the four elements, will greatly increase. Mañjushri, if virtuous roots, having taken in *bodhicitta,* are dedicated to omniscience,

#523..

> they too will greatly increase.

d. The benefit of being the root of all dharmas #523,1

Moreover, of all *dharmas* without remainder:

The root or seed of all is the nature of compassion.
Even in *samsara* it yields fruits of goodness.
Its nature is peace. It is the cause of enlightenment.
Strive to arouse this excellent precious *bodhicitta*.

The *Sutra Requested by Brahma* says: #523.2

> Brahma, what is this excellent attitude *bodhicitta*? Since it is the root of all *dharmas*, it is like a seed. Why so? From a seed the sprout, leaves, flowers, and fruit arise. Likewise from this excellent attitude much happiness is experienced among gods and human beings, and also it will produce omniscience.

The *Sutra of Instructions to the King* says: #523.4

> O great king, by the ripening of the karma of the virtuous roots of the wish for unsurpassable, true, complete enlightenment you will be born many times among the gods and experience happiness. You will be born many times among human beings and experience happiness. But though the power is produced of always being among gods and human beings, still, O king, your virtuous roots of *bodhicitta* will not be perceived to diminish or be made fuller.

e. The benefit of suffering being eased and the appearances of wisdom produced

#524..

The immeasurable benefits of arousing *bodhicitta*:

> **This is the excellent medicine that cures the ills of beings,**
> **The magic vase that increases wish-fulfilling splendor.**
> **This is the sun of wisdom, and the moon that soothes our torments,**
> **With qualities like stars that shine in a spotless sky.**

The *Gandavyuha Sutra* says: #524.2

> *Bodhicitta* is the seed of all the *dharmas* of buddhahood. In making the white *dharmas* of all sentient beings grow, it is like a field. In burning away all faults, it is like *kalpa* fire. In exhausting all that is bad, it is like the depths of the earth. In accomplishing all goals, it is like a king of wish-fulfilling gems. In pulling beings out of the stream of the river of *samsara*, it is like an iron hook. In the world together with its gods, humans, and *asuras,* it is like a shrine. In fulfilling all wishes, it is like an excellent wishing-vase.

The *Bodhicharyavatara* says: #524.5

> This is the excellent *amrita* of deathlessness
> That conquers for sentient beings the fearful Lord of Death.
> This is the inexhaustible precious treasure source
> That clears away all the poverty of sentient beings.
>
> This is the very good and excellent medicine
> That completely pacifies all illnesses of beings.
> This is the wishing-tree that eases the weariness
> Of beings exhausted by wandering on the path of *samsara*.

#525..

This is the universally supporting bridge
That liberates all beings from the lower realms.
This is the arising of the moon of mind,
That clears away the torment of the *kleshas* of beings.

This is the great sun that fully bestows on beings
Final removal of the darkness of ignorance,
From churning the milk of teachings of the Holy *Dharma*
This is the essential butter that arises.

Beings who are travelers, treading the path of *samsara*,
Wish to have the experience of bountiful happiness;
But now at this banquet of the ultimate happiness
These great travelers, beings, will be satisfied.

f. The benefit of vast qualities #525.3

Because these qualities are immeasurable, as for such a mind:

This is as vast as the measureless ocean of *Dharmadhatu*
And supremely wondrous qualities of the Victorious One.
Within it are limitless cloud-banks of inconceivable merit,
Their nature always producing goodness and benefit.

That is how the immeasurable *dharmas* of buddhahood are grasped. The *Bodhisattva-Pitaka-Sutra (byang chub sems dpa'i sde snod kyi mdo)* says: #525.4

Shariputra, if a *bodhisattva mahasattva* possesses a certain single *Dharma*, these *dharmas* of buddhahood and immeasurable others will be completely grasped. What is this single *Dharma*? It is the excellent attitude focused on enlightenment.

Shariputra, if a *bodhisattva mahasattva* possesses this single *Dharma*, these *dharmas* of buddhahood and immeasurable others will be completely grasped.

#526..

Similarly, many aspects of *Dharma* will appear and be blessed by buddhahood. The *Sutra of the Embodiment of Genuine Dharma (chos yang dag par sdud pa'i mdo)* says:

Bhagavan, this excellent attitude is the root of all *dharmas*. When this attitude is absent, all the *dharmas* of the Buddha are far off.

Bhagavan, as for this excellent attitude, even if we do not enter into buddhahood, *Dharma* words will arise from the midst of the sky, and from walls, and trees.

As for *Bodhisattvas* of pure contemplation, from the examination of their own minds, all the instructions and teachings will arise. Therefore, the *bodhisattva* should produce this excellent attitude.

> *Bhagavan*, it is, for example, like this. Whoever has legs is has the ability to walk. Similarly, whoever has this excellent attitude will have the enlightenment of the buddhas.

This is better than making offerings to the *tathagatas*.

#527..

The *Sutra Requested by the Householder Glorious Gift (dpal sbyin gyis zhus pa'i mdo)* says:

> Better than persons who are in buddha fields
> Filled abundantly with the seven treasures,
> And who offer them to lords of the world,
>
> Those who have joined their palms in veneration
> And bowed with reverence to *bodhicitta*
> Make an offering that is nobler still.
> Moreover, there is no end to what is gained.

The *Noble Moon Lamp Sutra* says: #527.2

> In fully a hundred million billion buddha fields,
> Though so many offerings that they were measureless
> Were always being made to the principal ones of beings.
> They would never rival the attitude of kindness.

The *Sutra of Coursing in the Limitless Gate (sgo mtha' yas pa rnam par spyod pa'i mdo)* says:

> Brahma, these three are unsurpassed by offerings and ceremonies for the *tathagatas*. They have immeasurable merit. What are these three? They are producing the wish for unsurpassable, true, complete enlightenment; grasping the Holy *Dharma* of the *tathagatas*; and practicing what we have heard.
>
> Brahma, these three are unsurpassed by offerings and ceremonies for the *tathagatas*.
>
> Brahma, if there is entry into the *kalpa*-long measure of life of the body of the *Tathagatas*, the completed ripening of these offerings

#528..

> will be shown and that *kalpa* exhausted; but the benefit of the heap of merits of these three will not be exhausted.

Moreover, liberated from the lower realms, attaining true peace and so forth that are immeasurable and inconceivable, we become worthy objects of prostrations.

The *Bodhicharyavatara* says: #528.2

> The moment they arouse the mind of *bodhicitta*,
> These wretches who are bound in the prison of *samsara*
> Will then be known as children of the *Tathagata*,

Worthy of homage by the world with its gods and humans.

And also: #528.3

The low shall be exalted.

The same text says: #528.3

Like the supreme elixir that turns things into gold,
It makes this defiled body the body of a Buddha.
What is worthless is turned into something supremely precious,
Therefore firmly grasp what is known as "*bodhicitta*."

The *Inconceivable Secrets Sutra (gsang ba bsam gyi mi khyab pa'i mdo)* says: #528.4

The merit of *bodhicitta*,
If this were put into form,
Would fill the whole of space;
Therefore it is supreme.

The *Gandavyuha Sutra* says: #528.5

In brief, as manifold as the goodness of the buddha *Bhagavat*s are the goodness and virtues of arousing *bodhicitta*. They are as vast as the realm of space and *Dharmadhatu*.

#529..

Bodhicitta is taught because of the intention of the buddhas to do benefit. The *Bodhicharyavatara* says: #529.1

Having had this intention over many *kalpas*,
The enlightened sages see the benefits of this.

In praise of the *bodhisattvas* who possess *bodhicitta*, these *bodhisattvas* are great fields. Anyone who becomes angry with them has immeasurable non-merit whose fruition is the lower realms. The *Bodhicharyavatara* says: #529.3

Whoever to such generous ones as the Buddha's children
Produces vicious aggression and animosity.
As many bad thoughts as they rouse, for so many *kalpas*
They will abide in Hell. So the Sage has taught.

The *Sutra of the Miracle of Attaining Complete Pacification (rab tu zhi ba rnam par nges pa cho 'phrul gi mdo)* says:

Mañjushri, as many times as they have thoughts of animosity to a *bodhisattva*, that many *kalpas* will they abide in Hell. Therefore we should armor ourselves.

"But, if we produce virtue and faith, won't our merit increase even more?" The former text says: #529.5

But if someone produces that excellent attitude,
There will be a fruition that is much better than that.

How will it so increase? *The Sutra of the Seal of Entering into Certainty and Uncertainty (nges pa dang ma nges pa 'jug pa phyag rgya'i mdo)* says: #529.6

Mañjushri, as for its being completely and eternally grasped, for example,

#530..

even if all the sentient beings in all the worlds of the ten directions had their eyes pulled out and someone produced eyes for them, or if all the beings of all the worlds of the ten directions were released from the darkness of a dark prison and established in the happiness of a universal monarch or Brahma; If a son or daughter of noble family looks on a *bodhisattva* with faith and devotion to the *Mahayana*, and expresses praise, a merit countlessly greater than that will be produced.

Even those who look on a *bodhisattva* with the mind of the *kleshas* do not go to the lower realms, but are born in the higher realms, let alone those who have faith. The *Noble Jewel Heap Sutra* says: #530.4

The *bodhisattva* Producer of Joy (*dga' byed*), who was handsome and pleasant to look upon, was begging alms in Shravasti, when he was seen by a merchant's daughter named Supreme among those Who possess Glorious Qualities (*dpal yon can gi mchog*). The girl lived out her life tormented by blazing flames of desire, and then she was born among the thirty-three gods.

There the children of the gods remembered their former existences, and she said, "E ma! If by looking at a *bodhisattva* with desire, such a ripening as this arose, what would have happened if I had looked with faith and reverence!"

Having thought that, they came together with their divine retinues of five hundred.

#531..

They offered flowers and so on.

Moreover, even those who go to the lower realms by not having faith in these *bodhisattva*s, finally, assisted by their compassion, will be liberated beyond *samsara*. If they are connected by faith, by having that benefit they will quickly attain enlightenment. The *Jewel Heap Sutra* says: #531.2

Even those who do evil to *bodhisattvas*, and by those actions go to the lower realms, will be liberated from there by that *bodhisattva* with great effort. They will be established in great enlightenment.

The *Bodhicharyavatara* says: #531.3

As for individuals who have once seen me,
Whether thoughts of anger or of faith arise,
Forever after, may this always be the cause
Of establishing every benefit for them.

Also: #531.4

Even those who harm them will be connected to happiness.
They will go for refuge to that source of happiness.

2. The essence #531.4-5

a. The general explanation of arising and entering

Now the essence of arousing *bodhicitta* will be explained. Thus regarding the wish for supreme enlightenment:

Arousal of *bodhicitta* consists of the desire
Of attaining true buddhahood for limitless sentient beings.
The two divisions are aspiration and entering.
Wishing for this is always related to application,
Just as volition to move is always related to moving.

In arousing *bodhicitta*, we desire buddhahood for the benefit of others.

#532..

The *Ornament of Clear Realization* says:

Arousing *bodhicitta* for others' benefit,
Because of that we wish for perfect enlightenment.

Moreover since it is correct that this attitude has a beneficial essence, and because we discriminate its particular qualities, by arousing the essence, the particulars will also subsequently be produced. An attitude resolving to arouse it and so forth will subsequently be attained.

From the two essences of these *bodhicitta*s, arousing the *bodhicitta* of aspiration is the resolve to attain enlightenment. Entering is putting that *Dharma* into practice. Aspiring and entering are like wanting to go and actually going. The *Bodhicharyavatara* says: #532.3

Briefly, this most excellent wish, the *bodhicitta*,
Is known to be divided into two separate kinds.
There is the attitude that aspires to enlightenment
And that of actually entering into enlightenment.

It should be known that the difference between these two
Is like the one between wanting to go and really going.
Thus, by capable persons, these two *bodhicitta*s
Ought to be known to have this particular distinction.

Here there are many ways of dividing the classifications. There are the arousal of relative and absolute *bodhicitta*. The *Nirvana* says: #532.5

Divided into absolute and relative,

> There are two varieties of *Bodhicitta*.

There are also the arousal of *bodhicitta* by ordinary individuals and by the noble ones, as well as the external apprehension of sentient beings and the internal apprehension of the nature of mind.

#533

These are also called arousing relative and absolute *bodhicitta*. The *Sutra of the Great Creation of Bodhicitta (byang chug sems bskyed pa chen po'i mdo)* says: #533.1

> The *bodhisattva* Kashyapa asked, "*Bhagavan*, how is such an aspiration aroused."
>
> The Buddha spoke saying, "All *dharmas* are like the sky without any characteristics. Therefore they are primordially luminous and completely pure. That is called enlightenment. Giving birth to the aspiration to be in accord with that, the precious aspiration which has not arisen before, is called arousing the aspiration to enlightenment, *bodhicitta*."

There are also three kinds of arousing *bodhicitta* depending on the three disciplines of the three learnings.[266] The *Middle Length Prajñaparamita* says: #533.4

> The wish that vows to be faultless, the wish to collect virtuous *dharmas*, and the wish to ripen sentient beings--Diligently arouse these three *bodhicitta*s.

On the paths of accumulation and preparation, arouse the wish to practice with strong interest. From the first to the seventh *bhumi* wish for pure attitudes, on the three pure *bhumis* for ripening, and on the level of buddhahood for abandoning obscurations. Regarding these four, *Ornament of Mahayana Sutras* says: #533.6

> As for arousing *bodhicitta*, those on the *bhumis*
> Have the wish for devotion and good attitudes,
> Then for ripening, and after that as well,
> They have the wish that obscurations should be abandoned.

There are also *bodhicitta*s of aspiring to the five paths of accumulation,

#534

preparation, seeing, meditation, and no more learning. The *Prajñaparamita in Twenty Thousand Lines* says: #534.1

> There are beginner's *bodhicitta*, the *bodhicitta* of one who is properly trained, the *bodhicitta* of seeing the *Dharma*, the *bodhicitta* of complete liberation, and the *bodhicitta* that is inconceivable by thought. Subhuti, these are the wish that those who are entering the path may enter it; that those who have entered it should be properly-trained; that the divine eye may be produced; that one may meditate on the truth of the noble path; and that the unobscured buddha eye may be obtained.

There are also six divisions depending on the six perfections. The same text says: #534.4

The vast immeasurable mind of the *bodhisattvas* possessing the six perfections is not shared with *shravakas* and *pratyekabuddhas*.

There are also ten divisions related to the ten perfections. *Gewa'i Lha* says: #534.5

Thus, by proper inner resting in meditation, after meditating on the ten *bodhicitta*s,…

According to the dividing points of the stages, the divisions of *bodhicitta* are taught by twenty-two examples. According to the teachings of the *Sutra Requested by Ocean of Understanding (blo gros rga mtsho zhus pa'i mdo),* the *Abhisamayalankara* says: #534.6

These are earth and gold, the moon and fire;
A treasure, a source of precious things, a lake;
Vajra, mountain, medicine, and good friend;

#535

A wish-granting gem, the sun, melodious song;
A king, a treasury, and a far-reaching highway;
A steed, a fountain; echoes, rivers, clouds;
Altogether the aspects are twenty-two.

As for the respective meanings of these examples, the commentary says they are: #535.2

1 strong interest
2 wishing
3 lofty attitude
4 application
5 the perfection of generosity
6 discipline
7 patience
8 exertion
9 meditation
10 *prajña*
11 skillful means
12 aspiration
13 power
14 wisdom
15 the higher perceptions
16 merit and wisdom
17 the *dharmas* according with enlightenment
18 compassion and clear seeing (*vipashyana*)
19 retention and confident eloquence,
20 celebration of *Dharma*
21 the path that crosses all at once
22 possession of *dharmakaya*.

Strong interest is like earth,
Wishing is like gold,
Lofty attitude is like the rising moon.

These three signify the lesser, middle, and greater paths of accumulation.

Application is like fire.

This is arousing *bodhicitta* on the four levels of the path of preparation.

Generosity is like a treasure.
Discipline is like a source of precious things.
Patience is like a lake.
Exertion is like a *vajra*.
Meditation is like a mountain.

#536

Prajña is like medicine.
Skilful means are like a spiritual friend.
Aspiration is like a wish-fulfilling gem.
Power is like the sun.
Perfection of wisdom is like listening to a melodious song.

These refer to the first through the tenth *bhumis.*

Higher perception is like a king.
The two accumulations are like a treasury.
The *dharmas* according with enlightenment are like a highway.
Compassion and clear seeing are like an excellent steed.
Retention and confident eloquence are like a fountainhead.

These five apply to all of the eighth, ninth, and tenth *bhumis.*

Celebration of *Dharma* is like an echo.
Crossing all at once is like a river.
dharmakaya is like clouds.

These three occur in the tenth *bhumi*, where wisdom and great buddha activity benefit beings. Commenting on this, the clarification of these words in the commentary says: #536.4

> The first three include the lesser, middle, and greater levels of the beginner's path of accumulation. The next one includes the path of entry to the first *bhumi*. The next ones include the ten *bhumis*, "Supremely Joyful" and so on, the paths of seeing and meditation. The next five include special paths. The next three kinds of arousing *bodhicitta* concern preparation for, real experience of,

#537

> and completion of the level of buddhahood. Thus, these divisions include everything from the beginner's level to buddhahood.

Some say that the last three are joined to the level of illumination (*prabhasvara)*, but this way of explaining the scripture is not right. Those on that level do not perceive entry into buddhahood,

because they do not perceive exhaustion or the final limit. The level of buddhahood is where the arhats of the *Mahayana* dwell. The *Ornament of Mahayana Sutras* says: #537.3

> The arousal of *bodhicitta*
> By the Conqueror's children
> Is taught to be like clouds.

By that, it is taught that these twenty-two go from the path of accumulation to the tenth *bhumi*.[267] Here, if it asked whether there is arousal of *bodhicitta* on the level of buddhahood, it is not maintained that there is desire for attainment here, as with the arousal of *bodhicitta* by students. This is because buddhahood has already been attained. Also, because the time of proclamation is over, there is no more receiving *bodhicitta* in rituals. However, arousal of absolute *bodhicitta* still exists for those who have attained *dharmata*, mounting higher and higher without harming attainment. This is because emptiness exists without being discarded, and because the great objectless compassion produces benefits.

The *Middle Length Prajñaparamita* says: #537.6

> I see with the Buddha-eye,

#538

> and the arousal of *bodhicitta* I possess is beyond the number of grains of sand of the river Ganges in the eastern part of the world. I teach the *Dharma* in order to benefit those sentient beings who have gone into the birth-places of Hell beings, hungry ghosts, and animals.

The glorious teacher Jñanakirti said that within the twenty-two above, the first three are aspiring, and the later nineteen are maintained to be entering: #538.2

> The three divisions of strong interest and those that follow
> Are the three aspects of *bodhicitta* of aspiration.
> As for what is called the *bodhicitta* of entering,
> It is explained as having the other nineteen aspects.

Though he says that, it should actually be maintained that each of these divisions has two aspects, those of aspiring and entering. Aspiring intends to realize enlightenment. Entering puts that into effect by being engaged in a particular way. Both aspects must therefore be complete.

As the support of arousing *bodhicitta* according to the mind-only school, one of the seven families of individual-enlightenment, whichever it may be, arises as its support, making what at first was not attained be attained. The *Lamp of the Path of Enlightenment (byang chub lam sgron)* says:

> The seven families of the *pratimoksha*
> Always have vows of achieving this as other;
> However it is not seen as other for those
> Who have the good fortune of *Mahayana* vows.

According to *madhyamaka*, it should not be maintained that those who have the wish to receive the arousal of *bodhicitta* are only those who have the free and well-favored human body. The *Jewel Heap Sutra* says:

#539

Now to explain the scope of those who have this *Dharma*, countless gods, *nagas*, *asuras*, sky-soarers[268] and big-bellied ones[269] produce *bodhicitta*, the wish for unsurpassable, true, complete enlightenment.

These two systems[270] are not understood to be contradictory. Thus, at the time of arousing *bodhicitta*, even if we have not been designated by the name of one who has taken the *pratimoksha* vows, we must be able to make a commitment with a similar meaning, not to cut off life and so forth. Therefore, we will certainly have a similar support.

That from transgressing the sense of that vow a wrong attitude will arise is certain. If we are not able to take the appropriate version of the *pratimoksha* vow, nothing at all will arise. This would contradict the very wish that was being aroused. In brief, for a being who wishes to practice this, gathering its bases is the bodily support. Having the particular attitudes of faith and so forth is the support of thought. The *Sutra of The Palm Tree of the Three Jewels (dkon mchog ta la la'i mdo)* says:

> Because we have faith in the Conqueror and his *Dharma*,
> We also have faith in the highest enlightenment.
> If we also have faith in the practice of buddha children,
> We will have the attitude of the wise.

As for the support of place, wherever we are born, so long as causes that damage *bodhicitta* do not arise, that is the support of place.

The three causes of arousing *bodhicitta* are

#540

faith with the Buddha as its object, compassion with sentient beings as its object, and hearing the benefits of *bodhicitta*. The *Ornament of Mahayana Sutras* says: #540.1

> From the powers of friendship, and those of the cause and root,
> From the power of hearing and being accustomed to virtue,
> So the arousal of *bodhicitta* has been explained;
> As unstable and stable and stabilized by others

Relying on true companions, being urged by the spiritual friend, and having heard the *Dharma* are the causes of arousing the unstable *bodhicitta* of aspiring, the first kind to arise.

Arising subsequently from becoming accustomed to virtue, the cause, the awakening *gotra*, and the root, compassion, the causes are produced that create stable arising of the *bodhicitta* of entering. The above passage is saying that there are these causes.

The essence of arousing *bodhicitta* is entering into an attitude of aspiration inseparable from the desire to attain complete enlightenment for the benefit of others. Included in this is the essence of the six perfections, The *Gandavyuha Sutra* says: #540.5

> This *bodhicitta* sets out to do benefit for others. It is this nature of aspiring and entering which has the six perfections.

Also the two *bodhicitta*s and the three disciplines of a *bodhisattva* are of one nature. By the wish to benefit others and good conduct, there are aspiring and entering.

#541

Master Sherab Jungne in his *The Ornament of the Sage's Intention (thub pa dgongs rgyan)* says:

> Neither of these *bodhicitta*s goes beyond desire for unsurpassable, true, complete enlightenment for the benefit of sentient beings.

By self-control there is (1) the discipline of control. Since from that benefit for others is produced, there is (2) the discipline of benefiting sentient beings. By increase of the two accumulations and so forth, there is (3) the discipline of gathering virtuous *dharmas*. Since all of these control bad aspects of one's continuum, they are taught to be the controlling disciplines of a *bodhisattva*.

Like a wishing-jewel that cures plagues, makes arise what is needed and desired, clears darkness and so forth, these are different aspects of one essence.

b. The essences of arising and entering are explained

> **Aspiring has the essence of the four immeasurables.**
> **And entering that of the six perfections, it is maintained.**

The *Sutra Requested by Mañjushri* says: #541.5

> Mañjushri, that which aspires to the benefit of others is the great kindness, the great compassion, the great joy, and the great equanimity. Perfect conduct in regard to that is the six perfections.

Now, so that what occurs by means of the individual benefits of these two may be known, let us say a little about

c. The benefits of the *bodhicitta* of aspiring #541.6

For beings:

#542

> **Though some may worship the Buddhas to the limits of the directions**
> **For many millions of *kalpas*, caring only for personal good,**
> **This will not match even a fraction of the merit of aspiration.**

The *Glorious Account of the dharmas of Complete Great Nirvana ('phags pa yongs su mya ngan las 'das pa'i chos kyi rnam grangs)* says: #542.2

> Though some were to offer for all their lives to all the buddhas
> The seven precious things[271] and the requisites of life,
> Along with measureless offerings of the five kinds of food,

Better still is the best aspiration, enlightenment,
For the sake of sentient beings, for just the space of a moment.
The excellent virtues of doing that are limitless.

And also: #542.3

Whatever being, for even the space of a moment,
Meditates by arousing *bodhicitta*,
As for the heap of merit of doing that,
It cannot be reckoned by even the conquerors.

d. An example of what it is like #542.4

As for showing its suitability:

Aspiring to lighten, even a little, the pain of beings
Even if this arises only for an instant,
Brings us liberation from the lower realms
And limitless happiness among gods and human beings.

The daughter of the ship captain Friendly One (*mdza' bo*) gave four *kasharpani* coins and eight and sixteen and thirty-two, but also kicked her mother's head and injured it. On an island in the ocean, she was welcomed by four daughters of the gods and eight and sixteen and thirty two. However, when her good actions were exhausted, in the south she was put into an iron house.

#543

As her head was being drilled, in that instant she thought, "In Jambuling many people have kicked their mothers' heads, and these will certainly come here; but may I substitute for them so that they are not be born here." The instant she thought this, the remaining time of her punishment by drilling was over. After that lifetime was over, she was born as a Tushita god. #543.2

Also, when the Teacher was born in Hell as the champion Bagshita, rather than bringing a *kalpa*-fire chariot, Kamarupa did not bring the chariot, but fled from the Lord of Death quickly like a fox. He was struck by fiery hammers, and compassion arose in the Teacher. The hero Bagshita tried to bring the chariot, but was threatened by the Lord of Death with his hammers. By the action that each had performed, it is taught that there were immeasurable good qualities of being born instantly among the thirty-three, and so forth.

e. The benefits of entering #543.4

Though great benefits are attained by the *bodhicitta* of aspiring:

And yet the rewards of entering are infinitely more.
Because there is always a real and actual application,
All excellent minds applied to it for even an instant,
Are said to bring together the two accumulations,
Which otherwise would be the work of many *kalpas.*

As we are motivated by this most excellent of attitudes, because the benefits of an instant of application are immeasurable, even the benefits of an instant of aspiration are therefore also immeasurable. The *Sutra of the Girl Excellent Moon (bu mo zla mchog gi mdo)* says:

#544

> If from just the thought of helping others
> the benefits will be immeasurable,
> Why even speak about really helping them?

The *Bodhicharyavatara* says: #544.1

> If merely thinking about performing benefit
> Is so much nobler than making offerings to the buddhas,
> Why even speak of really exerting ourselves
> For the happiness of all sentient beings without remainder?

In accord with that, the slayer Minak Dungthungchen (*mi nag mdung thung can*), had gathered the accumulations for forty thousand *kalpas*. As the *bhraman* child Karmala Gawa (*skar ma la dga' ba)* he had performed pure activity for twenty thousand years in a forest. Then having come into a city to beg alms, he was seen by the daughter of a merchant, who thought, "If I don't ask for him as a husband, I'll die." To save her life he abandoned the pure conduct collected over *kalpa*s and twenty thousand years and so forth, as is said in the *Sutra of the Skill of the Great Secret Path of Upaya (gsang chen thabs mkhas pa'i mdo).*

Aspiration does not have a fruition of continuously arising merit, but the merit of entering does have the distinction of continuously arising. The *Bodhicharyavatara* says: #544.5

> Though indeed, from the *bodhicitta* of aspiration,
> A great fruition arises within *samsaric* life;
> The merit of this does not arise continually,
> As it does with the *bodhicitta* of entering.

f. How, by the power of mind, accumulations are gathered

#545

Now, since a multitude of accumulations are being gathered every instant, as explained, subsequently the wrong conceptualization of inferior minds ceases. As for the reason:

> **So whether all that is taught to take three countless *kalpas***
> **Is completed quickly or after a very long time,**
> **Or there is liberation within a single lifetime,**
> **Actually depends on the powers of the mind.**
> **Whatever is done by efforts, means and the highest *prajña*,**
> **Also has been done by this unsurpassable power.**

Bodhisattvas of very dull powers need thirty-three innumerable *kalpas* to attain enlightenment. The paths of accumulation and preparation take three. Each of the ten *bhumis* takes three. Those of

middle powers need seven innumerable *kalpas*. Each of the paths of accumulation and preparation takes two. The path of seeing takes one, the path of meditation two. Those of sharp powers take three. The *Precious Lamp of the Middle Way* by master Bhavya says: #545.4

> Those of sharp powers take three innumerable *kalpas* to become completely and perfectly enlightened. Those of intermediate powers take seven; those of dull powers take thirty-three.

Regarding these three degrees of sharpness, The *Ornament of Mahayana Sutras* says: #545.5

> Becoming perfected over three numberless *kalpas*,
> They will then complete their meditation.

The great commentary on the *Prajñaparamita in Eight Thousand Lines* says: #545.6

> In the first innumerable *kalpa* they begin the path of accumulation, and go as far as the first *bhumi*. In the second,

#546

> they go from the second *bhumi*, The Spotless One, up to the seventh. In the third, they go from the eighth *bhumi*, The Motionless One, up to buddhahood.

The *Bodhisattvabhumi* says: #546.1

> For the paths of accumulation and preparation they take one, from the first to the seventh *bhumis* they take one, and for the three pure *bhumis* they take one.

As completing the paths of accumulation and preparation brings us to the first *bhumi*, the *prajñaparamita's* way of explaining the number of innumerable *kalpas* is of one meaning with that of the *Bhumi-collection*. This presentation of the innumerable *kalpas* required by those of sharp and dull powers is in terms of those of sharp powers taking three innumerable *kalpas* to gather the two accumulations into union by gradual stages. However, since it is also said that, for those of great powers of mind, every instant combines many *kalpas*, they do not necessarily need three countless *kalpas*. The secret *mantra* says that from the viewpoint of those of the sharpest powers, because of their great powers of mind, every instant combines immeasurable *kalpas*. Therefore, by continuous learning, they can be liberated quickly within a single lifetime and so forth.

After they attain *abhisheka*, their abiding in meditation on the two stages of development and fulfillment is called the lesser path of accumulation. Then, if they strive with great effort and skillful means, it is taught that within that very life they attain the path of seeing. For those who have attained the path of seeing there are no birth or death,

#547

so within that very life, they complete the path of meditation. This is attaining enlightenment.

Also, on having attained the path of seeing, if they wish, they can establish enlightenment within seven days. The *Prajñaparamita in Twenty Thousand Lines* says: #547.1

> These great *bodhisattvas* who have attained, with respect to *dharmas*, the completely pure *Dharma* eye, if they wish, in seven days, can be fully and completely enlightened with unsurpassable enlightenment.

The measure of benefits of this is the wealth of autonomy, in which whatever is desired is accomplished and there is only what is desired. Whether they abide on the *shravaka*, *pratyekabuddha*, or *bodhisattva* vehicles, it is taught that they manifest enlightenment with the body of a noble one. Therefore, not many can be reckoned as suitable for being liberated in a single lifetime in the style of secret *mantra*.

In *mantrayana*, since there are many profound skillful means, the path of seeing is quickly attained. Up to the path of seeing, the skillful means and effort are superior. Beyond that, *bodhisattvas* of very sharp powers and the *vidyadharas* of *mantrayana* are without distinction in the time of traversing the *bhumis.* Among the duller ones, however, *mantra*-practitioner *rigdzin* noble ones are more quickly liberated than the *bodhisattvas*. With exertion, great skillful means, and a life of *prajña* their actions are quickly established in the world. By ordinary ones they are not established, but the example has indeed been understood,

#548

and they do not travel from one life to another. Though the inner luminous nature of mind is not fundamentally established in existence, merely from abandoning defilements, getting close to that nature is established.

g. How a newly born joy is produced in these #548.2

By ultimate *bodhicitta*:

> **This possesses the essence of the wishing tree of compassion.**
> **As for its bearing well the heavy burden of beings,**
> **In this world even the gods, like Brahma and the others,**
> **Even for themselves, have never dreamed of this,**
> **Let alone seeking this *bodhicitta* for other beings;**
> **So this creates a joy that has never existed before.**

Entering the Middle way (*Madhyamakavatara, dbu ma la 'jug pa)* says: #548.3

> *Pratyekabuddhas* and *shravakas* are born from the Lords of Sages.
> As for those buddhas, they are born from the *bodhisattvas*.
> It is the mind non-dual with the mind of compassion,
> *Bodhicitta*, which is the cause of those buddha children....
> Therefore, first of all, compassion should be praised.

In that way, the wishing tree of compassion bears the burden of the flock of birds of limitless sentient beings. As for that ultimate *bodhicitta*, those wishing benefit just for themselves and for their fathers mothers and so forth are without it. Even lords of the world like Brahma and so forth are without this, even for themselves. Up to now they have cared only for this life. Such an attitude, previously unborn, should be rejoiced in.

#549

That is what is being said. The *Bodhicharyavatara* says: #549.1

Even if we include the love of fathers and mothers
Who has such a attitude of benefit?
Do even those who are gods and highly accomplished sages
Or does even Brahma have anything like this?

If, before now, none at all of these sentient beings
Had such an attitude, even for their own benefit,
If it was not dreamed of, even in a dream,
How did such benefits ever rise for other beings?

This wish to benefit by bringing joy to others,
Which does not arise for one's own self as well,
This specially precious thought of benefiting beings,
Is a wonder which is born without precedent.

This wondrously arisen attitude accomplishes the benefit of both oneself and others. It is the supreme offering to the *Tathagata*. The same text says: #549.4

This itself is pleasing to the *tathagatas*..
This itself accomplishes our true benefit.
This itself removes the sufferings of the world.
Therefore this itself should always be done by me.

Instructing us to arouse *bodhicitta*, even if we do not attain buddhahood, the *Bodhicitta Commentary (byang chub sems 'grel)* says: #549.3

As for *bodhicitta*, without producing it,
We will never attain the level of buddhahood.
Within *samsara*, for benefiting oneself and others,
No other skillful means exists but this alone.

3. The liturgy of receiving #549.6

a. The preliminaries

#550

1). Collection of the concordant conditions,

a) The Object from whom it is received

Therefore, since arousing *bodhicitta* is within our power, in the space front visualize an assembly of buddhas and *bodhisattvas*. Do as is explained in *The Sutra Describing the Virtues of the Field of Mañjushri ('jam dpal zhing gi yon tan bkod pa'i mdo)*, and perform the liturgy below. Moreover, the *Lamp of the Path to Enlightenment* (*Bodhipathapradipa, byang chub lam sgron*) says: #550.2

If we do not find a guru,
but receive the vow from another,
The rite is said to be valid.
So in former lives Mañjushri
By becoming Amwaraaja
Aroused the *bodhicittas*.

The buddha field of Mañjushri
As explained in the *Ornament Sutra*[272]
Is also clarified here.
The five eyes of the protectors
Bring perfect *bodhicitta,*
Providing a lamp for all beings,
To free them from *samsara*.

Do not produce angry[273] attitudes
Of avarice and jealousy.
From now to supreme enlightenment.
Pure conduct should be performed,
Evil deeds and desire abandoned.
Rejoicing in vows and disciplines,
We will train in buddhahood.

We ourselves will not quickly
Proceed into buddhahood.

#551

While even one sentient being
Remains outside in extremes.
May the measureless inconceivable
Buddha fields be abandoned.

Grasped from labeling names
Within the ten directions[274]
My karma of body and speech
Let me purify it all.
Let mental karma be purified
And unvirtuous actions not done.

Bodhicitta should be aroused in that way. *#551.4* If we do not have the power to do this ourselves, or we want to receive it from a guru, as for this precious attitude:

This may also rise from a spiritual friend,
As a rain of all desires falls from wish-fulfilling things.

From a wishing jewel falls a rain of all that is needed or wished-for. So too spiritual friends support the arising of all good *dharmas* and the birth of *bodhicitta*. How? By possessing *bodhicitta* and being competent in training in it, they are able to accept students. The *Twenty Vows (sdom pa nyi shu)* says: #551.5

Gurus abiding in the vow and capable,
Since they have the power, therefore they should accept them.

The *Bodhicharyavatara* says: #551.6

Competent in the meaning of the great vehicle,
Excellent in the discipline of *bodhicitta*,
Never is the spiritual friend to be let go,
Even for the purpose of preserving one's life.

#552

The *Lamp of the Path (lam sgron)* says: #552.1

We should receive the vow from an excellent guru,
Competent in the liturgy of the vow,
Who is a master abiding in the vow.

Possessing compassion, as well as consenting to give it,
Such a one should be known as an excellent guru.

b) Creating pure vessels #552.2

As for such a one:

By a guru free from faults, complete in all the virtues,
Who for the fortunate student is a producer of joy,
Who sees the faults of *samsara* and freedom's benefits,
The excellent *dharmas* of ultimate and provisional vehicles,
Along with the limitless praises of *bodhicitta* are told.

As previously taught, telling about the faults of *samsara* and the virtues of liberation and praising *bodhicitta*, the guru transforms the mind.

c) Arranging objects of worship and offerings #552.4

Then for arousing *bodhicitta:*

In a clean and pleasant place that is beautified by offerings,
First set out a statue of Buddha and other things.

Adorn the shrine room. Scatter flower petals. Set out statues representing the three jewels, along with offerings of incense, lamps and so on. Gather implements pleasing to gods and human beings.

d) The host of buddhas and their emanations #552.6

Then as symbolized by the representations in front:

Visualize space as being filled with an ocean of buddhas
Together with their children, like heaped up banks of clouds.

#553

Visualize, as is taught in the *Moon Lamp Sutra* that they are welcomed by a feast of incense and music, and joining the palms to invite them, say the following three times: #553.1

We fully arouse the vast and excellent *bodhicitta*.
May all these beings without remainder be enlightened.
May there be no sentient beings who are not vessels.

Approach! Approach! Divine ones who possess the ten powers.
By the power of your kindness that is never past its time
May you who are the three jewels, care for the welfare of beings.
With mental offerings, and those that are set out here,
We supplicate the victorious ones and their retinues.

By that, from the buddha fields of the ten directions, the three jewels approach. Visualize that they fill the whole of space.

e) Establishing the suitability of this #553.4

As to how suitability is established for what is visualized really approaching:

It is taught that this really happens, just as we visualize,
Occurring by the immaculate power of our minds,
And also by the compassion of wise and considerate masters.

The *Jewel Heap Sutra* says: #553.5

Whatever victorious ones we visualize
They will come before us and remain.
Because they always bestow on us their blessings.
They completely liberate from faults.

By possessing the wisdom that knows the buddhas, we supplicate and intend to invite them. Possessing kind compassion,

#554

they see us. Because of their buddha activity of accomplishing, they really approach miraculously in an instant. Why? From the viewpoint of the buddhas, sentient beings have no benefits, and they do this to produce benefit for us. When they come such a long way merely for the food offerings, it must be the merit of *bodhicitta* that makes it suitable for the guests really to approach.

f) Inviting, and offering baths, and adornment #554.2

Visualize that they listen eagerly and closely and approach in the space of the sky: #554.3

Then, with joined hands that are filled with a double handful of flowers,
Invite them to be seated, and, after that, offer to bathe them,
Also offering garments, ornaments, and the rest.

Visualize that all the three jewels are in the sky, in the divine palaces that are their own places, more abundant than the worlds of the third-fold thousand world realm. Invite them to be seated on brilliant lotus, jewel, sun, and moon seats.
The *Supreme Insight (rig pa mchog)* says:

Without exception, you who are lords of sentient beings,
Divine ones who irresistibly conquer the host of *maras*,
Knowing all things without exception just as they are,
Bhagavans with your retinues, we ask you to come to this place.

When this is said, they approach. In a bath-house many divine youths and maidens wash their bodies with precious jewel-ornamented vases and immeasurable bath-offerings. After these offerings, they dry them with towels.

#555

Visualizing that, then offer them clothing, saying these words: #555.1

In very fragrant excellent bathing-houses
With brilliant floors that shine like spotless crystal,
Whose pleasant pillars blaze with precious jewels,
Adorned by canopies that shine with pearls,

Are the *tathagatas* and the buddha sons.
With many precious vases of perfumed water
And an abundance of good and pleasant songs,
Along with music, we ask to wash their bodies.

We dry their bodies with the best of cloths,
Clean and perfumed with the finest scents.
Then to them, with colors that are well-dyed,
We offer fine garments that have a matchless fragrance.

With excellent[275] garments, fine and soft to touch
And many hundreds of excellent ornaments,
We may adorn the noble ones Samantabhadra,
Mañjushri and Avalokiteshvara.

With the very best of fragrances,
Spreading throughout the third-fold thousand world realm,
We anoint the bodies of the lords of Sages,
That blaze with light like refined and polished gold

When this has been said, in their dwellings they take their individual seats. #555.6

2) The seven-fold service #555.6

a) The main topic

i) Prostration

a)) The main topic

#556

First as for the limb of prostration:

> **Then we should join our palms just over the crowns of our heads,**
> **Like a rising lotus beginning to bloom in a pleasant pond.**
> **With melodious praises, emanating countless bodies,**
> **We should perform prostrations with reverent devotion.**

As for joining the palms like a lotus, the *Great Liberation (thar pa chen po)* says: #556.2

> Like a lotus that is just beginning to blossom,
> Join the palms of the hands over the crown of the head.
> Prostrate to the buddhas of the ten directions
> With measureless numbers of bodies, like a mass of clouds,

The *Good Action (bzang po spyod pa)* says: #556.3

> Having the power of aspiration for good action,
> Holding all the conquerors vividly in mind,
> Bowing with bodies as many as the universe has atoms
> We prostrate without reservation to all the victorious ones.

b) The benefits #556.4

As for the merits of this: #556.4

> **The merits of this are as many as the atoms of the earth,**
> **All that are to be found in its many oceans and mountains.**
> **There are no merits like them within the three-fold world.**
> **After having had bodies of universal monarchs,**
> **As many as our bows or the atoms in Indra's world,**
> **We will finally gain the level of the highest peace.**

What has merits equal to those of prostration for the sake of arousing *bodhicitta*? There is no such thing within the three worlds. This is because, if we prostrate, trying to do only good, so much merit is obtained. The *Vinaya Scriptures* say:

#557

> O monks, If you prostrate with faith to a *stupa* containing the *Tathagata*'s hair and nails, as for the ripening of that, as many actions as Brahma does without the arising of anger,

as many as the atoms reaching up to the golden ground of Indra, that many times you will experience the happiness of a universal monarch, and go among gods and human beings.

ii) Offering #557.3

a)) The brief teaching

As for the second limb we perform:

Material wealth and offerings emanated by mind,
We shall offer these offerings, unsurpassably vast.

b)) The extended explanation

1)) Real wealth #557.3

As for arranging real offerings:

Let there be flowers and incense, lamps and food and waters,
Canopies, tasseled umbrellas, and exquisite musical sounds,
Victory banners, yak tails, clay drums[276] **and other things;**

Body and wealth, and all the possessions we cannot part with,
All of these we offer the guru of sentient beings,
The highest teacher of beings, the Buddha jewel himself,
Along with his retinue, the children of the Buddha.

As for offering an immeasurable array of these, the *Bodhicharyavatara* says: #557.5

To the lord of sages, the highest object of offering,
We offer such pleasant flowers as the jasmine and lotus,
Utpala and others, all those of pleasant fragrance,
Pleasantly arranged in skillfully woven garlands.

The best of excellent incense, replete with a pleasing fragrance,
We offer billowing in fragrant offering clouds.

#558

Foods accompanied by a variety of drinks,
Nourishment fit for the gods we offer to them now.

We offer rows of lamps, finely set with jewels,
Which have been arranged on golden lotus buds...

Also it says: #558.2

Precious parasols with handles made of gold,

Having edges that are pleasantly adorned,
Well-shaped and then well-carried by attractive bearers,
We will always offer to the kings of sages.

2)) Offerings emanated by mind #558.3

a))) The offering of divine articles

As for those emanated by mind, there are the enjoyments of the thirty-three gods and so forth:

We offer pleasant palaces, decked with nets of jewels,
All that there may be in the worlds of gods and elsewhere,
Where cymbals, dances, songs, and praises fall like rain,
Adorned with hundreds of the finest ornaments.

Visualizing all the divine palaces in all the world realms, filled with songs of praise, and a rain of flowers, we offer them to the holy objects of homage. The *Bodhicharyavatara* says:

Palaces of the gods with pleasant songs of praise,
With brilliant hangings embroidered in precious gems and pearls,
All these ornaments, as limitless as space,
We offer to those who have the nature of compassion.

b))) The five unowned offerings #558.6

1)))) Pure mountains, forests and ponds

Moreover, in completely pure world realms:
#559

We offer precious mountains, forests, and lotus ponds,
Rippled by the paddling feet of mother swans.
Here fragrant airs arise, and medicinal incenses
Waft their ravishing fragrance from wish-fulfilling trees
That bow with myriad offerings of fruit and flowers.

The *Bodhicharyavatara* says: #559.1-2

As many delightful fruits and flowers as there may be,
And whatever kinds of health giving medicines,
As many precious jewels as there may be in the world,
And whatever refreshing clear and pleasant waters,

Likewise mountains made of precious substances,
Delightful groves and solitary peaceful places,
Adorned with ornaments of exquisite flowering trees,
And trees with branches bending down with excellent fruit...

2)))) Lotuses

Moreover*: #559.3*

Holding bees in a thousand undulating petals,
As if they were a bracelet, white *kumut* water lilies
We offer with lovely blue and other lotuses,
Opened by sun and moon beams in a cloudless sky.[277]

3)))) Ponds

And also*: #559.4*

With blissfully perfumed airs, scented with sandalwood,
Caressing the flower buds with cool and fragrant breezes,
By caves and rock-faced mountains, or meadows of healthful herbs,
We offer ponds that are full of fresh and cooling water.

Similarly, the *Bodhicharyavatara* says: #559.5

Lakes and ponds that are adorned by lotuses
With the beguiling music of the wild geese

Harvests that need no sowing nor effort of cultivation
And other ornaments for those that are worthy of worship.

4)))) the moon and sun

And also: #559.6

We offer the ornaments of this world of four continents,
The white moon of an autumn night, with a rabbit's image,[278]

#560

Uneclipsed and garlanded by the stars of its path;[279]
And the sun, the shining splendor of the bringer of day,
With its blazing necklace of a thousand rays.

5)))) all worlds and buddha fields

And also*: #560.1*

Thousands of millions of world realms, with their surrounding mountains,
With all their array of wealth of many desirable things;
All of the buddha fields throughout the ten directions,
Whose number is as many as all the sands of the oceans;
Having received them in mind, now we offer them all,
To all the lord buddha sages together with their children.

3)) offering things that are owned: #560.2

Wish fulfilling...

> **Magical vases and wish-fulfilling trees and cows,**
> **The eight auspicious substances and seven royal treasures,**
> **The seven personal treasures and so forth in great abundance,**
> **We offer the objects of worship, the great compassionate ones.**

As for these mental offerings that fill the whole of space, the seven royal treasures are the precious wheel, jewel, queen, minister, excellent steed, elephant, and general.

The eight auspicious substances are white mustard, *durva* grass, wood apple, vermilion, curds, the medicine bezoar, a mirror, and a conch shell coiling to the right.

The seven personal treasures are silken boots, cushion, carriage, bedding, throne sword, and a lamb-skin, used as a rug. All these are offered.

4)) Offering the ocean of *samadhi* #560.6

a))) The visualization

As for the *samadhi* offerings, present good conduct and clouds of offerings and so forth, visualizing that they are immensely great:

#561

> **Filling the space of the sky, with the mind of *samadhi*,**
> **We offer the outer, inner, and secret offerings,**
> **Great oceanic heaps of clouds of offerings.**

b)) the three aspects

1)) The first, the ordinary outer offerings #561.2

As for the outer offerings and praises:

> **A blazing arbor like floating clouds of beautiful flowers,**
> **Heaps of clouds of *amrita*, with medicinal herbs and incense,**
> **Clouds of shining lamps, along with food and music,**
> **We offer to the accompaniment of melodious praise.**

As to how this is done, the *Sutra of the Palm Tree of the Three Jewels* says: #561.3

> A canopy mostly made of various kinds of flowers,
> Emitting rays of light from that mass of brilliant flowers
> This with its array of various kinds of flowers,
> We offer to the great beings and the buddha sons.

In the palms of our hands are offerings beyond thought
As we offer these to one of the conquerors,
We do the same to all of them without exception.
The *rishis' samadhi* emanations are like that.

This is also like what is said in the *Avatamsaka Sutra*. Also the *Good Action (bzang spyod)* says: #561.5

With inexhaustible oceans of songs of praise
With an ocean of all the different kinds of song
We fully express the conquerors' excellent virtues.
So we sing the praise of all *sugata*s.

2)) The two extraordinary inner and secret offerings #561.6

As for the inner and secret offerings, of mind, mentally:

#562

As we emanate clouds of various offering goddesses
Of grace and garlands and gems, songs and dances and so on,
With the utterly limitless clouds of entering
May it please all the Victorious ones and all their children.

Visualize a host of the eight offering goddesses, the ladies of *vajra* form, sound, smell, taste, touch, garlands, Lady Producer-of-Appearance, and the goddess of flowers. Each has her respective offering. They make offerings filling the sky. That is the offering. This body which is held so dear is also offered up as a servant of the three jewels. The *Bodhicharyavatara* says: #562.3

Reaching to the limits of the vastness of space
All this, the property of nobody whatsoever,

Bringing it to the mind, to these best of beings, the sages,
Together with their children, if these have been well-offered,
May those holy objects of offering, with their great compassion,
Accept my offerings and look upon me kindly.

I possess no merit, utterly destitute.
I have no other wealth that I could offer you;
But Lords, as you intend the benefit of others,
For my benefit, I ask you to accept this.

To the victorious ones, to the buddhas and their sons,
I offer my bodies from every life I shall ever have.
May I be accepted by these excellent warriors....

iii) Confessing evil deeds #562.6

As for the three limbs, throughout our lives:

#563

> **Let us confess all our evil deeds that caused *samsara*,**
> **That rose from habitual patterns of karma and the *kleshas*,**
> **That we have been accustomed to from beginningless time.**

Here from the four aspects of confessing evil deeds, first there are six gates to what is to be abandoned, evil deeds. These are body, speech, mind, passion, aggression, and ignorance. With these, it has been our nature to do evil deeds toward our country, father and mother, preceptor, master and so forth, from beginningless time until the present. We have the nature of the ten unvirtuous actions and so forth. When these are renounced, to all these we have wronged we should subsequently give food and so forth. The *Excellent Action* says: #563.4

> Whatever evil deeds we have committed
> Due to passion, aggression, and ignorance,
> Through body, speech, and likewise mind...

There are evil deeds we ourselves have done, those we have caused others to do, and those we did not do, but in which we rejoiced. In any case, evil deeds obscure the celestial realms and liberation, and so produce the sufferings of the lower realms.

The second method of application is the four powers of the antidote. First there is:

1. the power of complete remorse**,** which strongly repents the bad action.
2. When we have done something bad, by trying again there is the power of conduct**,** in which good conduct is an antidote.
3. Having accepted a vow, the power of control is what gains authority over doing evil deeds.

#564

4. As, by relying on the three jewels and *bodhicitta,* evil deeds are exhausted and restrained, there is the power of support**.**

The *Sutra Teaching the Four dharmas* (*chos bzhi bstan pa'i mdo*) says: #564.1

> Mañjushri, if *bodhisattvas* possesses these four *dharmas*, all the evil deeds which have been performed and accumulated will be overcome. What are these four? The conduct of complete remorse, the conduct of the antidote, the power of control, and the power of support.
>
> As for the first, if we do a bad deed, we repent it greatly. Second, if we do a bad deed, we try very hard to do a good one. Third, if we genuinely receive a vow, we attain control over not doing evil deeds. Fourth, we go to refuge with the Buddha, *Dharma*, and *Sangha*, and do not give up our *bodhicitta*.

Third, within the way of application there are the preliminaries, the main topic, and what follows. In preparation we should think of the immeasurable buddhas and *bodhisattvas* and go to them for refuge. As the main topic, we should remember all our evil deeds, and, as we confess and repent of

them, all the evil deeds of ourselves and others, are visualized floating blackly above our tongues. From between the eyes of the buddhas and *bodhisattvas* light rays arise.

#565

Visualize that the evil deeds are immediately purified. Then, after many light rays arise, and all evil deeds are purified, visualize that the body becomes like crystal. As for the words, the *Bzang spyod* or *Bodhicharyavatara* says: #565

Dwelling in all the quarters of the universe,
Complete and perfect buddhas and the *bodhisattvas*,
You who are possessors of the great compassion,
To you I join my palms and make this supplication.

Here within *samsara*, from beginningless time,
Within this life, and also in many other lives,
Even against my wishes, I have done evil deeds;
Or though I did not do them, I had them done by others.

Being confused by ignorance, I was overpowered;
Therefore I rejoiced in the deeds that I had done;
But now that I have seen that they were mistaken actions,
Sincerely I confess them to the protecting lords.

By me, to the three jewels, the Buddha, *Dharma*, and *Sangha*,
To my father and mother, as well as the guru, and others
Because of having the *kleshas*, I have done great harm,
By actions of body and speech, and also in my mind.

By a multitude of wrongs I have engendered faults.
The evil deeds that I, as an evil-doer, have done,
And which I could not keep from doing in spite of myself,
I confess them openly to the guides of the world.

After that, the essence of whatever evil deeds were recognized is purified by being brought into meditative equanimity like space. The *Sutra of the Vastness of the Ten Directions (phyogs bcu rgyas pa'i mdo)* says: #565.6

Whoever wants to repent and purify

#566

Must be honest, seeing things as they are.
Those who are true will therefore view things truly.
Those who view things truly will be free.
That is supreme repentance and purification.

It is said that faults of evil deeds are perceived by the master. The students do prostrations and offerings. Hanging the upper robe over one shoulder, say. "We supplicate that evil deeds may be cleansed." After that supplication, take refuge and arouse *bodhicitta*. Then, having mentally visualized our evil deeds above the tongue, we say,

> "Whatever evil deeds we have done to the three jewels, to the master, our parents, or other sentient beings, by the power of passion, aggression and ignorance, we repent and purify all these."

By our thinking this intensely, the *bodhicitta* in the five eyes of all the buddhas and *bodhisattvas* dwelling in the ten directions will completely grasp us. To attain the enlightenment of the buddhas, say three times,

> "We confess these. From now on we shall try to control ourselves."

After that, enter for a little while into emptiness meditation. Then, from the heart centers of the representations, white light rays arise. Visualize that body, speech, and mind are purified.

Then in the sight of the master, request the vow. Afterwards the students give thanks. At first say the liturgy with "I," for oneself.

#567

Later say "we" in practice with others.

Fourth, as for producing knowledge of being able to train in these, the *Sutra of the Great Lion's Roar Requested by Mañjushri (byams pa seng ge sgra chen pos zhus pa'i mdo)* says: #567.1

> The karma of evil deeds which have been done
> Because of unawareness, should be confessed.
> As for the capable confessing their faults,
> They will not stay connected with that karma.

The *Revelation of Instructions (lung rnam 'byed)* says: #567.2

> Those who produce bad karma through evil deeds,
> By virtue can put an end to that bad karma.
> Like the sun appearing out of the clouds,
> Virtue will make its appearance in the world.

The *Sutra of the Treasury of Buddhahood (sangs rgyas mdzod kyi mdo)* says: #567.3

> Even those who have murdered their parents or a *pratyekabuddha*, by meditating on emptiness are completely liberated.

The *Revelation of Instructions* says: #567.4

> Those who have done intolerable deeds,
> Those who are blocked by having disparaged me,[280]
> By fully confessing and controlling themselves,
> These thereafter will be completely released.

The *Friendly Letter* says: #567.5

> Whoever was careless, but afterwards is careful,

Will be as splendid as the cloudless moon,
And as happy as Angulimala
Was made by attainment of the joy of seeing.[281]

iv) Rejoicing in virtue #567.6

As for the fourth limb:

May we always rejoice in the limitless stores of merit
That have been accumulated by sentient beings.

#568

If we meditate, sincerely rejoicing in our natural virtue, we will attain the root of virtue, equanimity, and the merit will be immeasurable. The *Prajñaparamitasañcayagatha* says: #568.1

To weigh the Mount Merus of the third thousand worlds
And total up the measure is logically possible.
But this cannot be done with the goodness of rejoicing.

Sincerely rejoice like that, saying these words about the arising of good conduct:

In all the merits of beings within the ten directions
The once- and non-returners, and the *pratyekabuddhas*,
The buddha children as well as all the victorious ones
As many of these as they may be, we rejoice in them.

v) Urging to turn the wheel of Dharma #568.3

As for the fifth limb:

So that all beings without remainder may cross over
We ask that the unsurpassable wheel of *Dharma* be turned.

The Buddha *Bhagavat*, after becoming enlightened, did not teach the *Dharma* until Brahma offered a *mandala* and supplicated him. Similarly, visualizing that we are in the presence of the gurus, we supplicate them, saying:

All those who are the lights of the worlds of the ten directions,
Who have unobstructedly wakened, gaining enlightenment,
We urge those protectors, for the benefit of all beings,
To turn the unsurpassable wheel of holy *Dharma*

By that obscurations of abandoning *Dharma* are cleared away. From then on, from generation to generation, our being will always cleave inseparably to the holy *Dharma*.

#569

vi) Requesting not to pass into nirvana

As for the sixth limb:

> **From now until the ocean of samsara is empty**
> **We supplicate the buddhas and the buddhas' children**
> **Always to remain, not passing into *nirvana*.**

Just as formerly Tsunda supplicated our teacher not to pass into *nirvana*, as many buddha *Bhagavat*s as dwell in the world and any guru spiritual friends who in their last morning intend to pass into *nirvana*, we supplicate to remain until *samsara* is emptied: #569.3

> You teachers who intend to pass into *nirvana*,
> Having joined our palms, we supplicate you now,
> To remain for *kalpas* as many as the universe has atoms
> For the peace and welfare of all sentient beings.

By that, evil deeds that bring about short life, untimely death, and other dangers to life are purified, and immeasurable life is established.

vii) Dedicating the merit to enlightenment #569.5

As for the seventh limb:

> **By this merit may we, as well as all sentient beings,**
> **One and all, without exception, be enlightened.**

We dedicate the merit so that the virtuous roots of ourselves and others may possess the goal of complete enlightenment, and that transformation may be the cause of others arousing *bodhicitta*:

> By having done prostrations, offerings, and confession,
> Rejoicing, requesting to teach, and asking to remain,

#570

> Whatever trifle of virtue we have accumulated,
> We dedicate it all for the sake of enlightenment.

As for the cause of dedication, we are connected with all of the virtue of ourselves and others throughout the three times. The *Avatamsaka Sutra* says: #570.1-2

> All the virtue that sentient beings may have,
> That was, will be, and now is being produced,
> As for this goodness, for all upon the earth,
> May that goodness go from each to each.

Dedicating the merit of this should be done only by buddhas. The *Middle Length Prajñaparamita* says: #570.3

> Subhuti, these virtuous roots, are to be dedicated only by the buddhas. They are not to be dedicated by *shravakas*, *pratyekabuddhas*, and those on other levels.

The purpose is so that all sentient beings may attain enlightenment. The same text says: #570.4

> It is dedicated for the sake of all sentient beings, and not merely for one's own complete attainment. This is because, by doing the latter, one would fall to the level of the *shravakas* and *pratyekabuddhas*.

All *dharmas* are non-existent yet apparent, like dreams and illusions. In dedicating merit, we should know that merit too is like a dream or illusion. The same text says: #570.5

> Subhuti, all *dharmas* are like a dream, like an illusion. Merit too should be dedicated as being completely like a dream, like an illusion.

The *Sutra Requested by Bhadra* says: #570.6

> Whoever does not perceive a gift that is given

#571

> As being a gift, or given by anyone,
> By this same equality of giving,
> Goodness becomes complete and is perfected.

If, on the contrary, through conception or attachment, we think of virtuous roots as real and truly existing, that is not good. The *Prajñaparamitasañcayagatha* says: #571.2

> Just like eating good food that has been mixed with poison
> Perception of the white *Dharma* is conquered, it is taught.

Also it says there: #571.2

> Why so? When there are no characteristics, there can be dedication to enlightenment. But when there are characteristics, there can be no dedication to enlightenment.

Therefore, be without conception or attachment. The *Abhisamayalankara* says: #571.3

> When this has the aspect of having no characteristics,
> Then it has the characteristic of being right.

As for the essence of dedication, by directing the virtuous roots to enlightenment, mind is transformed, and its power is controlled by particular words.

The *Display of Qualities of the Field of Mañjushri ('jam dpal zhing gi yon tan bkod pa)* says: #571.4

> All *dharmas,* in accord with these conditions,
> By the dedicated roots are consecrated.
> Whoever puts forth such an aspiration,
> Such a one will be established in suchness.

#571.5

As for the difference between dedication and aspiration, words and wishes placing a constraint on previously existing good causes are called dedications. Wishes that are merely good causes in themselves are aspirations.

Dedication transforms the mental aspiration of the giver and the power of the words into enlightenment and so forth. What teachers of today say is said from a viewpoint without certain knowledge.

#572

Since they witness this from elsewhere, if gurus and the *Sangha* think according to their words, they will become people whose expressions accord with establishing partialities. When any words whatever are taught to be truly established after the first *bhumi*, it is not so. Do not follow those who do this.

Visualize that as witnesses of our establishing dedication, buddhas and *bodhisattvas* are heaped up in the sky in front heaps like of clouds. Becoming as kind as the Victorious Ones in former lives, when they gave their own flesh and blood to evil spirits, say as has been taught: #572.3

> By the merit of this may all attain omniscience.
> May its attainment defeat the enemy wrong-doing.
> From stormy waves of birth, old-age, sickness, and death,
> From the ocean of *samsara* may we free all beings.

Some say that after this we should expand into empty space, but this is completely inappropriate here. It may be asked, "But isn't what has been done conceptionless?"

True, these phenomena appear without intellectual understanding. Merit is like a dream. The one who collects it is like a dream. The practitioner is also like a dream. Such non-attachment to the three spheres of action[282] as truly existing is called objectlessness.[283] However, literally empty meditation is nihilism without any merit at all. We should understand this to be a bad tradition and abandon it.

#573

In general, whatever merit is produced, the preliminary preparation of authentic *bodhicitta* has been accomplished; the main basis, excellent *prajña* without conception or characteristics, has been accomplished; and the conclusion, the dream-like dedication, has been accomplished. When merit has a connection with these three excellences, it is called "goodness in accord with liberation." In that case, the path of buddhahood is not made into a limited cause from below. If this[284] is not accomplished, "that which is in accord with merit," after each action's good fruition comes forth one time, should be known to be exhausted.

b) How our being is purified by this #573.3

As for the purpose of the aforementioned seven limbs, for example:

> **Just as, in a piece of cloth that is cleansed by washing,**
> **The colors with which it is dyed shine out in clarity,**
> **Within the mind that is cleansed by these preliminaries,**
> **The supreme mind of the real will shine out in our being.**

If defilements hinder the arising of genuine mind, it will not arise. If these hindrances are purified, it will. The purpose is like that of a launderer cleansing a filthy cloth whose colors are no longer apparent by washing it.

c) How those that have this foundation are immeasurable #573.6

As for those who produce these seven limbs:

> **And so the limitless fruit of this meritorious practice**
> **Encompasses the whole of space like *Dharmadhatu*.**

#574

The *Sutra Requested by Glorious Secret (dpal sbas gyis zhus pa'i mdo)* says:

> Those who, having visualized the buddhas
> Of the ten directions, join the palms,
> Prostrating, as well as making offerings,
> Furthermore, rejoicing in the merits,
>
> Making confession of their evil deeds,
> Urging to teach, and asking to remain,
> As for the heap of merits they will have,
> It always arises filling the whole of space.

b. Actually arousing *bodhicitta* #574.3

Now, as for the actual main liturgy, after doing the preliminaries:

> **Therefore say, after having three times gone for refuge**
> **To the Buddha and *Dharma,* and to the excellent *Sangha,***
> **"We supplicate the lords and their sons to consider us:**
>
> **Just as the former buddhas together with their sons**
> **Were abiders in the practice of arousing *bodhicitta*.**
> **So from now on, in order to benefit sentient beings,**
> **May I abide in the practice of arousing *bodhicitta*.**
> **So that those who have not crossed over may cross over,**
> **So that those who are not set free may be set free,**
> **So that those who are not released may be released.**
> **May I establish all sentient beings within *nirvana*."**

And also: #574.6

> From this time on, I with such and such a name,[285] until attaining the essence of enlightenment

#575

> go for refuge to the buddha *bhagavat*s, the supreme ones among those who go on two legs; to the

supreme ones among those without desire, the holy *Dharmas*, the supreme one of collections; and to the noble *Sangha* of those who are non-returners.

"I ask all the buddha *bhagavats* abiding in the ten directions to consider me. I ask the great *bodhisattvas* dwelling on the ten *bhumis* to consider me. I ask the *vajra*-holder gurus to consider me.

"Just as formerly the buddha *Bhagavat*s and *bodhisattva-mahasattva*s aroused the mind of great enlightenment, so also I with such and such a name, in order that those sentient beings who have not crossed over may cross over, and those who have not been liberated may be liberated, and those who have not been released may be released, and those who have not gone completely beyond suffering may go beyond suffering, from this time on until reaching the essence of enlightenment, arouse the mind of great enlightenment." (Say that three times)

Also, as it is said in the *Bodhicharyavatara*, after previously making the three above requests for consideration say:

#576

Just as formerly the all *sugata*s
Aroused the wish for supreme enlightenment,
And, having done so, dwelt upon the *bhumis*
Of the training of a *bodhisattva*

So, for the liberation of all beings,
I shall arouse the wish for enlightenment.
I shall train successively in the *bhumis*
Of this training, just as they have done.

Say that three times.

c. Afterwards, as for the short teaching of exertion in the two bodhicittas, #576.3

Now that this sequence of stages of *bodhicitta* has been established, guard the precepts and try to produce the benefits for self and other. From now on, as for practicing the liturgy: #576.3-4

Thus we should endeavor to rouse these two *bodhicitta*s,
Three times every day and three times every night.

Cultivating *bodhicitta*, supplicating, and so forth have many purposes.

4. The purpose of doing three recitations of that ritual #576.5

The first arouses the *bodhicitta* of aspiration
The second arouses the *bodhicitta* of entering.
By the third these two become stable and are purified.

The *Ocean Cloud (rgya mtsho sprin)* says: #576.6

> By the first, second, and third recitations, aspiring, entering, and both are made stable and excellent.

Aspiring and entering

#577

arise with a single essence and are not different things. Though in the ritual they are joined as if they were different, and three different characteristics arise from the three recitations, they are not different in essence. This is because in nature they are in a single mind, at a single time, and with a single action. The *Bodhisattvabhumi* says: #577.2

> Since these two, aspiring and entering, are inseparable in nature, they should be known to constitute a single action to produce benefit for others and not to be different in nature.

5. As for meditation on joy #577.3

Now that we have aroused *bodhicitta*:

> **From now on we are the sustenance[286] of beings.**
> **We have a *bodhisattva* name as the Buddha's child.**
> **Within *samsara* we fearlessly benefit sentient beings.**
> **We are always concerned with their benefit alone.**
> **Thus there is a meaning to *samsaric* human life.**

From the instant *bodhicitta* is attained, those who have this mind unimpaired are known in the *samsaric* world as *bodhisattvas*. The goodness of this, our family, should not be impaired, but increased. We meditate in immeasurable joy. Directly or indirectly, we should benefit sentient beings. Even when we cannot, still we aspire to do so. The *Bodhicharyavatara* says: #577.6

> Thus by those who are intelligent,
> Having grasped this excellent *bodhicitta*,

#578

> Because they enter into and increase it,
> Mind will be ennobled and uplifted.
>
> Today I have the fruition of my life,
> I have gained the meaning of human existence,
> I am born in the family of the Buddha,
> I have become a child of the Buddha.
>
> Whatever I may do from this time onward,
> I will try to act in accord with my family.
> I will try to act so as not to trouble
> This family which is so faultless and noble.
>
> Like a blind man finding a precious jewel
> In a heap of filth and discarded rubbish,

Just like that, and seemingly by chance,
Bodhicitta has been born in me.

How many terms are there for *bodhisattvas*? There are sixteen. The *Mahayanasutralankara* says: #578.3

They are known as *bodhisattvas*, and *mahasattvas*,
Wise ones, and the excellent luminous ones,
The Buddha's children, the ground of victorious ones,
Buddha producers, and the buddha sprouts,
Skillful ones, and excellent noble ones,
Ship-captain guides, as well as supremely renowned,
Compassionate ones, and those who have great merit,
Noble lords, and possessors of the *Dharma*.

As soon as *bodhicitta* is aroused the benefits of *bodhicitta* spread. The forty-fourth chapter of the *Gandavyuha Sutra*[287] tells how Sudhana, after Mañjushri aroused in him the wish for enlightenment, went ever southward to seek these precepts. At the bank of the southern ocean, in a tower called "Having a center Adorned by Vairochana" surrounded by a retinue of many hundreds of thousands of *bodhisattvas*, Maitreya was teaching the *Dharma*. Sudhana saw him from a distance of five hundred *pagtse*. He was glad and rejoiced, and did ecstatic prostrations. Having seen him, Maitreya extended his right hand,[288] and placed it on Sudhana's head. To the retinue he contentedly expressed Sudhana's praises: #579.3

Look now, how, with thoughts that are completely pure,
This Sudhana, who is born of stable, enduring riches,
Seeking true practice of supreme enlightenment,
This knowing and capable one, has come before me now.[289]

Also he said:[290] #579.4

Welcome, you who are kind as well as compassionate.
Welcome to the vast *mandala* which is that of Maitreya[291]
Welcome, you who are very peaceful to behold,
At the time of practice, do not become fatigued.

He said this and so forth. Sudhana joined his palms and requested. "Noble one, if I am truly to enter into unsurpassable enlightenment, please teach how I should diligently perform or seek the practice of a *bodhisattva*?[292]

The answer was, "O son of noble family, You have been completely accepted by the spiritual friend.[293] Why so?

#580

Son of noble family, *bodhicitta* is like the seed of all buddha *dharmas*. It is like the field where the white *dharmas* of all beings grow.[294]"

After two hundred and fifty examples had been fully and explicitly taught, From there up to the examples of elixirs and jewels,[295] Sudhana had these benefits and immeasurable others. What is taught here is more extensively presented in the *sutra*.

6. The three aspects that are always to be trained in to take advantage of the opportunity. #580.2

a. The brief teaching

After arousing *bodhicitta*, there should be a stage of serious training in it. This is how to take advantage of the opportunity.

> **Having germinated these seedlings of the two *bodhicitta*s**
> **Within the good soil that is the mind of sanity,**
> **Now we should try hard to increase their purity.**

By arousing the luminous mind of *bodhicitta* repeatedly, things become purer. As for *maras* and strayings which we have not been able to cut. The *Sutra of the Ten dharmas (chos bcu pa'i mdo)* says: #580.5

> The precious jewel by nature
> Is a source of blazing light;
> But when we accept and reject,
> Its beauty is torn in two.
>
> So, even having the *gotra*,
> The seeking of *bodhicitta*
> Must be free of dual extremes
> Lest *maras* rise in experience.

After the sprout of this attitude has arisen,

#581

grasp it without deterioration. Purify defilements and strive only in means of increasing goodness. These are established chiefly by the discipline of guarding the supreme attitude. The *Bodhicharyavatara* says: #581.2

> Thus, as for this attitude of *bodhicitta,*
> We should hold to it and try to guard it well.
> Aside from this discipline that guards the mind of enlightenment
> What use is there for the many other disciplines?

Also it says there: #581.3

> Those who have the wish to guard this discipline
> Should keep and guard the mind, using their fullest attention.
> If we have not trained in the discipline of mind,
> We shall not be able to guard and keep that discipline.
>
> By letting the elephant of mind run free,
> It will produce the harm of the Unremitting Hell.
> No mad elephant, that is unrestrained like that,
> Could ever do the kind of harm that this will do.

If the elephant of mind is tightly tied,
On every side by the rope of constant mindfulness,
We shall be in a state that is without all fear
And everything that is good will come into our hands.

b. The extensive explanation of exchanging self and other and so forth, #581.5

Here is the extensive explanation of how *bodhicitta* is grasped, purified, and increased:

I shall take in all the suffering of sentient beings.
May my happiness become that of these beings.
May we never be separate, until we are enlightened.
Let us practice such sending and taking[296] in our thoughts.

#582

Let us meditate on the four immeasurables,
Which are cultivated in the case of aspiration,
Abandoning what does not accord, let us guard those wishes.

That which is cultivated in the case of entering,
Is said to be the practice of the six perfections.
Try to abandon whatever does not accord with them.

Resting in the nature of aspiring and entering is said to be grasping the mind of enlightenment. Because what does not accord with this is abandoned, our effort is purified.

Alternating the exchange of our own happiness with the suffering of others is called "cultivating the attitude of *bodhicitta*." Thus, we can live with a great deal joy and happiness, and, while we always have happiness alone, we also bear the burden of sentient beings, and equalize self and other. That self and other should be exchanged is the collective instruction of the *sutras*. The *Bodhicharyavatara* says: 582.3

Without discouragement let me gather the supports,
And making a great effort, let me master myself.
Bringing self and other into equality,
Let me, therefore, make the exchange of self and other.

Here as the first topic, when the immensity of the task of benefiting sentient beings and the immensity of realizing enlightenment is heard, without discouragement that thinks, "How could I do that?" just try to do it. This is the fundamental point. Moreover, think, "When lower sentient beings attain the human body, if I work hard from now on, they will be established in enlightenment." If these lower ones,

#583

look at the teachings of attaining enlightenment and think that it is difficult, the *Bodhicharyavatara* says: #583.1

If I should say, "How could I be enlightened?"
Discouraged, I will never accomplish it.
That is the reason why the *Tathagata*,
The one who teaches truly, taught this truth.

Gnats and flies on meat and honey bees
Likewise mosquitoes and other worms and insects
Even these, with great enough force of effort,
Will gain enlightenment, so hard to gain.

Then one like me with the *gotra* and human birth,
Recognizing benefit and harm,
If I keep to the *bodhisattva's* conduct,
Why should I not attain enlightenment?

The *Sutra Requested by Laksang (lag bzang gis zhus pa'i mdo)* says: #583.3

> Laksang, Moreover, a *bodhisattva* should train in this way, thinking, "If even those who have become lions, tigers, dogs, jackals, vultures, cranes, crows, owls, worms, bees, and carrion flies will attain enlightenment, those like me who have become human beings, because of such a life, why should I not equally make an effort to attain enlightenment?"
>
> Laksang, moreover a *bodhisattva* should train in this way, thinking, "If a hundred people or a thousand have realized and attained buddhahood, why should I too not realize and attain it?"

#584

The *Sutra Designed as a Jewel Chest* says: #584.1

> Then the power of Avalokiteshvara arose from Singha Ling. In the country Destructible Realm in the great city "Place of Excrement and Urine," from a place where there were a hundred thousand kinds of insects, at that time, an emanation arisen from the power of Avalokiteshvara arose in the form of the sound of those insects, saying, "I prostrate to the Buddha."
>
> These insects afterwards remembered "I prostrate to the Buddha." Having conquered the twenty-peaked mountain of the view of a transitory collection,[297] all these together became a *bodhisattva* named Fragrant Perfume, who was born in the world-realm of Sukhavati.

There are two ways in which we should make an effort to liberate the limitless sentient beings who have been our fathers and mothers. Even if we have made no effort at all in regard to the suffering of further dwelling in *samsara*, when we accomplish enlightenment, it all will be conquered. Since we have not previously accomplished that, there is *samsara*. Since now that is so, and there is *samsara*, we must try to work with it. If we will not bear any suffering of fatigue for others, we will certainly bear limitless suffering which is hard to bear in the womb. Therefore, we should be without discouragement. Regarding this,

#585

the *Precious Garland* says: #585.1

For the benefit of measureless sentient beings,
With a desire for measureless enlightenment,
We produce a merit that is without all measure.

From this state of immeasurable enlightenment,
By the accumulation of the four immeasurables,
We shall not be obstructed and kept off far away.
If we do this, our attainment will be changeless,

There will be what is designated “limitless merit,”
And there will be what is designated “limitless wisdom.”
Thus all our sufferings of body and of mind
Will be very quickly made to be cleared away.

With bodies of the lower realms due to evil deeds,
Sufferings arise of hunger, thirst, and such.
Do not perform evil deeds, and then, because of merit,
In other lives such bodies as these will not exist

As for the mental pain that is due to stupidity,
Arising from fear and craving, due to desire and so forth,
By having attained the wisdom that does not depend on these,
This suffering will be very quickly left behind.

By such suffering of body and of mind,
If we are untouched and are utterly unwounded,
When we have reached the end of our time within the world,
How will we be led by the world into feeling sadness?

Even when sufferings are for a very short time,
They are hard to bear, let alone when they are long.
If we are happy because there was no suffering,
Over a limitless time what harm is there going to be?

If we do not have any physical suffering,
How, then, could there be any mental suffering?
It is because of our compassion in the world,
That we shall remain here, staying a very long time.

Because of thinking like that, we will not be discouraged,
By the consideration that buddhahood is far off.

#586

Then let us bring about exhaustion of defilement,
And for the sake of virtue let us always strive.

We may think, "How can we bear to remain for a long time within *samsara* for the benefit of sentient beings?" That is not how it is. Since *bodhicitta* exists, we are happy. Since in that sense there is no suffering, we can bear it. The *Bodhicharyavatara* says: #586.2

> By merit the body will be in a state of happiness.
> And when, because of knowledge, the mind is also happy,
> Though they remain in *samsara* to benefit sentient beings,
> How will those who have compassion then be sad?
>
> As for this, because of the power of *bodhicitta*,
> The power of former evil deeds is quite exhausted.
> We will thus accumulate an ocean of merit.
> This is taught to be better than the *shravakas*.
>
> Therefore, mounted on the horse of *bodhicitta*,
> Which clears away all weariness and desperation,
> Let us ride on from happiness to happiness.
> Knowing *bodhicitta*, who can then despair?

All sentient beings have the nature of illusion, a painting or space. Since appearance is primordially unborn, in truth nothing needs to be done. Rejoice! The *Friendly Letter* says: #586.5

> As for mind it should be understood
> Like images made with water, earth, and stone.

The *Jewel Heap Sutra* says: #586.5

> For example, though the space of the sky has been there for more *kalpas* than there are grains of sand in the river Ganges, it has no sadness or depression. The space of the sky is not born, destroyed, burned up, or separated.
>
> #587
>
> Why so? Because the space of the sky is not a real thing. Similarly, for the *bodhisattva* who knows that all *dharmas* are not real things, the attitudes of sadness, weariness, and depression will not be produced.

#587.2

In terms of that approach, we need not be concerned with establishing enlightenment and performing benefits for others. However, thinking in terms of another approach to these matters that also arises according to the oral instructions of the *Mahayana*, there are thirteen reasons why we need to establish benefits. What are these?

1 All sentient beings are equal in having been our fathers and mothers again and again. As, at that time, by their kindness there was only benefit, we should return their kindness and benefit sentient beings. The *Noble Sutra of Complete Nirvana (‘phags pa yongs su mya ngan las ‘das pa’i mdo)* says: #587.4

> If this great earth were made into a lump merely the size of a pea, and if I counted the single sentient beings who have not been my father and mother, though this great earth

was exhausted, the count of a even single sentient being who has not been my father and mother would not be exhausted.

2 We have never repaid the sentient beings who have benefited us, and therefore we shall be overwhelmed by this burden of repayment. To clear it away, we had better benefit those sentient beings.

#588

The *Scripture on Discernment* says: #588.1

Plains and mountains and oceans,
These are not my burden;
Unacknowledged actions,
That is my great burden.

That is the idea.

3 If sentient beings were happy and well-off, though indeed we would not need to benefit them, since they formerly did evil deeds for our sake, now they are oppressed by the sufferings of *samsara* and the lower realms. In order to pay them back, we should clear away their faults and benefit those sentient beings.
4 Sentient beings, as one, wish for happiness and do not wish for suffering; but, because the means of doing this is obscured for them, they are tormented by suffering alone. In order to eliminate this, we should benefit those sentient beings.
5 Though immeasurable sentient beings were led by the former buddhas of the past, they were not uplifted, and those buddhas were unable to tame them. If these are not led by us, the *gotra* of the *Mahayana* family will be broken. Sentient beings are without refuge or protector, and so we should benefit them.
6 By the force of I and ego-grasping, these beings are being blown about by the wind of the *kleshas*. Since they have gone wrong, we should try to tame them. Therefore, to speak an aspiration, we must do what will benefit others.

#589

7 Though all *dharmas* are empty and egoless, these sentient beings who are like people in a dream, but do not realize this, should inspire our compassion. If they are not guided, compassion in particular will be killed, so for this reason also we should benefit them.

8 Because we have aroused *bodhicitta* in order to benefit sentient beings, if we do not benefit them, our precepts will be broken, and therefore we should benefit them.

9 As we wander here in *samsara*, since we have given rise to *kleshas* of resentment and so forth toward sentient beings; now, even if the object of establishing personal enlightenment becomes more attractive than sentient beings, still we should benefit them. The *Bodhicharyavatara* says: #589.4

Many of the ones who have rejoiced in these
Thus went very far in reaching the other shore.[298]

10 By having really performed benefit for others, the power of benefit for oneself is also established, and therefore, we should benefit them. The *Bodhicharyavatara* says:

What truly establishes self-benefit is also this itself.

11 If we benefit sentient beings, the buddhas will be pleased, and for that reason too we should perform benefits. The *Bodhicharyavatara* says:

Except for sentient beings having been made to rejoice,
There is no other way to please the victorious ones.

#590

12 Though *bodhicitta* may be aroused, if benefit is not established for sentient beings, we will fall into the state of *shravakas* and *pratyekabuddhas*, and therefore also we should benefit sentient beings.

13 In the absolute, from the state in which there is no conception of oneself or of sentient beings, relative illusion-like benefit of sentient beings is without difficulty, and therefore the benefit of sentient beings should be established.

In brief, while even one sentient has not been liberated from *samsara*, remaining in *samsara*, we should perform benefits. Day and night without sadness and weariness, if we try for ten hundred million *kalpas*, and know that within the continuum of one sentient being a feeling of happiness will arise for one instant, we should try to do that with great force of mind. The *Mahayanasutralankara* says: #590.4

The buddha sons rely on making supreme exertion.
When they completely ripen the host of sentient beings,
In order that one other mind may be rendered happy,
In ten thousand million *kalpas* they will not be sad.

That is how benefits should be performed. The spiritual warrior's supporting troops[299] are of four kinds. The *Bodhicharyavatara* says: #590.5

Devotion,[300] steadiness, joy, and letting go.

First, the troops of devotion. Since we are devoted to the beneficial qualities of *bodhicitta*, happiness is established and unhappiness is rejected. The *Bodhicharyavatara* says: #590.6

Devotion is produced by fear of suffering
And thinking of the beneficial qualities.

#591

Second, the troops of steadiness. If we do not arouse *bodhicitta*, we are just letting it go. Having aroused it, by sending it forth, even when we think, "This will be bad," persist and don't lose it. The *Bodhicharyavatara* says: #591.1-2

Then with the liturgy of *Vajra Victory Banner*
Undertaking that, we should meditate with pride.

First examine the situation's possibilities,

Seeing whether it ought to be undertaken or not.
It is better not to undertake it at all
Than, having once begun, that we should then turn back.

Third, the troops of letting go. Sometimes, with lesser precepts and some non-harming of sentient beings, rely on making them into equanimity. The *Bodhicharyavatara* says: #591.3

Because of fear or the chaos of festivals,
If we cannot do it, then do as seems best.[301]

Fourth, the troops of joy. By enjoying benefiting sentient beings and practicing the discipline, we enter into it with rejoicing. The *Letter to a Student* says: #591.4

Cutting off heads for the benefit of other people
Is like revealing an opening lotus's joyful eye.[302]
As a white parasol shading the earth for its benefit,
We should regard the sharp sword that has a whetted edge.

We should devote ourselves to the good. Since it is the cause of the celestial realms and liberation, that should always be done. The *Bodhicharyavatara* says: 591.6

In the spacious fragrant coolness in the heart of a lotus,

#592

Made resplendent by the pleasant food of the Conqueror's teachings,
My excellent body rises from the lotus, as the Sage's light makes it blossom,
Remaining before the *Tathagata*, because of goodness I become his child.

Also it says there: #592.1

Wherever they may go,
There, by the merit of that,
They will be truly offered
The worship of fruition.

In terms of our viewpoint regarding sentient beings, since of all sentient beings there is none that has not been our father, mother, and relative, we should benefit them. By being a field establishing enlightenment, in those terms they benefit us; and since buddhahood produces joy, from that viewpoint too benefit is established. The same text says: #592.4

Sentient beings, as well as the Victorious Ones,
Alike make *buddhadharma* be established in us.
So why do we not have respect for sentient beings
In the way we do for the Victorious Ones?

Also it says there: #592.4

In order to bring rejoicing to the *tathagatas*,
From now on, may I serve the world with true discipline.

The ordinary approach to meditating on self and other as equal was already explained in equality meditation. As for the extraordinary approach, first we produce perception of someone like an enemy as our mother, see the meditation as a happy occasion for ourselves, and, if ultimate good is established, rejoice. Because these are without distinction, meditate thinking,

#593

"How may I establish this person's benefit?" Then from one sentient being, we should meditate up to those as limitless as space.

As for exchanging self and other, whatever happiness and merit we have from training in that, all that we completely give away thinking, "By this merit incidentally may beings attain the higher realms, and ultimately may they attain buddhahood. May I be covered with the suffering of their bad karma exchanged for that. Having received that, by its ripening within my being, may I experience many sufferings in the lower realms for their benefit."

From the depths of the bone core of the heart, having trained the mind in such an exchange with one sentient being, go on to them all. By that, powerful evil deeds from beginningless time will be purified. Therefore, much karma of experiencing the lower realms and so forth will be exhausted, and much happiness will be attained. The *Bodhicharyavatara* says: #593.5

> My happiness and the sufferings of others,
> If these situations are not exchanged,
> The state of buddhahood will not be reached,
> And in *samsara* I will have no joy.

Regarding this some say: #593.6

> All *dharmas* are alike in being conditions of this.
> In consummate aspiration they are consecrated.

Saying that is not right. This is because we would always be falling into *samsara*.

#594

Also when something bad has been done, since we are aiming at enlightenment, if we so dedicate it, since there is dedication to this special aim, it would then be good. In saying this words of *Mara* have indeed been produced, but nevertheless such an answer needs an explanation. If we are supposed to aspire literally to later remaining within extremes and wandering in *samsara* for the sake of others, then it follows that even Mañjushri would be wandering there. His prayer says: #594.2

> For the sake of every sentient being
> May I later remain within extremes.

In fact, when we exchange self and other, there is no exchange of anything real with sentient beings. Even when there is, it is very easy to tolerate, since there is also such immense merit. Since the mentally exchanged sentient beings and oneself are both one's own mind, the suffering of others does not ripen within us, and our own happiness does not go forth to anyone else. Thus, it is taught that no karmic effect is actually transferred. The *Hundred Actions* says: #594.5

> What is done by oneself is not transferred to others.

> The karma of others likewise will not be ours.
> If the share collected by us were to be effective,
> Beings would be obscured by karmic darkness.

Since evil deeds are not virtuous roots, it is not suitable to dedicate them as a cause. Other than the lower realms and suffering, they are causes of nothing else.

#595

> The *Lung* says: #595.1
>
> These virtuous roots are dedicated to unsurpassable enlightenment.

That, on the contrary "The roots of evil deeds are dedicated to unsurpassable enlightenment," is not taught anywhere at all. Virtuous causes are what is dedicated by aspiration, and though this is done, unsuitable causes are not also dedicated, any more than space is dedicated to enlightenment. Therefore, don't think like that. This should not even be heard, and still less should anyone proclaim a view that accords with it. As purifying and augmenting will be explained below, they are not elaborated here.

c. How one should rely on mindfulness and awareness #595.3

In this way, day and night:

> **Always mindful, ever-aware, and very careful,**
> **Abandoning evil, create an ocean of virtuous *dharmas*.**

Thus, according to those three points, the chief of disciplines is guarding our own minds from the assembly of *kleshas,* and the mind must be guarded with mindfulness, awareness, and care.

Here, by being mindful of the beneficial qualities of these three and the disadvantages of their degeneration, they will not decline. Moreover, by remembering one's own essence, these should not be allowed to degenerate. Like the string of a tensed bow, their being just so is very important. Why? If mindfulness and awareness degenerate, goodness degenerates, and what is bad easily arises in an instant.

#596

The *Bodhicharyavatara* says: #596.1

> The bandits of non-awareness follow after
> Degeneration of our mindfulness;
> Even though merits may be fully gathered,
> As if they were snatched away by thieves and robbers,
> We will have to go to the lower realms.
>
> As for the *kleshas*, that pack of thieves and robbers,
> They are seeking their chance to get to us.
> When they have found that chance, they ravish virtue.
> Even lives of the higher realms are conquered.

Therefore, let us hold to mindfulness
And never let it to go into decline.
When it has gone, there are harms of the lower realms.
So thinking, keep close track of mindfulness.

The mind must be guarded with completely pure consciousness of discipline, its beneficial qualities, the disadvantages of its degeneration, the faults and virtues of *samsara* and *nirvana*, and so forth. For example, ancient generations of the world by being aware of the many good and bad natures, put aside bad actions and entered into good ones. So likewise they entered into *Dharma*. By being aware of all virtuous aspects day and night, they actually established them. Within their three gates they examined virtue and non-virtue as they arose, and reckoned up the little pebbles of these. Putting aside non-virtue and entering into virtue, they guarded awareness. The *Bodhicharyavatara* says: #596.6

The situation of the mind and body
Ought to be examined over and over.
This, to tell the present subject briefly,
Is the criterion of guarding awareness.

Thus mindfulness and awareness are what is chiefly guarded. The same text says: #597.1

As for those of you who want to guard the mind,
Guard your mindfulness and likewise your awareness.
Try to do so even if you lose your life.
I join my palms and pray to you that you will do so.

Also guard the mind by being careful. With self-control, there is the self-respect of not producing the *kleshas*. Having once had to be ashamed before others, we become conscientious about guarding against non-virtue. These two have the essence of care, and it is by that care that we guard against the *kleshas*.

Moreover, by being careful there are elimination of the *kleshas* and the virtuous activities of liberation. The *Compendium of Abhidharma (mngon pa kun las btus pa)* says:

> What is care? Having tried to live with non-passion, non-aggression, and non-ignorance, now when we meditate on virtuous *dharmas*, and guard the mind against all defiled *dharmas*, we possess the karma that completes all perfect qualities and fully establishes them.

If care exists, all goodness and virtue will be established. If it does not exist, they will not. It is also taught to be the root of all the *dharmas* of buddhahood. The *Friendly Letter* says:

#598

Care is the place of *amrita*, but with carelessness,
It is taught that we achieve the place of death.
Therefore, in order that virtuous *dharmas* may increase,
We should always be devoted to careful action.

The *Samadhiraja Sutra* says: #598.2

Generosity, discipline, and likewise patience and so on,
As many virtuous *dharmas* as anyone may mention,
The root of all of these different virtues is being careful.

The *Sutra Requested by Jewel-Crown (gtsug na rin po ches zhus pa'i mdo)* says: #598.3

> What is care? Just that is the establisher of virtuous *dharmas*. By the care of the *bodhisattvas*, the essence of enlightenment is made beautiful. Care is the root of the *dharmas* on the side of enlightenment. It is the place of the *dharmas* that establish wisdom. It is what accumulates good *dharmas* and what individually grasps them. Formerly heard *dharmas* do not go to waste. *dharmas* that should be gathered are gathered. *dharmas* of obscuration are not gathered.

If mindfulness, awareness, and care are not accomplished, what we have formerly heard degenerates. Though mere faith, hearing, and effort may exist, they are covered over as if we had fallen into mud. Then, since they are impure, there is no liberation from *samsara* and the lower realms. The *Bodhicharyavatara* says:

#599

For those who have a mind without awareness,
Hearing, contemplating, and meditating
Will be like water in a leaky vase.
They will not remain in memory.

Even in those who have heard many things,
Faith and any genuine perseverance
Will just be soiled like falling in the mud,
When there is the error of non-awareness.

On all occasions examine your own mind. If you have to enter into any distractions, whatever there is on the side of good and accords with that, with its retinue, energetically devote yourself to its proliferation. Also devote yourself to the non-increase of what is bad. When the good alone exists, *dhyana* and so forth enter into absolute goodness, producing equanimity without remainder. Whenever and wherever something needs to be produced, until it is completed, do not also undertake many other things. This is because they will be hindrances to establishing that.

Thus, at the time of generosity, even if there is excellent discipline, except for merely not transgressing it, effort in discipline is rested in equanimity, and we must put our effort into generosity. At such times, allowing and restraining by knowing how to distinguish higher and lower is important. The *Bodhicharyavatara* says: #599.6

So taught at the times of generosity,
Is letting discipline rest in equanimity.

Whatever is the intention, act on that.

#600

Do not think of anything other than that.

By always thinking of that very thing,
It will be accomplished in a little while.

In that way all that is good will be produced.
Otherwise neither one will be accomplished.

Tsanaka says:

If with the former unfinished, we start to practice another,
We will be exhausted, and neither will be produced.
If we do not keep one foot set steadily,
Lifting the other will be a cause of falling down.

The *Bodhicharyavatara* says: #600.2

Do not lose the great for the sake of the small.
Chiefly think of the benefit of others.

The *Compendium of Instructions (bslab btus)*, Shantideva's commentary says:

A medicinal tree must always be kept alive. If it is alive, it will be associated with benefit for others. Just so, this body should be kept and not given up, until we attain the *bhumis* of the noble ones.

The *Bodhicharyavatara* says: 600.4

Because of impure notions of compassion,
The body should not be lightly given up.

In such cases, some small virtue may be accomplished, but if former great virtue is lost, the lesser will also be left behind. As the virtues of the perfections are trained in and gathered, they become progressively more and more exalted. As the higher are produced, the lower are made into equanimity. The *Bodhicharyavatara* says:

The perfections of generosity and so forth
Have conduct that grows more and more exalted.

The *Jewel Heap Sutra* says: #600.6

Though some person with a joyful mind
Gives generously for even a hundred years,
One who keeps pure discipline for a day
Is much nobler than that other person.

#601

Guarding by knowing the proper occasion is important. Moreover, the details of daily *Dharma* practice and details of eating food and so forth, and actions of conduct should be briefly told. First, on arising, rise after remembering the three jewels and *bodhicitta*. If we have done evil deeds even in dreams, they should be confessed right away. If there was goodness, that alone should be rejoiced

in. This is because both day and night habitual patterns of mind are the same. The *Middle Length Prajñaparamita* says: #601.3

> Shariputra, if we meditate daily on the perfection of *prajña*, it will increase. By meditating in dreams, it will also increase. This is because daytime and dream are without distinction.

Then, with the previously taught liturgy, take the vow of arousing *bodhicitta*. The aspects of day and night should not deteriorate at all, so that they will be enhanced and increased. Then, whether or not there is a desire for food, remembering the three jewels, offer one of the four parts. Put one aside to be given to those who may unexpectedly arrive.

#602

Offer one pinch and so forth as a *torma*. One part is eaten by ourselves. Also one part may be given to the three jewels, one to the *Dharma* protectors, one to ourselves, and one to *bhuta* spirits who are able to receive the leftovers. The *Compendium of Action (spyod bsdus)* says: #602.2

> Food should be divided in four parts.
> The first is offered as pure food for the gods.
> One part goes to the guardian protectors.
> Very large *tormas* are to be presented.
> Remaining from our personal food and drink,
> The leftovers are given to the *bhutas*.

According to what is taught in the *vinaya* of the holy *Dharma*, of three parts the first is offered to the three jewels, the second left for any monks, *bhramans* or *kshatriyas* who may happen to come by, and the third enjoyed.

When eating, eat with the attitude that food is unclean, the attitude of sadness, and the attitude that we are benefiting a city of the family of worms. Think that for a little while we need to live in this great ship while we cross to the essence, enlightenment. However, do not eat with any attitude that increases desire and greed.

Also of the four parts of the body, one is empty, two are food, and one is drink. The *Eight Aspects (yan lag brgyad pa)* says:

> Two parts are food that is eaten.
> One part is said to be drink.
> One part is of wind and so forth.
> Those complete the four parts.

#603

Or also according to the body arising from the basis of food, there are three parts, two of which are food and drink, and one of which is empty. If there is starvation, a host of worms will harm us, illnesses will certainly arise, and we will not be able to undertake actions. If we are very full, many illnesses will arise in consequence, and it is said that there are faults of *samadhi* becoming unworkable and so forth. The *Bodhicharyavatara* says: #603.2

> We should eat no more than what is sufficient.

That is how we should eat. Then the subsequent impermanent mind establishes the dedication of food. As explained in the scriptures:

> May the patron king and
> The host of other beings,
> Also living in cities
> Always gain happiness.

Then if we are going somewhere, looking ahead just a yoke's distance to examine the path for living beings, our minds will not be deceived. The *Prajñaparamitasañcayagatha* says: #603.5

> Look for just a yoke's distance, and in going the mind will not be confused. Also look with eyes cast down, and if someone comes, say with a smile, "It is good." At dangerous times look in all directions.

The *Bodhicharyavatara* says: #603.6

> As for looking around in useless distraction,
> That is an action that should not be done.
> Keeping mind always fixed in a definite way,
> We should always keep the eyes cast down.
>
> However, simply for the sake of comfort,
> Sometimes we may look to the directions.
> If someone then appears before the eyes.
> We may look at them and bid them welcome.
>
> To watch for dangers on the path and so on,
> Look again and again to the four directions.
> For comfort, having turned the head around,
> It is acceptable to look behind us.
>
> Having examined both before and behind,
> We should proceed and either come or go.
> Thus on all occasions we should act
> Having knowledge of what is to be done.

Then, sitting under trees and so forth, do what is good to do, meditating, reading, and so forth. Sometimes, if we want to listen to the *Dharma*, we should see noble persons. Never speak haughtily and roughly. We should speak as is taught in the *Moon Lamp*:

> Before a great being like you,
> How could I be confident?
> You are one with great *prajña*.

That and so forth is how we should speak. If someone wants to hear the *Dharma*, it is said that we should examine whether they are a vessel. If great things are explained to those of small mind, they will abandon *Dharma* and go to the lower realms. The *Prajñaparamitasañcayagatha* says:

> Those of small mind, when they hear, will abandon this.

Having abandoned, they will be without refuge.
They will go to the Unremitting Hell.

Similarly, small things should not be told to great people. The *Bodhicharyavatara* says:

#605

Those who are suitable vessels of the vastest *Dharma*
Should not be joined to teachings meant for lesser beings.

A man[303] explaining the *Dharma* to a woman alone without a companion goes against pure conduct, and both will be objects of slander. The *Bodhicharyavatara* says: #605.2

… Nor to a woman without a man being there.

The *White Lotus* says: #605.2

At any time when the wise
Explain the *Dharma* to women,
They never go alone,
Nor should they stay and banter.

Moreover the path of conduct should not be explained to those who do not respect it and so forth. The *Bodhicharyavatara* says: #605.3

Do not explain the *Dharma* to those with no respect.
To those who wrap the head, like people who are sick,[304]
Who carry a sword or staff, or have a parasol,
Or anyone who wears a hat upon the head.

Then in a spacious place ornamented with lion thrones and so forth, without personal desire for respect, veneration, and so forth, explain the *Dharma* with an attitude of benefiting others. The *White Lotus* says: #605.5

In a clean and pleasant place, on a spacious seat,
Excellently arranged and carefully-spread,
Well painted with the finest excellent colors,
Be well-dressed, wearing a good clean *Dharma* robe,

But always without the least desire for these.
In eating and drinking any food and drink,
We have no wish for them, our clothes or seat,
Our robes, or medicines for curing sickness.

Not receiving anything from our retinue.
Skillful regarding others, may we always
Establish ourselves and beings in buddhahood
And think of the *Dharma* we teach to help the world

As the total requisite of our happiness.

That is how it should be done. Whatever sorts of persons we meet, and whatever they say, kill pride. Without disrespect, but with a smile, give the teachings in pleasant speech. The *Moon Lamp* says: #606.3

Smiling like the waxing moon and gentle,
To the older generation and the younger,
We should always speak with sincerity,
And be without pride in anything that is done.

The pleasant conversation of the world
Speak only in a timely proper way.
A variety of distracting words of chatter
Because of the danger, we should never speak.

Pleasant speech and praise may be used when without loss for ourselves they make the minds of others happy. The *Bodhicharyavatara* says: 606.5

All of those we hear who may have spoken well,
We should tell them so and say to them, "Well said!
If we see persons performing meritorious actions,
Praising them creates supreme and excellent joy.

In private, good qualities should be spoken of;
And when they are spoken of, we should repeat that later.
If someone talks about our own good qualities,

#607

Think the subject is the good in general.

All our undertakings are so that we can be happy.
Yet happiness is rare, for even those who can pay.[305]
In view of that, let us be happy at finding joy
In any virtuous deeds that may be done by others.

Nothing will be lost by acting in this way,
And we shall have great happiness in lives to come;
But faults will yield unhappiness and suffering,
And in lives to come we shall also have great pain.

When speaking, we should be relevant and to the point.
Keep the meaning clear and speak with pleasing speech.
We should leave behind both passion and aggression,
Speaking gently in a balanced, moderate tone.

By this rejoicing, excellent ones are seen as teachers, intermediate ones as companions, and lesser ones as retinue. Older persons are seen as our fathers and mothers, and those who are younger as our children. Those of the same age are seen as brothers and sisters and so forth, and by that all are made devoted. The *Sutra of the Ten Dharmas (chos bcu'i mdo)* says: #607.4

> By body, speech and mind being free of receiving bad objects, perception is produced of the preceptor as teacher. Perception is produced of the preceptor as master. In behaving purely to older, middle, and younger generations, they are purely perceived, and devoted reverence is produced in them.

The *Jataka Tales* says: #607.6

> Holy ones need not be avoided by anyone.
> Attend these excellent friends with a very humble manner.

#608

> If we are near, a particle of their excellent virtues,
> Even without any practice to get it, will be shared.

Hidden transgressions and subtle improprieties are not to be performed. The same text says:

> As for evil deeds that may be done unseen,
> As with poisonous food, how could one be happy?
> By the gods and the purified eyes of accomplished *yogins*
> That these will not be seen is quite impossible.

Thinking how the freedoms and favors are so difficult to obtain and how the arising of a buddha is difficult and so forth, be conscientious. The *Sutra Requested by Guarder of the Horizon (yul 'khor skyong gyis zhus pa'i mdo)* says: #608.3

> A buddha, a great sage who benefits the world,
> Only arises once in a thousand million *kalpas*,
> Now that they have gained the holy freedoms and favors,
> Those who want liberation must give up carelessness.

This body, to guard the *Dharma*, should be guarded from sickness and *döns*. Thinking of it as a ship, do not reject its food, clothing, and so forth. We should not torture ourselves with useless mortifications and ascetic practices. The *Bodhicharyavatara* says: #608.5

> Even as a mere support of coming and going,
> The body should be thought of as being like a ship;
> But to establish benefits for sentient beings,
> This body must become a wish-fulfilling body.

The *Four Hundred* says: #608.6

> Though this body indeed may be seen as an enemy,
> Even though that is so, it ought to be taken care of.
> By having discipline, it may live for quite a long time.

#609

> From that a great amount of merit can be attained.

Also turn the mind to impermanence and the attitude that aspires to enlightenment. The *Expression of the Realization of the Seven Maidens (gzhon nu ma bdun gyi rtogs pa brjod pa)* says: #609.1

> Bodily life that is changeable and is discarded
> Is similar to a drop of dew upon the grass.
> If we are long accustomed to not depending on it,
> We will always attain the state of *mahasukha*.

Life is also guarded because it bestows wealth. For the sake of the great *dharmas* of arousing *bodhicitta* and so forth, life must be guarded, and we must not be bereft of it. The *Sutra of Instructions to the King* says: #609.3

> By me the bestower of wealth, the body, is guarded.
> Bestowing wealth and the body, life is guarded.
> Bestowing wealth and body, as well as life,
> The giver of all, the *Dharma* is to be guarded.

The mind should be examined. By eliminating any faults that are seen, the *kleshas* will not become firmly entrenched. The *Request of Brahma* says: #609.5

> If we completely know the faults of mind,
> The faults of mind will not be stabilized.
> If mindfulness is good within the mind,
> We will attain the place of faultless peace.

Moreover, a tooth stick, spit, excrement and so forth should be disposed of in a solitary place not frequented by people, where it will inconspicuous. The *Bodhicharyavatara* says:

> Personal refuse, such as tooth cleaning sticks and spit,
> Should not be thrown away where they will be visible.

#610

> It is gross for persons to urinate and so forth
> In water or on good land that is used by other people.

The *vinaya* also teaches that defiled things should not be thrown away in usable water and so forth. Also at mealtimes, the *Bodhicharyavatara* says: #610.1

> We should never eat with a mouth that is full of food,
> Noisily, or while talking, or with an open mouth.

Wherever we are, and particularly with the guru or among many people, indecorous bodily behavior, sleeping, lying down, stretching the soles of the feet forward, rubbing the hands together, and so forth, should not be done. Be straightforward. Do everything with grace. The *Bodhicharyavatara* says: #610.3

> Do not stretch the soles of the feet toward other people,
> And do not rub the hands together in their presence.

> We should never travel lying in a bed,

Nor be alone with women who are committed to others.
Having seen and asked the conduct the world approves,
We should abandon anything that will be offensive.

Sloppy worship, joking about the view, flirting, and all such unpacified aspects of body, speech, and mind should, above all, be completely controlled and tamed. The *Flower Garland of Vinaya ('dul bya met tog phreng rgyud)* says: #610.5

Songs, and dances, and jingling ornaments,
Any seeing or having to do with them,
As well as the evil of direct transgression,
Cause straying from the life of discipline.

So doing necessarily leaves one far from enlightenment. The *Sutra Requested by Guarder of the Horizon* says:

#611

Uncontrolled, and wildly arrogant;
Disrespectful and proud, with much desire;
With rigid *kleshas* and overcome by them,
Such people are far from supreme enlightenment.

Those who do not tame themselves cannot tame others, so first of all we should make ourselves peaceful and tamed. The *Praise of Limitless Good Qualities (yon tan mtha' yas par bstod pa)* says: #611.2

Some, while they have not tamed themselves, speak the words of noble enlightened beings. Acting in contradiction to their own words, they are unable to tame others.

When you have realized this, subsequently placing all beings in your heart, try a little to tame what is untamed in yourself.

The *Jewel Heap Sutra* says: #611.4

Those who have not crossed cannot bring others across.
Those who are not free can never liberate others.
Those who are blind can never show the path to others.
Those who are liberated can liberate other beings.
Those with eyes can show the path to those who are blind.

The *Ten Dharmas (chos bcu pa)* says: #611.5

I am making an effort so that all sentient beings may cross over, making an effort so that all sentient beings may be liberated, making an effort so that all sentient beings may enter into peace and gentleness. Since by not taming, pacifying,

#612

and guarding myself, I will not have the good fortune of doing that, I must be pacified, tamed, and guarded.

Similarly, if by others' response to being benefited harm arises for myself, let it be a cause of good karma and enlightenment. Among all people, be like one who endures sadness and weariness from others by producing a very humble attitude or outcast-like #612.2 perception. Be gentle, but do what needs to be done. Remembering all that is said, be heedful and conscientious. Disparaging others and behavior due to desire and aversion should not occur even in dreams. Daily in the morning, noon, afternoon, and night, and again late at night, at midnight, and early in the morning, perform the threefold accumulation of prostrations, confession of evil deeds, and dedication of merit. Train chanting the *Three Accumulations*,[306] and confessing falling away from enlightenment. The *Bodhicharyavatara* says: #612.5

> Three times in the day and also three at night
> Chant The *Sutra of the Three Accumulations*.

Moreover in all actions and behavior we should spend our time in virtue alone. The *Mahayanasutralankara* says: #612.6

> As, in the activities of the buddha sons,
> They entered into the various realms of the senses,
> Just so, with words that accord with my family,
> What they formerly did for beings I shall also do.

#613

That is the idea. It is taught extensively in the *Completely Pure Realization of the Flower Garland of Buddhahood (sangs rgyas phal po che'i spyod yul yongs su dag pa)*: #613.1

> When *bodhisattvas* enter into a house, they arouse *bodhicitta*, thinking "May all these sentient beings attain the city of liberation." Similarly, when they go to sleep, they attain the *dharmakaya* of the buddhas. When they dream, they realize that all *dharmas* are like a dream. When they awake from sleep, they awaken from ignorance. When they arise, they attain the bodies of buddhahood.
>
> When they put on clothes, they put on the clothing of modestly and decency. When they put on a belt, they are connected to virtuous roots.
>
> When they sit on a seat, they attain the *vajra* seat. When they lean on a back-support they are attaining the *bodhi* tree.
>
> When they kindle a fire, the fuel of the *kleshas* is burned. When it burns, the fire of wisdom blazes.
>
> When they move, they go to attain the *amrita* of wisdom. When they eat food, they attain the food of *samadhi*. When they go forth, they are liberated from the city of *samsara*. When they descend stairs, they are entering *samsara* to benefit sentient beings. When they open a door, they open the gates to the city of liberation. When they shut a door, they shut the gates of the lower realms. When they set out on a path they tread the path of the noble ones. When they go upwards, they bring all sentient beings into the happiness of the celestial realms. When they descend,

#614

> they cut the continuity of the three lower realms.
>
> When they meet sentient beings, they meet buddhas. When they step forward, they go to benefit sentient beings. When they lift one of them, they are bringing that being out of *samsara*.
>
> When they see persons who possesses ornaments, those persons will attain the major and minor marks. When they see persons without ornaments, they will possess the virtues of purity.
>
> When they see a full vessel, it is filled with buddha qualities. If they see an empty one, faults are emptied.
>
> When they see people rejoicing, they will rejoice in the *Dharma*. When they see them sad, they will be sad about conditioned things. When they see happy sentient beings, they will attain the happiness of buddhahood. When they see sufferings, all sufferings of sentient beings will be pacified. When they see sickness, there will be liberation from sickness.
>
> When they see kindness returned, the kindness of all the buddhas and *bodhisattvas* is returned. When they see it is not acknowledged, wrong views are not acknowledged as kindness.
>
> When they see disputes, all disputes of opponents are eliminated. When they see praise, all the buddhas and *bodhisattvas* are praised. When they see discussions of *Dharma*, the confidence of the buddhas is attained.
>
> When they see a bodily form, they see all the buddhas without obscuration. When they see a *stupa*, they become a *stupa* for all sentient beings.

#615

> When they see merchants, they will attain the seven noble riches.[307] When they see homage, they arouse *bodhicitta*, thinking, "May the world with its gods attain the non-manifestation of the center at the crown of the head.

Moreover, for all who are uselessly distracted, with sadness and fickleness of mind, doodling in the sand, babbling inanities, thinking discursive thoughts and so on, when such distractions arise, until they are abandoned by mindfulness and awareness, may all their actions of body and speech and the thoughts of mind be caused to become *Dharma*. When they go to sleep at night, lying on the right side, may they sleep with their heads in a northerly direction. Remembering death and recollecting the three jewels, may they sleep resting their minds in *dharmata* like the sky. The *Bodhicharyavatara* says: #615.5

> As the Lord slept when he passed into *nirvana*,
> So should we sleep also, in the desired direction.

Day and night aspire to the activities of the excellent noble ones, or sing the meditation songs of the masters, the *Seventy Aspirations* and so forth, performing them before statues, *stupas*, and so forth. Here, as to what is taught by the "Twenty Verses," The *Precious Garland* says:

#616.

1 To the Buddha, the holy *Dharma*, and the *Sangha*,
And also to the assembly of the *bodhisattvas*,
Always paying homage and going to them for refuge,
Let us prostrate to those who are worthy of veneration.

2 We should bring evil deeds to a state of total extinction,
Completely accomplishing all that is meritorious.
As for the merits of the host of sentient beings,
We should rejoice in any merits that they have.

3 Having bowed our heads and joined our palms together,
So that they will turn the wheel of holy *Dharma*,
And so that they will remain with beings in this world,
We therefore make supplication to the perfect buddhas.

4 By the merits of having performed this liturgy,
By all that is performed or not performed by us,
As a result, may sentient beings without exception
Possess the unsurpassable attitude, *bodhicitta*.

5 May all sentient beings have perfect spotless powers,
Their lives transcending any lack the excellent freedoms.
May they have autonomy over all their actions,
And may they also have good livelihood.

6 May all embodied beings abiding in the three realms
Have jewels in their hands as a sign of ultimate wealth.
May all their requisites be utterly limitless,
And in *samsara* may they be inexhaustible.

7 Always having everything that is indispensable,
May they become supreme and turn into excellent beings.
May embodied beings have all the required knowledge
And the ability needed to do what must be done.

8 May they have excellent color and excellent healthy bodies.
May they be exalted and brilliant in their presence.
Beautiful to behold and free from every sickness,
May they be possessors of tremendous power of life.

#617

9 May they all be capable in the ways of *upaya*,
Free from any kind of fear of suffering.
May they be diligent in regard to the three jewels,
And so possess the great wealth that is the Buddha and *Dharma*.

10 May they be joyfully kind and very compassionate,
Resting all the *kleshas* in equanimity,

Adorned with generosity and discipline,
As well as patience, exertion, meditation, and *prajña*.

11 May they completely perfect all the accumulations.
May they be illumined with the major and minor marks
As well as the ten *bhumis*, which are beyond conception;
May they attain the various powers and masteries.
#617.3
12 May we too be adorned with these good qualities,
And also all the other ones that there may be.
And also be liberated from all our various faults
Like the very best of sentient beings Maitreya.

13 May we attain to complete perfection of all the virtues
That constitute the hope of every sentient being.
Thus may we always have the power to clear away
The suffering of all embodied sentient beings.

14 In all the various worlds, whatever beings there are
Who have become discouraged because they are afraid,
May those beings who even so much as hear our names,
By their having done so, become completely fearless.

15 May beings by seeing us and by remembering us,
And even by their having only heard our names,
Be sure of the natural state that is free from all disturbance,
And so attain complete and perfect enlightenment.

16 And in all succeeding generations of beings
May they come to gain the five-fold higher perceptions.
And always, for all the sentient beings there may be,

#618

May there continue to be such benefits as these.

17 Whatever beings may exist within the world.
Desiring the performance of any evil deeds,
Even so, may all of them be free from harm,
Reversing their evil actions once and forevermore.

18 May the physical elements, earth, water, fire and air,
Like a field that is filled with wholesome medical herbs,
Or like a forest of trees that grows in the wilderness,
Ceaselessly provide for people’s natural needs.

19 Though the lives of beings are as if impoverished,
May I be even more impoverished than they.
May their evil deeds all ripen in myself.
May all my share of happiness ripen in those beings.

20 As long as there are any sentient beings at all
That are not liberated, wherever they may be,
For that long, for their sake, even if I attain
The unsurpassable state of enlightenment, may I stay.

Saying this three times, three times a day brings inconceivable merits. The *Bodhicharyavatara* says #618.4

Therefore, in the presence of a representation
Or otherwise, as it may be appropriate,
Say these twenty verses from the *Precious Garland*
Three times every day and three times every night.

Also:

If the merits of saying these words were given form,
As for being more numerous than the sands of the Ganges,
Even the realm of the world could not contain them all.
This is what was taught by the Buddha *Bhagavat.*

Moreover, as the *sutras* and the *Bodhisattvapitaka* say, devote both day and night to training.

#619

Why? The dreamlike freedoms and favors are only there for an instant. They are impermanent like a bubble in water. If we do not set out on the path while we have them, we cannot do so later.

7. The explanation of the twenty downfalls, together with the associated qualities: #619.1-2

Train in keeping these two *bodhicitta*s without harm.
Five downfalls, like wrong view, are said to be like a king.
Five, like staying in cities, are like his ministers.
Eight are like his subjects, and two are common to all.
Altogether, twenty is the number of these.
It should be known that what accords with these is harmful.
Not having them, we avoid the harm of all these downfalls.
It should be known that practicing this accords with goodness.

This follows the *Essence of Space Sutra (nam mkha' snying po'i mdo)*, where altogether nineteen root downfalls are taught. The five characterized as being like a king, are: #619.4

3. appropriating the property of the three jewels,
4. inflicting punishment on a monk who possesses discipline,
5. drawing a renunciate away from discipline,
6. committing one of the five inexpiable actions, and
7. holding to wrong views.

Those which are characterized as being like a minister are staying in

6. villages,

7. their vicinity,
8. cities,
9. towns and
10. their environs.

The eight characterized as like ordinary people are

11. teaching emptiness to those of untrained mind, #620

12. turning back from dwelling in the *Mahayana*
13. to join the *Mahayana*, abandoning individual enlightenment
14. to fixate the *shravaka* and *pratyekabuddha* vehicles and enter into such fixation
15 for the sake of possessions and veneration to praise oneself and disparage others;
16. to speak of one's own profound patience.
17 to cultivate and take the property of the three jewels
18 to give the up the wealth of *shamatha* for recitation

As for those that are common to all, abandoning the mind of entering makes nineteen, in addition to which The *Jewel Heap Sutra* says #620.3

> abandoning the mind of entering, not uniting with goodness,

making twenty. The *Moon Essence Sutra* and the *Essence of Space Sutra* also say that abandoning the mind of entering is a downfall. If these downfalls arise, since this is unsuitable for a *bodhisattva*, try to remedy them.

In the *Twenty Vows (sdom pa nyi shu)* four root downfalls are taught:

> 1. For the sake of possessions and veneration, praising oneself and disparaging others,
>
> 2. To those who are suffering and without a protector not giving goods and *Dharma*, because of avarice;
>
> 3. Not hearing others' confessions and, instead, storing up anger,
>
> 4. Abandoning the *Mahayana* and teaching a facsimile of *Dharma*.

The intention of calling them the four root downfalls is that they are like being conquered.

> By desire of possessions and veneration
> Giving praise to ourselves and disparaging others,
> And to those who suffer without a protector

#621

> Stingily not giving wealth or *Dharma*;
> Not hearing the confessions of other people,
> But rather heaping up anger at those others;
> Departing from the path of *Mahayana*
> Teaching instead facsimiles of the *Dharma*. #621.2

According to the teacher Asanga and his followers, the four root downfalls are explained. Also the manner of receiving *bodhicitta* is said to be its arising from pure mind, depending only on homage and offerings, after first inquiring whether one's being has been defiled with obstacles. By that these obstacles will have very little ripening. After that the precepts are said.

If any of the four root downfalls have arisen, the way of remedying them is that the twenty vows must be taken again, during which defilements must be confessed three times to the superiors before us. So it is said. This should not be accepted more than three times, according to what is explained in the *Bodhisattvabhumis.* #621.4

The followers of the master Nagarjuna say that the way of receiving is that the karma of these arises in a pure continuum, producing the seven-fold service. The ocean-like assembly does not ask about former obstructions and does not talk about later training. What is to be guarded against is the nineteen or twenty root downfalls.

The way of remedying according to the *Essence of Space Sutra* is that after supplicating, downfalls are remedied. This is done as many times as the downfalls received. Thus, the two traditions of mind-only and *madhyamaka* are different.

#622

Now the associated factors are explained. As for the factors associated with these downfalls, for example, associated with wrong view is the obscuration of mere devotion. From this fault, one should have the idea of them all. The virtuous attitude and so forth that abandon wrong view are said to be without the fault. By not being obscured by the associated factor, we are also said to be without the fault. All that is associated with virtue is said to be what we should train in. In particular what is connected with benefiting others is the main thing to be trained in.

8. The individual ways of guarding aspiring and entering #622.3

a. The way of guarding aspiring

1) The brief teaching

Now the individual ways of guarding aspiring and entering will be explained. As to how aspiring is guarded in terms of accepting and rejecting, regarding the details of as many things as are to be trained in, in brief:

> **Briefly four black *dharmas* ought to be avoided.**
> **Four that are pure and white should earnestly be performed.**

2) The extensive explanation

a) The instruction to abandon the four black dharmas # 622.5

In detail, as for the first four:

> **These are the four black actions that are to be avoided:**
> **Cheating any persons worthy of respect,**

> **Producing regret for things that should not be regretted,**
> **Speaking unpleasant words to those who are holy ones,**
> **Behaving deviously to sentient beings in general.**

#623

Since these are the four black *dharmas*, they should be abandoned. The *Jewel Heap Sutra* says in the *Chapter Requested by Kashyapa*: #623.1

> Kashyapa, if one possesses these *dharmas*, *bodhicitta* will be forgotten. What are these four? Slandering the guru and those who are worthy of respect. Producing regret in others for things that should not be regretted. To *bodhisattvas* who have aroused *bodhicitta* speaking with the fault of an angry mind. Behaving deviously and deceptively to sentient beings.

b. The instruction to practice the four white dharmas #623.3

As for the four white *dharmas*:

> **These are the four white *dharmas* in which we should place our trust:**
> **Relying on holy ones and giving praise to their virtues,**
> **Encouraging sentient beings to do what is truly good,**
> **Producing perception of buddha children as the teacher,**
> **Because of pure aspiration, benefiting beings.**

Abandoning what is false has the ground of virtue of benefiting sentient beings. In producing perceptions of *bodhisattvas* as the teacher, they become special companions on the path. Dwelling in the excellent thought of non-deception is exemplified by relying on the holy ones and praising them, though indeed this is a consequence of all virtues. As establishing all sentient beings on the path of *Mahayana* has a special purity, first producing *bodhicitta* in that way is urged.

#624

The *Jewel Heap Sutra* says: #624.1

> Kashyapa, if one has these *dharmas*, *bodhicitta* will not be forgotten. What are these four? Being conscientious about not speaking falsely, producing perception of *bodhisattvas* as teachers, dwelling in the excellent thought of not behaving deviously and deceptively toward sentient beings, and truly establishing all sentient beings in the *Mahayana*.

As for guarding *bodhicitta* by means of what stabilizes it, the *Shri Samadhiraja Sutra* says: #624.3

> O prince, if one has four perceptions, *bodhicitta* will be stabilized. What are these four? They are perception of true spiritual friends as buddhas, perception of the *Dharma* taught by them as the path, perception of those who practice it as companions on the path, and perception of all sentient beings as one's only child.

b. Guarding the Mind of Entering #624.4

As for explaining the details of guarding the *bodhicitta* of entering:

> **Considering others' welfare as more important than ours,**
> **This is the practice trained in by the *bodhisattvas*.**
> **If they benefit others, the seven evils of body and speech,**
> **Are actually beneficial, when they can be performed,**
> **However, the three of mind are never to be done.**

and also: #624.6

> **By desiring peace and goodness for personal benefit**
> **Even the good is a downfall for *bodhisattva* children.**
> **For the benefit of others, even that which is evil,**

#625

> **Ought to be practiced, the Victorious One has taught.**

There are three aspects.

1. Learning to abandon what is to be abandoned.
2. Learning to know what is to be known.
3. Learning to practice what is to be practiced.

#625.2
Within the first are how to guard the mind from transgressions of the root downfalls, having the *kleshas*, and the fault of useless activity. There is also knowing when to permit and restrain. Of these four ways of training, the first three were spoken of above. As for the last, there are occasions where the ten non-virtues of body and speech are permitted. When it will be for others' benefit, know that they should be performed. The greatness of one's own virtue will not be obscured by that, and in addition to that, on having observed an occasion for the three increases 625.4m ??? *mahasattva*s should perform those seven non-virtues. #625.5

What is the benefit? Minak Dungthungchen (*mi nag mdung thung can*), having seen many persons killed because of selfish desire, as a guide, because of the great compassion,[308] so that there would be liberation from limitless *samsara*, seemed to cut off life.

Some, though there is wealth, because of avarice will not give. When there is a time of famine, if it will save lives, for the benefit of both, what was not given by the rich is taken to give to the poor.

The *bhraman*'s child Karmala Gawa (*skar ma la dga' ba*)

#626..

was tormented by the desires of others. Wanting to reverse certain death, he seemed to perform wrong activity. So that those who would certainly be killed might be liberated, he seemed to speak falsely. Having deceived the companions of the evil-doers, for the purpose of reversing them from being led into the lower realms, he seemed to commit slander. To purify the suffering of those who had suffering, he made up and told various stories, or jokes, and there seemed to be frivolous speech.

To reverse those who would certainly undertake evil deeds, he seemed to speak harsh words. These things were done because the purpose was virtuous. #626.3

The three evil actions of mind, should never be performed, because they are only bad. Though some say that there are occasions when they may be performed, the prohibition is total.

Mañjushri went against his faith, when he tamed Kuntu Gyu (*kun tu rgyu*) by dwelling among the Hindus, but he is taught not to have fallen into the arising of wrong views by his presentation of them. Teaching such views was indeed practiced by him, and thus in body and speech, to *Kuntu Gyu* and others he taught the language the arising of wrong view. However, when wrong view arose in their minds, by and by he told these people about the virtues of the three jewels, so how could transgression of the precepts of mind have come about? Therefore he never performed these actions of mind.

'Well, he did transgress by doing unvirtuous actions of body and speech. Isn't that like eating poison?"

#627

As in *mantrayana*, a virtuous mind is without fault or damage by ingesting poison. The *Twenty Vows* says: #627.1

> If these are done with compassion and for the sake of kindness
> And with a virtuous mind, the act is without fault.

Also the *Objects of Mindfulness* says: #627.1-2

> Though it is taught that a sentient being who cuts off one life will be tormented for an intermediate *kalpa* in the ephemeral Hells, and though it is taught that an evil deed should never be done; if one thinks that, the Buddha's word is intended for the minds of sentient beings of different capacities, and therefore, that sometimes "one" and sometimes "many" and sometimes "certain"[309] and sometimes "uncertain" are taught should be known not to be contradictory.

The *Praise of the Teachings (gsung pa bstod pa)* says: #627.3-4

> Because of what is given and what is being held back,
> Sometimes the words to us are "it is one and certain.
> Sometimes "it is uncertain" also has been said.
> Therefore these are not in mutual contradiction.

In such a style, it is important to know that there are provisional meaning and true meaning, as well as words having an intention and words that have any of the four hidden intentions. The divisions of these will be explained extensively below.

As for training in the second point above, the means of knowing what is to be known, the *Mahayanasutralankara* says: #627.5

> As for any not known by the Buddha's children,
> Such knowables as these do not exist.

Contemplation and learning should be industriously undertaken in the worldly topics or sciences, and learning and contemplation regarding whatever world-transcending *dharmas* there are.

#628

This is so that omniscience may be obtained. If one summarizes these, there are five divisions to keep track of; arts, crafts, the art of reasoning, the reasoning of Buddhists, and the reasoning of non-Buddhists. The same text says: #628.2

> If no effort is made with the five topics of the sciences, even supreme noble ones will never be omniscient. Cut off other pursuits, strive for your own omniscience.

In particular when the details of the vow of training are known, it is important to guard them. Moreover, as previously taught, downfall and non-downfall, associated qualities, what is to be trained in, and the reason why this is done should previously be known. #628.4

There are twenty root downfalls. Because these downfalls are absent, we are joined to virtue and there is no downfall. The associated aspects are those associated with the aspect of virtue and with nonvirtue and the downfalls. According to the two divisions, if transgressions are committed, there are two kinds, transgressions that have the *kleshas* and transgressions that become meaningless.

Moreover, when we enter into meaningless speech, frivolous entertainments, and so forth; if desire and aversion are produced, the fault of having *kleshas* will be produced.

Even if these have been produced,

#629

there is no reason why they should not be grasped with mindfulness and awareness, and if we so engage with them, meaningless faults are produced.

If we enter into action dispassionately for the sake of others, there is no downfall. If we enter with desire, there is transgression of that, and is associated with it. If we enter simply because of the joy of others, it is the same. We should learn, meditate, and so forth that the antidotes are impermanent. #629.2

When we have seen transgressions, we must confess and renew the vow. For example, if for reasons not connected with virtue, we dig up the earth, we commit faults of uselessly cutting roots and so forth. If the same thing is done for the sake of virtue, there is no downfall.

While we do not remember ultimate uselessness, there are associated faults of doodling in the sand and so forth. We should discipline ourselves so that such things are accomplished with mindfulness and awareness. When we remembered the discipline, it will be renewed, and our vow will be renewed. All actions of body, speech, and mind should be known to be joined to that. If there is transgression, from knowing how to renew, even if our aspiration has been transgressed, it can be restored.

The conditions of transgression are discouragement, procrastination, and entering into other paths. As for discouragement, if we think that we cannot produce the benefit of others as we can our own, we get discouraged. As for the antidote, because we have attained the freedoms and favors at this

time of arousing *bodhicitta*, discouragement is abandoned. In praise of confidence, the *Mahayanasutralankara* says:

#630

Sentient beings become human
So that every measureless instant
They can try to gain perfect enlightenment.
So let us not be discouraged.

As for procrastination from not seeing the benefits of the path, but seeing the faults of difficult practice, as an antidote to that we are taught the benefits and joy of these. As for the instruction in patience, the *Bodhicharyavatara* says: #630.2

Therefore, having mounted the horse of *bodhicitta*,
Which clears away all weariness and discouragement,
We go on from happiness to happiness.
Knowing *bodhicitta*, who could then despair?

If we grasp the paths of the *shravakas* and *pratyekabuddhas* as being better than the *Mahayana*, we will be sent into them; so as an antidote, from the two meditations on faults and benefit, as for the *shravakas* and *pratyekabuddhas* being far from perfect enlightenment, the *Manifestation of Enlightenment of Vairochana (rnam snang mngon byang)* says: #630.4

The paths of the *shravakas* and *pratyekabuddhas* are eighty thousand great *kalpas* away from the unsurpassable fruition.

As to the immeasurable benefits of the *Mahayana*, the *Bodhicharyavatara* says: #630.5

As for this, because of the power of *bodhicitta*,
Former evil deeds will completely be exhausted.
Because a heap of merits is accumulated,
It is much nobler than the path of the *shravakas*.

The *Precious Garland* says: #630.6

Because there is no regard for the benefit for oneself.
The benefit of others is joyful as one taste.
That occurs in the source of virtue, the *Mahayana*.

If mind is sent outward to externals, we are far from enlightenment, and the sufferings of *samsara* and the lower realms are immeasurable. As for the way of curing this, before statues and so forth, with remorse and repentance, confess and take the vow. This also arises by receiving it as before. The number of times is not fixed.

As for the method of remedying arousing the *bodhicitta* of entering, conditions of defilement are three: Its foundation, the *bodhicitta* of aspiring, is lost; The opposing root downfalls arise; and it is mixed with conditions of abandoning the discipline.

As for the faults of defiling this, when formerly accumulated merit manifests, by its having been degraded, later we will have no happiness. We will not meet with the *Mahayana*. By breaking our

vows our situation will deteriorate. By the heaviness of our defilement, we will wander for a long time in the lower realms. The *Letter to a Student* says: #631.4-5

Even when they are alone, their minds examine for truth,
Producing an association with genuine action.
Among those on earth, they become principal holy ones.
Those, who are excellent students, have respect for the guru.
Modest, producing a host of virtues, with noble intent,
Supremely motionless, they follow the view of kindness.

For even those brilliant ones rejoicing in truth and tradition,

#632

Life is easily lost, and there are no promises.
Temporary beings have faults and evil deeds
That may send them all to the unbearable Hells.
Throwing away the natural state, indeed they suffer.
For the wise on earth, what pain is worse than this?

Those who receive the sages' life-granting *Dharma* path
And having receiving what is like a great ship, then throw it away,
Whirling like dancers amidst the ocean of *samsara*,
They think the deceptive thought that their joy has been assured.

Therefore, the *Bodhicharyavatara* says: #632.3

Moreover, though merit is easily defiled,
As for the mind, it can never be defiled.

If one transgresses for a certain length of time, if the discipline is lost, having confessed as above with repentant mind, by practicing the rite three times it will be renewed. The number is uncertain. By the *mahasiddha* Nagpopa three means of renewal are taught.

Those who are lesser, because of grasping things as solid, are regretful. Having impressed their faults on their minds, they confess them before others. By subsequent vows, they are gradually distanced from those faults, and rising from their downfalls occurs.

The middle ones, having pleased the deities of *vidya mantra* and secret *mantra*, the *bodhisattva* Akasha*garbha* and so forth,

#633

and so having attained the empowerment of those deities, arise from that downfall.

Some who are excellent, when someone says they have a downfall, remain effortlessly within *bodhicitta*. As to how, it is taught in the *Noble Mahayana Sutra Teaching that All dharmas are Without Arising ('phags pa chos thams cad 'byung ba med par bstan pa zhes bya ba theg pa chen po'i mdo)*: #633.2

> Mañjushri, the *bodhisattva* who knows no-action and no-arising attains complete purity from karmic obscurations.

Here, “We should follow this” is well-thought. Those of inferior mind do so before the *bodhisattva Sangha* or a special object. They supplicate after performing the seven-fold service and renew their vows, or supplicate such and such a *mahasattva* to consider them:

> For I, so and so, such and such a downfall has arisen.[310] This, for the sake of all sentient beings, I confess, and I supplicate it be made pure.

Say this three times. The others say: #633.5

> These transgressions we see as transgressions, and from now on well avoid them #633.6

In answer to that it is said:

> I will draw back from them. I will refrain from them.

By saying that we are liberated from faults, according to the *Bodhisattvabhumi*. Also in between perseveringly performing the developing and fulfillment stages of the deity

#634

before our respective *yidam* deities, having done the seven-fold service, by confession and vowing to refrain we remedy the downfall.

The deity of *vidya mantra* in general is Shri Akashagarbha. If we want to confess before him, we should confess continuously day and night. From the time we arise, this is done. In the later part of the night call on by name and prostrate to all the buddhas and *bodhisattvas* of the ten directions, and in particular Shri Akashagarbha. Continuously speak out strong confessions of evil deeds of transgression. At dawn before the sunrise, say this: #634.4

> Please do what I ask. To Shri Akashagarbha, if I confess my transgressions, having purified them, please consider me and grant your blessings.

Say that three times. When the sun rises, as a sign of transgressions and downfalls being purified, body and mind are happier than before, and even the sun arises more gently. The air is pure, and good dreams display themselves, so it is taught.

Some excellent beings, sitting cross-legged, first call by name whatever dream and illusion-like transgressions there may have been. In the space in front are the buddhas and their sons.

#635

After confessing to them, identify the essence of these very transgressions outer, inner, and in between, by examining their color, shape, and so forth. They do not arise from anywhere, do not abide anywhere, and do not go anywhere. Knowing them to be in nature like space, resting within that state, there is liberation from all transgressions. The *Sutra of the Great liberation Blossoming in the Ten Directions (thar pa chen po phyogs chu rgyas pa’i mdo)* says: #635.2-3

> If the *bodhisattva* has four *dharmas*, all broken discipline and faults of the *kleshas* will be purified. What are these four? Because *dharmas* have no coming, because *dharmas* are known not to arise, because *dharmas* are seen to be unceasing, and because *dharmas* arise interdependently through causes and conditions, they are empty of nature. If these four are possessed, there will be no arising of broken discipline and faults of the *kleshas.*

The *Dharmaraja Sutra (chos kyi rgyal po'i mdo)* says: #635.5

> If a sentient being knows non-duality, all obscurations will be completely abandoned. For example, as on a mirror covered with dust that has been forming for a thousand years, there can later be not a particle, this too is like that.
>
> Also it is like this. For example,

#636

> in a dark empty house that has been dark for a thousand years, though the darkness has lasted for a thousand years, a lamp will make it non-existent. So by the mind knowing the genuine truth of essencelessness, the evil deeds of countless *kalpas* will instantly be removed.

The *Sutra of Entering into the Absolute (don dam par 'jug pa'i mdo)* says: #636.2

> The son of the gods White Lotus asked, "Mañjushri, how should karmic obscurations be abandoned?"
>
> He replied, "Son of the gods, as for karmic obscurations, if we know that karma itself is primordially unreal, it will effortlessly be cleared away. That is like wiping with a cloth a conch that is covered by charcoal. These are guarded against by knowing their objects, it is taught.

9. The teaching of the stages by which beings should practice this #636.4

Now the third of the above points, guarding by practicing what is to be practiced is taught. From the two sections of the individuals by whom this is practiced and how it should be practiced, as for the first:

> **As for the buddha-sons, there are three kinds of them:**
> **Some have freed themselves and desire to free all beings.**
> **These are the *bodhisattvas,* who are like a king.**
> **Some want liberation for both themselves and beings.**
> **These are the *bodhisattvas* who are like a helmsman;**
> **Some free beings and then desire their personal peace.**
> **These are the *bodhisattvas* who are like a shepherd.**
> **It is taught in the *sutras* that these are liberated,**
> **In thirty-three measureless *kalpas,* in seven, and in three,**

#637

> **Respectively, in accord with their powers of gaining that.**

In "arousing the *bodhicitta* of the great desire of a *bodhisattva*," after first having become enlightened ourselves, later we free beings; for example, as a king, having attained a kingdom, desires to establish his subjects in happiness. Arousing such *bodhicitta* like that of Mañjushri is explained in many *sutras*.

The desire to liberate oneself and other beings equally is called "arousing the *bodhicitta* of true wisdom." The passengers in one's boat and oneself as helmsman equally want to go to the other side of the river.

First having liberated sentient beings, desiring to liberate oneself primordially, is called "the incomparable arousing of *bodhicitta*." It is like shepherds of sheep, goats, and oxen, who, when they see narrow defiles and fearful places, or else when in front of them these animals have entered them, do not leave even one behind. This is arousing *bodhicitta* for sentient beings like that of Mañjushri and Shakyamuni.

Here those of dull powers take thirty-three and the middling seven, and the sharpest three lifetimes to perfect unsurpassable enlightenment. The *Jewel Heap Sutra* says: #637.6

> Those arousing the *bodhicitta* of the great desire

#638

> will be liberated from *samsara* in thirty-three countless *kalpas*. Those who arouse the *bodhicitta* of true wisdom will reach it in seven. By arousing the incomparable *bodhicitta*, they will become completely enlightened in three inconceivable *kalpas*. Why so? Because they have powers that are small, middling, and great. They are, for example, like a universal monarch, the pilot of a ship, and a herdsman.

Thus, and so forth it is extensively taught.

10. From the two methods of training in what should be practiced, the activity of the victorious ones, #638.3

a. The brief teaching of the six perfections

As for the subject of how they should train:

> **The Buddha's children must train themselves in everything,**
> **But chiefly in the practice of the six perfections.**

The *Friendly Letter* says: #638.4

> Generosity, discipline, patience and exertion,
> Meditation, perfection of inscrutable *prajña*;
> Developing these, we cross the ocean of *samsara*
> And so produce the powers of a victorious one

Train in the way being explained. From the common nature and individual natures, within the common are also six individual natures, as follows:

Without conceptualizing the three spheres of actor, action, and object, good thoughts of giving our possessions to another, along with their seeds, are the perfection of generosity.

#639

Its action is to pacify the poverty of others.

Without conceptualizing the three objects, thoughts of abandoning the faults of *samsara* and *nirvana*, along with their seeds, are the perfection of discipline. Its action is to eliminate obstructions.

Without conceptualizing the three objects, bearing harm and weariness and not being afraid of their nature is the perfection of patience. Its action is agressionlessness.

Without conceptualizing the three objects, joy in virtue is the perfection of exertion. Its action is that merit increases.

Without conceptualizing of the three objects, one-pointed mind is the perfection of meditation. Its action is that the *kleshas* are pacified.

Without conceptualizing the three objects, realization of the nature of *dharmas* is the perfection of *prajña*. Its action is that knowables are realized and, that we are liberated from *samsara*.

These perfections have four virtues:
1. By envisioning enlightenment as the benefit for others they are vast.
2. By establishing true goodness and loftiness, they are precious.
3. By transcending the world, they are without materialism.
4. By the increase of merit, they are inexhaustible.

The *Mahayanasutralankara* says: #639.5

> Vast and not materialistic,
> Precious and inexhaustible,
> Of generosity and the others
> We should know these four-fold virtues.

There is a fixed number of three stages.

1. Exaltedness is established and the *kleshas* abandoned.

#640

The number of six subparts depending on that is fixed. Regarding them, the same text says: #640.1

> Enjoyment and the body are both completely perfected.
> By perfect acts and retinue we will be exalted.
> We never again will be in the power of the *kleshas*,
> And anything we do will always be correct.

2. By benefiting others, the benefit for oneself is established. The number of six subparts depending on that is also fixed. Here the same text says: #640.2

No longer impoverished and doing no harm at all,
Patient with injury and never weary of action,
We have excellent reasons for our feeling of rejoicing:
The benefit of others is our own benefit.

3. Depending on the three trainings explained below, the number of six perfections is fixed. Here the same text says: #640.4

Of the six perfections of the Victorious One,
When they are classified from the viewpoint of the three trainings
The explanation is that the first has three divisions
The second has two divisions, and the third has one.
One includes all three, with three divisions described.

The first three perfections are included in training in supreme discipline. Generosity is the cause, discipline the essence, and patience is the particular expression. The next two are classed as training the mind in meditation. *Prajña* is gathered under the training in *prajña*. Exertion alone gathers them all together, because of being associated with them all.

Describing the perfections as being in successive stages, the same text says:

#641

The later depend on the earlier
Since they are lower and higher,
And since they are fine and coarse,
They are taught to be in stages.

Since the perfections arise in successive order from earlier to later, they form a series of causes and fruitions. Since discipline is more excellent than generosity etc., there is a gradation from worse to better. The earlier they are, the coarser they are, and the easier to understand and realize. The later they are, the subtler and more difficult they are, so there are gradations of fine and coarse. They are described from those three viewpoints.

As for the way of practicing, practice generosity with no hope of ripening. Again and again in this *samsaric* realm, guard discipline that does not aspire to the higher realms. To endure everything patiently, meditate on patience. Establish exertion that gathers all virtues together, meditation that clears away attachment to the formless realms and *prajña* such that it is inseparable with *upaya*. The same text says: #641.5

Generosity is without any hope.
Discipline has no wish for more *samsara*.
Patience is the bearer of everything.
Exertion is the gatherer up of virtue.
Likewise, *dhyana* is not formlessness.
Prajña is the possessor of *upaya*.
As for these, they are the six perfections.
By their stability we are united with truth.

As for the ascertaining features the same text says:

#642

> Removing poverty, gaining coolness, and bearing anger,
> Union with passionlessness, and the grasp of mind
> Are said to be done for the sake of knowing the absolute.

Removing poverty is generosity. Cooling the torments of the *kleshas* and guarding against them is discipline. Forbearance of inner anger is patience. Union with the level of buddhahood is exertion. One-pointedly grasping the mind is *dhyana*. Knowing the nature of *dharmas*, absolute truth, is *prajña*.

b. The extended explanation of the individual natures of the perfections #642.3

1) Generosity

a) Identifying the object

Now from the six explanations of the individual natures, the nature of generosity is like this: #642.4

> **Seeing that sentient beings are tormented by poverty,**

b) The general teaching on the nature: #642.4

As for the Buddha's children:

> **They give them limitless gifts of desirable articles,**
> **Such as food and clothing, horses, wagons and oxen.**
> **Greater are such gifts as their own sons and daughters.**
> **The greatest is to give such things as their heads and eyes.**
> **Establishing temporal benefit, as well as that of the spirit.**

c) The explanation of the benefits of generosity: #642.5

> **Thus we will conquer all our avariciousness,**
> **Consequently giving rise to wealth for others.**

Material generosity perfects the accumulation of merit, and *Dharma*-generosity perfects the accumulation of wisdom. Without personal avarice, the continuity of birth as a hungry ghost is cut off. Actual wealth arises for the benefit of others.

#643

The *Sutra of prophesy because of the questions of the noble one 'jig rten 'dzin ('phags pa 'jig rten 'dzin gyis dris bas lung bstan pa'i mdo)* says: #643.1

By material generosity the accumulation of merit is perfected. By *Dharma*-generosity, the accumulation of wisdom is perfected. These two establish omniscience.

What is material generosity? It is like this. There is giving, great giving, and supreme giving. Giving is of food, clothing, chariots, and elephants to others. Great giving is of sons, daughters, and spouses. Supreme giving is of things difficult to do. Heads, eyes, arms, legs and so forth are given.

What is *Dharma*-generosity? The lesser is giving pens, ink, and books. The greater is giving teachings, of the *shravakas*, of the *pratyekabuddhas*, or of the supreme *Dharma*, according to the fortunes of beings. To enter into grasping unsurpassable enlightenment and display the inconceivable *Dharma* like the sky is the supremely great.

Householder *bodhisattvas* practice chiefly material generosity, and renunciates *Dharma*-generosity. About this the *Mahayanasutralankara* says:

#644

Bestowing benefits,
And depending on mind, the root,
Perfect both action and mind,
Accepting the two[311] and perfecting,

While having no stinginess,
Giving *Dharma* and things without fear,
The capable, with such giving,
Produce true accomplishment.

The essence is being without stinginess. The cause is pure, generous thoughts. The fruition is perfecting body and action. The action is taking care of both oneself and others, and perfecting the two accumulations. As for distinguishing the qualities, the same text says: #644.3

The Buddha's children, on meeting with students, always give their lives.
Even if they receive compassion from other beings, they take no care for the fruits of
their human hopes and wishes.

By that generosity they establish all beings within the three enlightenments.[312]
Completely perfected by the wisdom of generosity, they are placed in realms of
inexhaustible purity.

2) Discipline #644.5

1) Explanation of the nature and expression of praise

As for the explanation of the perfection of discipline, since the external is non-existent, the inner abides in enlightenment:

By the highest discipline we control ourselves.
Peace and mental happiness will be attained by that.
By *prajña* we will gain perfection of the two benefits.

2) The brief explanation of what is to be trained in and the instruction to guard it:

Moreover,

> **The vows, accumulations of *Dharma*, and helping beings,**
> **The Buddha's children will always guard these three disciplines.**

#645

3) The divisions of individuals who keep discipline and the explanation of the root as *bodhicitta*:

As for those who keep it:

> **Householders take the precepts of a lay disciple,**
> **Along with the vows of aspiration and entering.**
> **Renunciates take the vows of a monk, *shramanera*, or novice,**
> **And discipline of guarding both the two *bodhicitta*s**

Here, in addition to whichever of the seven *pratimoksha* or self-liberation vows may be appropriate, there is the vow of *bodhisattva* discipline, including vows of arousing the two *bodhicitta*s of aspiring and entering.

The single *bodhisattva* vow has no divisions corresponding with the seven families of personal enlightenment. Those seven families are the male and female *genyens*, *getsuls*, and *gelongs*, plus the lay disciples. Counting male and female observers of the one-day precepts there are nine families. On the side of householders, those with the vows of a *genyen* and the one day-precepts make two divisions. On the side of renunciates, there are novices (*getsul and getsulma)*, candidate monks and nuns, *shramaneras* (*genyen and gyenenma)*, and fully ordained monks and nuns, (*gelong and gelongma)*. It is being said that in addition to the vows of these the vows of arousing the two *bodhicitta*s are possessed. The *Mahayanasutralankara* says: #645.5

> As for those who dwell on the side of renunciates,
> They have an amount of virtue that is immeasurable.
> Compared to householders industrious with their vows
> They are more excellent than even those *bodhisattvas*.

That is talking about renunciate *bodhisattvas*. The *sutras* say: 645.6

> ...Together with householder and renunciate *bodhisattvas*,

#646

> who had the forms of boys and girls, tens of millions of billions, very many...

Of the two kinds of *genyens*, as for *genyens* who observe a few precepts, there are the "root four *genyens*," who keep the four root precepts, or any four, and abandon wrong objects of sexual desire. *Genyens* of pure conduct, keep these basic four and also abandon impure conduct.[313]

As for the *getsuls,* the *Radiant ('od ldan)* says: #646.3

> Renouncing cutting off life, taking the goods of others,
> Impure acts, false speaking, alcohol and so forth,
> Dances and garlands and such, with sitting on large high seats,
> And receiving food, gold, or silver any time after noon.

These ten precepts are taken, and by that the mind is also guarded from the associated faults. For nun candidates (*gelobma*) there are also the twelve renunciation-producing antidotes of not touching anyone and so forth. Since women have greater *kleshas,* they are studied for two years to see if they can keep their vows and if they are stable.

For fully ordained monks (*gelongs)* there are four basic rules involving expulsion from the *Sangha*, the additional thirteen precepts, and the thirty of abandoning, which if they are broken one must abandon the object involved and so forth, 253 precepts in all. *Gelongmas*, fully ordained nuns, have 364 or more. This is according to *sarvastivadins, mahasangikas,*

#647

sthaviras and many others in the collections that they individually revere regarding training in their different disciplines. The *Bhumi Collection* says: #647.1

> When in addition to what are called the precepts of renunciation, they have those of arousing the *bodhicitta*s of aspiring and entering without corruption, this is said to be *bodhisattva* renunciation. These commitments are the discipline of refraining from wrongdoing, called the precepts of supreme discipline.

These are also the attitude of abandonment accompanied by the seeds of virtue. The *Bodhicharyavatara* says:

> Having attained the attitude of renunciation
> Is what is explained as being perfection of discipline.

Refraining from wrongdoing within oneself, the aspect of restraining non-virtue, is the discipline of personal liberation. In *samsara* the gods must take human bodies to attain this goodness of the benefit for oneself. Not only not harming others, but accomplishing benefit for them, is only taught within the *bodhisattva* discipline. As for *mantra* discipline, in addition, the karma and *kleshas* involved in ordinary grasping are abandoned, and in the two stages of meditating in the stages of development and fulfillment, we are made into suitable vessels.

At the time of adherence to the actual discipline of personal liberation, the ten non-virtues are regarded as intrinsic moral evils, and there are no occasions when they are permitted. In the *bodhisattva* vow seven non-virtues may be committed to benefit others. *Mantra*

#648

depends on skillful means of non-abandoning. This cause of the arising of wisdom as fire arises from wood is produced by that particular profound path.

Within the continuum of a single being, the single essence exists with different aspects. If a choice must be made between objects, the higher ones are preferentially kept, since the lower aspects are

included within them. Though there seems to be complete contradiction with the lower part, the essence is not lost, and so there is no contradiction at all.

For example, in the case of *tantric* practice, drinking is not a violation, even though drinking liquor is taught to be a downfall by the *shravakas*, and by the *bodhisattvas* said to be an associated fault. Nevertheless, there it is no fault. At the time of committing the fault the object, oneself, must be a monk or a *bodhisattva*, but also at that time because of visualizing the deities, things change. Things must become intoxicating liquor. By *mantra*, *mudra*, and *samadhi*, they are transformed into *amrita*, and it is taught that we should enjoy them. Perceptions of thoughts must become many other things. By their being transformed into perceptions of deities, *mandalas, amrita* and so forth, as well as being faultless, they are divine offerings, and so the accumulations are perfected. By their becoming accompaniments of the view and of meditating in *samadhi*, we likewise become possessors of exalted good qualities. All aspects of the precepts should be known to be similar.

In brief, in any tradition whatsoever, when faults are produced,

#649

actions are prohibited. If virtuous good qualities are produced, actions are permitted. Therefore, it is important to know the precepts for those who are great and intermediate with what they permit and hinder, as well as the general and particular cases. The *Precious Garland* says: #649.2

> For the general, the particular;
> As for all the *shastras*, they give it praise

In brief, guarding the mind from harmful behavior and its associated aspects for the benefit of others is the discipline of restraint. Gathered by the two accumulations and the six perfections, an assembly of good qualities which has not previously arisen is produced. Increasing the arising of these is the discipline of gathering good *dharmas*. They are chiefly gathered by discipline of mind. Those skilled in *upaya*, directly or indirectly, accomplish the benefit of sentient beings. By the four means of gathering,[314] others are made joyful. Incidentally they are uplifted, and good and virtuous seeds of ultimate truth are planted. Such working for the happiness of others is the discipline of producing benefit for sentient beings.

By these three disciplines, the three disciplines of the path are accomplished. When we have perfected the two accumulations and are enlightened:

1. By the discipline of restraint, we attain perfect abandonment of the two obscurations and their habitual patterns.
2. By the discipline of gathering virtuous *dharmas*,

#650

perfect realization is attained of the nature and extent of *dharmas* and so forth.

3. By the discipline of benefiting sentient beings, we attain perfect buddha activity, taming whatever needs to be tamed, along with the spontaneous arising of the two benefits.

The *Jewel Heap Sutra* says: #650.2

> Kashyapa, this *bodhisattva* discipline has three aspects. There are the discipline of restraint, the discipline of gathering virtuous *dharmas*, and the discipline of accomplishing benefit for sentient beings.
>
> By the discipline of restraint, the mind is guarded from what is bad. By the discipline of gathering virtuous *dharmas*, virtuous roots are established. By the discipline of accomplishing benefit for sentient beings, we devote ourselves to the benefit of others.

The *Mahayanasutralankara* says: #650.5

> Six aspects accomplish peace because of our attitude:
> The gift is given of life within the higher realms,
> As well as a support and peace and fearlessness.
> Also we shall possess the accumulation of merit.
>
> We shall attain the nature of the symbolic signs.
> Thus we have the topics contained within the vow.
> Having completely known a discipline like that,
> Those who are capable will really establish it.

The essence has six aspects

#651

concerned with abiding in discipline. In being bound by the vow of personal enlightenment, there are the perfect procedure and the perfect sphere of experience. Even the subtlest faults are viewed as topics of fear. The topics of the precepts are genuinely received. They are trained in. So it is explained on the level of the *shravakas*.

1. The cause makes us attain "peace," *nirvana*.
2. The fruition is existence in the "higher realms."
3. The action produces the "support" of all the good qualities.
4. The *kleshas* are pacified, and we are made "fearless" about ourselves and others.
5. As good qualities, we possess the "accumulation of merit."
6. In the divisions are that arising from receiving the "true symbol" and that attained by *dharmata*.

The first refers to personal liberation. In attaining *dharmata*, both *samadhi* and spotless karma arise. There is the mind of actual *samadhi* and the path of seeing and so forth, the undefiled level of the noble ones.

The *Abhidharmakosha* says: #651.5

> This is called the vow of personal liberation
> Spotlessness and *samadhi* arise as a result.

This discipline is inviolate. It is not mixed with the conceptual fixations of the *shravakas* and *pratyekabuddhas*. It is not defiled by downfalls. The *sutras* are not lacking, since they are part of the *Mahayana*. Having those four aspects, it should be produced as the support of good qualities. The *Friendly Letter* says:

#652

Your inviolate discipline is indeed not lacking.
Not mixed, and unchangeable, it is a pure reliance.
Discipline, at the levels having cause or causeless
Is taught as the ground and support of all good qualities.

As for the virtues of such discipline, The *Mahayanasutralankara* says: #652.2

The buddha children always receive the three disciplines, which are of the nature of the vow and effort.
Though they have no craving for the celestial realms, they genuinely attain them, even though they produce no desire to do so,
By this very same discipline, all beings are also established within the three enlightenments.[315]
By the wisdom of discipline being completely accomplished, they are inexhaustibly established in the realms of purity.

3) Patience #652.3

a) The general teaching on the divisions

Then as for the perfection of patience:

Three kinds of patience also need to be established:
We give no thought to how much suffering is involved
In various kinds of outer and inner injuries.
Because of compassion we have a wish to practice *Dharma.*
Third, there is that of compassion that has no reference point.

Not getting angry at harm or injuries produced by external things is the patience of fortitude. Enduring hardships in liberation and in establishing the *Dharma* for oneself and others, this patience does not care how much suffering is involved.

Compassionate patience is tireless in benefiting others.

Not being afraid of the profound meaning of emptiness is the patience of compassion having no reference point of nature. Acout the meaning of these, the *Mahayanasutralankara* says: #652.6

As for Fortitude, it pays no heed
As for compassion, it supports the *Dharma*.
Thus, in the true explanation of the five benefits,
They are the producers of the two benefits.

With ascetic practice the chief and every thing,
Within it, it is maintained to have three different aspects[316]
When patience such as that is completely known,
The wise have said that it is truly established.

The essence is fortitude that is not angry with others and bears adversity. The cause is compassion. The five benefits are the fruition. Regarding those, the *sutras* say: #653.2

There is not much resentment and discord.
There is much happy and blissful mind.
There is no regret at the time of death,
The body abides in peace,
There is rebirth in the bliss of the celestial realms.

The action is to produce benefit and happiness for both oneself and others. The *Particular Sayings (ched du brjod pa'i tshoms, Udanavarga)* says: #653.4

Whoever knowing others to be disturbed
Causes them to be completely peaceful,
By such people benefit is done
For themselves, for others and for both.

The *Mahayanasutralankara* says: #653.5

The Buddha's children bear all the harms of human beings, which is very hard to do.
Since they cannot care for the heavenly realms, they are unafraid of failing to go there, having no concern for personal benefit.
By that same patience, they establish all sentient beings in enlightenment.
By the wisdom of patience being completely accomplished, they establish beings inexhaustibly in the pure realms.

b. The way of meditation #653.6

As for the brief teaching of meditating on patience:

#654

Just as no greater evils exist than those of aggression,
No merits are so difficult as those of patience.
By strenuous efforts in these various kinds of patience,
Let us strive to extinguish the great fires of aggression.

The supreme good is enlightenment. Moreover, the merit established by patience is greater than others. The greatest suffering is Hell. This is produced by aggression. Since there are no greater evil deeds than those resulting from that, by various means, aggression should be joined to the difficult meditations on patience. The *Bodhicharyavatara* says: #654.3

Just as there is no evil that is so bad as aggression,
There is no austerity so hard as that of patience.
Therefore it is proper that we should strive very hard
Meditating on patience in various different ways.

The *Friendly Letter* says: #654.4

There is no austerity like that of patience.
Though you cannot keep yourself from occasions of anger
By abandoning the anger, you are irreversible.

Buddhahood is promised by this having been attained.

c) Many objects are tamed by taming mind alone #654.5

If each of the many objects of anger had to be dealt with one by one, we would never be finished, and they would not be pacified. As for the means of bearing them:

The uncontrolled harm of things is entirely limitless.
We could never pacify them one by one.
When mind alone is tamed, then everything is tamed.
So guard the diligence of keeping mind subdued.

#655

The *Bodhicharyavatara* says: #655.1

Unruly sentient beings are as limitless as space
It will never be that all of them are subdued;
But if thoughts of aggression alone are overcome,
That will be like conquering all our enemies.

d) How harm is a condition of establishing patience: #655.2

The good of patience comes about depending on harm.
Such qualities as kindness and compassion rise.
Enemies, like teachers, are friends to enlightenment.
Rely on them patiently, feeling respect and joy.

Just as masters and preceptors are beneficial to renunciation, if we have no enemies, patience will not arise, and therefore we should put up with enemies. The *Bodhicharyavatara* says: #655.3

If we do not endure them in a patient way,
The cause of gaining merit will thereby be prevented.
It is only ourselves who are our own obstruction,
Hindering what is the cause of our gaining merit.

That which, when it is there, another comes to be,
That is the very thing which is called the other's cause.
That on whose occurrence something comes to be,
How can that be called a hindrance of that thing?

The timely appearance of a beggar seeking alms
Does not produce a hindrance to generosity.
Calling those who are givers of renunciation
Obstructions to it is equally unsuitable.

Times of harm, conditioned by minor suffering of unhappy mind and so forth condition the arising of compassion, sadness and so forth, and therefore we should bear them. The same text says: #655.6

Moreover, as for the virtues arising from suffering,

#656

Sadness clears away all arrogant haughtiness.
For those within *samsara* compassion will arise.
Evil is avoided, and we rejoice in virtue.

By meditating on bearing angry thoughts, there is great merit. Therefore, feel joy in them and be devoted to them like the teacher. The *Uttaratantra* says: #656.2

With a joy and devotion like that we have for the teacher.

Also it says there: #656.2

Therefore if we have a very angry mind,
And patience arises only in dependence on that,
Since that is the very thing that is the cause of patience,
It is worthy of homage like holy *Dharma* itself.

e) The thought that the condition of anger arises from ourselves #656.3

As for the way of this:

This will never be accomplished without ourselves,
Just as an echo arises from mutual dependence.
This mass of terrible harms that we have turned to evil,
Proliferates due to our karma and incidental conditions;
So it is to be expected that this would come about.
The only means by which this karma can be exhausted
Is to tame the mind, and so we should strive for this.

If we were not there, our anger and contention with others would not arise. Anger and contention mutually depend on each other. If we do not harm others, no harm to ourselves will arise. Therefore it is useless to do harm, and certainly proper to bear it. The *Bodhicharyavatara* says: #656.6

Thus if I do no harm to any other persons,
There will then be no one will do harm to me.

Therefore, not established with work and weariness,
This is like a treasure appearing in my house.
As they are friends to enlightened activity,

#657

Then I should rejoice that I have enemies.

When some little condition of harm to me is produced, that arises from my own former karma, and so it is proper to bear it. The *Bodhicharyavatara* says: #657.1-2

By me formerly to other sentient beings
Such harm as this which now is done to me was done.
Therefore, that these sentient beings who are doers of harm
Arise to do me harm is completely reasonable.

If I am angry, with what actually harms me, that anger should properly be directed at material objects like sticks and so forth or at unpleasant words. The *Bodhicharyavatara* says: #657.4

Though actually it is done by the stick that he is using,
If it is to the user that I address my anger,
As he as well as I is motivated by anger,
It is all the fault of anger--I should be angry at that.

In particular, if we are angry when unpleasant words are spoken by other people, not being angry at the inner source, our own ears, but being angry at the external speaker is illogical, because it produces suffering. If we think like that, fame and praise are harmful, and drive us to the lower realms. Patience is the opposite. The *Bodhicharyavatara* says: #657.6

As for me who am devoted to liberation,

658

I should not be bound by possessions and social position.
Why should I be angry at the very persons
Who are producing my liberation from this bondage?

When they wish for me to be in suffering,
It is actually like a blessing by the Buddha,
I will go by that to the level without outflows.
Why should I be angry at the occurrence of that?

Also: #658.2

If it is merely because of obstruction by my faults
That I will not be patient with this enemy,
It is only I who will be hindering
That which is an occasion for and cause of merit

If harm is a prerequisite for patience, anger is not the right response. If harm comes from our own karma, it is not the enemy that is harming us. If harm is nonexistent, even generosity will be of no help with it. When we have let it all go, everything becomes like waking from a dream. The limitless schemes of beings and the limitless evils of wealth are bondage. Again it says there: #658.4

Since worldly possessions are producers of hindrance,
If I do not want these hindering blockages,
I should throw away these troublesome possessions
Lest the evil of my deeds be stabilized.

It is even better if I die right now.
There is no profit to living long in wrong livelihood.
Even if I should live for a very long space of time,

There will always be the suffering of death.

Supposing that one person wakes up from a dream
Having experienced happiness for a hundred years,
And another person wakes up from a dream
Having experienced happiness only for an instant.

For both these persons who have awakened from their dreams,
The happiness they dreamed about will not return.
Likewise, whether life is either long or short,

#659

At the time of death, it is over just the same.

Having great possessions, and abundantly great wealth
Though I may live in happiness for a very long time,
As if I had been ravished by a conqueror
I shall go forth in nakedness with empty hands.

Being angry about being disparaged and insulted makes no sense. Fame is just words. Such words are mere physical things without the least benefit. The same text says: #659.2

As for veneration and honor, praise and fame,
Coming from these there is no merit and no life.
There will be no more strength, and sickness will not be absent.
Nor will the body be better off than it was before.

If we truly know what is our benefit,
What is the benefit of things that are such as these?
If we want only a little nominal happiness,
Let us rely on such things as liquor and gambling.

The benefit of fame will take away one's wealth.
Or if we should be killed as we are pursuing honor,
How will anything be gained by such mere words?
If we die, then who will have that happiness?

If their castles of sand collapse and fall to pieces,
Children start to cry, hurt by the pain of that.
Thus when there is damage to my praise and fame,
My own mind is like the mind of a little child.

Some think that there is anger because of unpleasantness. Then if we become angry and say unpleasant words, why not be angry at our own words? We may wish to say these words, but nothing requires us to be angry because others are arrogant. Since we are making ourselves unhappy, anger that our own mind is angry is what is suitable. We are just being unhappy with ourselves. Others' words are formless and do not transfer to us,

#660

but we eagerly assimilate them and, therefore, make ourselves unhappy.

If we were not unhappy, there would be neither harm nor benefit. All happiness and unhappiness of the preceding instant have ceased, like the definite appearances of yesterday morning. As last night's dream will not return, is not perceived, and is without nature, equally there are no feelings to be the ground of anger. The appearances of today, and the dream of last night are similar. Neither is worthy of attachment with joy and sorrow as truly existing.

f) The thought about fabrications existing or not: #660.3

If sudden unwished-for events unpleasantly occur,
If such fabrications exist, what use is being unhappy?
If they do not exist, why be concerned with them?
Therefore let us try to be patient with conditions.

When undesirable things arise, if these fabricated things are really there, even in an effort of *upaya* there will still be unhappiness, so skillful means are no use. If these things are not there, they are gone, and nothing is either producing or not producing unhappiness. Nor is there anything to be eliminated. The *Bodhicharyavatara* says: #660.5

If, for such fabrications, the fabrications exist,
What use is being unhappy because of such an existence?
If those fabrications are actually non-existent,
What is the sense if we are made unhappy by them?

Thus, sentient beings each performing their own actions, know relationships of mother, father, and so on.

#661

Just for the benefits of *samsara* and so forth these should not be put up with. But for the sake of the master, preceptor, guru, and the three jewels, we should not be angry with others. If there is harmful misfortune, it cannot be reversed. If there is not, none will not be produced. Therefore, no great benefit or harm can result from the praise and blame of others.

g) The nature of anger as emptiness. #661.2

What is the nature of these situations of unpleasantness and harm?

If examined, they have a nature like empty space.
Joy and sorrow, loss and destruction, good and evil,
Dualistic grasping of these has neither use nor meaning.
Try to see everything with equanimity.

As harm-producing forms and one's own form are without a particle of difference, harming and being harmed do not exist. Also because the minds of both are not perceived at all either externally or internally, harmer and harmed do not exist. Their words too, if examined have no established nature at all. The one who harms, harm and the harmed are empty of nature. Joy and non-joy, good and bad, and loss and destruction do not exist at all. Even for the appearance of harm, no essence is

established. These phantoms and mirages etc. are like the eight examples of the confused relative. In the absolute, meditate on patience like space.

#662

The *Bodhicharyavatara* says: #662.1

> If thus we know these emanations as phantom-like,
> There will be no anger at anything at all.

Also, if we consider primordially unborn emptiness, as the same text says:

> Thus for things like that, which are completely empty,
> What is there to gain, and what is there to lose?

And also:

> What joy is there to be found, and also what lack of joy?
> If we try to examine these and look for them...

Then:

> Everything is similar to the space of the sky
> It should be grasped as being completely like the self.[317]

Thus, if we meditate with many skillful means, patience will be established without hindrance. The *Bodhicharyavatara* says:

> If we are thirsty, they will not easily be at hand.
> These things do not exist in any way at all.

By familiarity with that, in this life we are on friendly terms with everything, and by things being pleasant we are happy. Later we attain the special celestial realms and enlightenment. The same text says:

> Arising from the cause of rejoicing by sentient beings,
> May we see in future attainment of buddhahood.
> Why do we not see that in this very life
> There could be great splendor, glory, and happiness?
>
> By patient appreciation of *samsaric* life,
> There are lack of sickness, as well as beauty and splendor.
> There is support of life that lasts a very long time
> As well as the bliss of becoming a universal monarch.

4) Exertion #662.6

a) How it is for individuals who have it

Now there is the explanation of the perfection of exertion. For individuals:

For those with joy in the wholesome nature of exertion,
Good *dharmas* are not exhausted, but gathered up like clouds,
Or bees within a cluster of fragrant lotus flowers.

The scriptures say: #663.1

By exertion enlightenment exists,
But by non-exertion it does not.
By exertion all that is good is gathered.
By exertion good qualities increase.

b) The incompatible aspects #663.3

With exertion:

What does not accord with this is three kinds of laziness,
Being attached to bad actions, discouragement, self-deprecation.
Not accomplishing good is the source of every evil.
The excellent deteriorates, and troubles grow.

With laziness, faults increase, virtue is obscured, and our wishes are not accomplished. To give the divisions, there are these:

Laziness attached to bad actions concerns acts that hinder holy *Dharma*, and distract the mind from it, like always being preoccupied with business.

Seeing difficulties, joining ourselves to the thought "Surely it can't be done," is the laziness of discouragement.

"Someone like me couldn't do it!"-- such a discouraged attitude is the laziness of self-deprecation. The *Bodhicharyavatara* says:

There is the laziness of attachment to bad actions
That of discouragement, and that of self deprecation.

c) The measureless good qualities #663.6

As for the good qualities of the opposite of laziness, exertion:

Whoever has exertion is praised by all the world.
Whoever has exertion, accomplishes human wishes.

#664

Whoever has exertion, their virtues will increase.
Whoever has exertion will pass beyond suffering.

To summarize the immeasurable benefits of exertion, we will be praised by worldly ones and will be successful in our aspirations. Good qualities will increase. Buddhahood will be attained. The *Bodhicharyavatara* says: #664.2

> That only with exertion enlightenment exists,
> Is like there being no motion without the element wind.
> So without exertion no merit will arise.

d) The instruction that we must have exertion as a means to these benefits: #664.2-3

Regarding exertion:

> **Whether in the highest *dharmas* of worldly goodness,**
> **Or in those of the path that leads beyond the world,**
> **There are defiling *dharmas* and those that are undefiled.**
> **So that the bad is abandoned and the good accomplished,**
> **Let us make strong exertions, and truly stay with them,**
> **So long as buddhahood has yet to be accomplished.**
> **Going ever-higher to greater and greater truth,**
> **Let us strive as long as that without slackening.**

For as long as we have not attained buddhahood, we should try to attain its superior qualities. In doing so, we should rejoice in good actions. The *Bodhicharyavatara* says: #664.5

> What is exertion? Joyful pursuit of goodness.

As for the divisions, the armor of exertion is practicing virtue as a cause of overcoming the four *maras*.
The exertion of preparation completes the five paths and ten *bhumis.*
From that comes the exertion that accomplishes the goals of sentient beings, which

#665

is the cause of accomplishing the goals of oneself and others.

There are the also three exertions in *Dharma* by exertion in body, striving in speech, and endeavor in mind. Also the *Compendium (kun las btus pa)* says: #665.1-2

> There are the exertions of armor, preparation, absence of despondency, irreversibility, and never regarding as enough, with the mind completely joyful.

The *Lankavatara Sutra* says: #665.2

> Exertion is that by which there is striving before and after midnight. Having seen what accords with *yoga*, exertion in eliminating discursive thoughts is the perfection of exertion.

The *Mahayanasutralankara* says: #665.4

> Truly rejoicing in what is virtuous

Having reliance on faith as well as zeal,
Increases the virtues of mindfulness and so forth,
Which are the antidotes for all the *kleshas*.

With such qualities as nonattachment,
Among which seven kinds[318] are to be found,
Having completely known this sort of exertion,
The wise establish true accomplishment.

Joy in virtue is the essence. Having faith and zeal is the cause. Increasing mindfulness, *samadhi* and so on is the fruition. Possessing a happy mind without the three poisons is possession of the quality.

If it is divided, in each of the three trainings,[319] by body it is always produced and is devotedly produced,

#666

by speech it is always produced and is devotedly produced. By mind it is always produced and is devotedly produced. With those two for each and armor-exertion that makes seven kinds. As for the qualities, the *Mahayanasutralankara* says: #666.1

The armor-application of the buddha sons is the nature of the exertion which is without example
Having destroyed the hosts of their own and others *kleshas*, they attain the fruition of true enlightenment.
By this same exertion, all beings are established within the nature of the three enlightenments.
With this completely accomplished by the wisdom of exertion, they are established without exhaustion in the realms of purity.

5) Meditation #666.3

a. The cause establishing meditation

Whoever has the wish to cultivate meditation
Should abandon all preoccupation with distractions.
The objects of pleasure, like clouds within an autumn sky,
Ephemeral in their nature, are no more stable than lightning.
Enjoyments endure no more than illusory palaces.
They are untrustworthy, and we should abandon them.
Instead we should quickly rely on the peace of leafy forests.

All compounded things are impermanent. Wealth is fickle. Life is impermanent. Since all this is inevitably essenceless, we should try to meditate alone in peaceful forests. The *Personal Liberation (so so thar pa)* says: #666.6

Those who have heard much abide in leafy forests.

#667

There they stay as their lives slip away in happiness.

The *Talk of Solitude (dben pa'i gtam)* says: #667.1

In the canopied clouds of enjoyment,
Displays like flashes of lightning.
Are destroyed by the winds of this life,
Like lotuses floating on water.

Quickly seeing the deceptions
Of youthful embodied beings,
The wise will therefore establish
Samadhi and meditation.

They will quickly turn to the practice
Of the ultimate *yoga*.

b) The opposing aspects: #667.3

The presence of desires will only produce destruction.
Seeking, collecting, and guarding their objects is suffering.
Arrogance, craving, and greed increase our stinginess.
We are led to the lower realms and kept from the higher ones.
Therefore be content, and let desires be few.

External amenities are the source of much unhappiness of seeking, guarding, endangering, unhappy mind, craving, arrogance, hypocrisy and so forth. Since they make us fall into the lower realms, they should be abandoned. Nagarjuna says: #667.5

By the suffering of seeking, collecting and guarding,
Wealth should be known to be a limitless destroyer.

"Therefore be content, and let desires be few." The *Friendly Letter* says: #667.6

Knowing how to be content amid all wealth,

#668

Is said to be the best teaching of gods and human beings.
Let everyone be content. If they know that excellence,
Even possessing no wealth, they will be truly wealthy.

c) Things as a cause of suffering. #668.1

With many things there are also many sufferings. For example:

The more the body's wounds, the more it is full of pain,
But the more riches we have, the pain grows even worse.

Those who cut down on possessions have limitless happiness.
There will be less danger of being persecuted.
There will be no fear of thieves and enemies.
Praised by all, they stay upon the noble path.
Duties will be few and mental karma less.
Let us always train in having few desires.

If our desires are few, we are praised by all. If we have no wealth, we do not have to guard it from enemies and thieves. With few actions and body and mind at ease, we can practice *samadhi* with little hypocrisy and so forth, but with many good qualities. The more the wealth, the more the suffering for those who possess it. As *nagas*[320] have many snake-like heads, they also have much suffering. The *Friendly Letter* says: #668.6

As many as our possessions are surely the sufferings.
However, those with few desires are not like that.
As many as the heads of supreme kings of the *nagas*,
So many sufferings arising from having possessions.

Great desire for external things produces much suffering.

#669..

Internally, the desires of sentient beings involve immeasurable faults. By contention, passion, and offenses against pure conduct, the lower realms arise. All concerned are degraded and so forth. Since these faults arise from grasping desire and craving as pure, it is right to abandon that. The *Precious Garland* says: 669.2

Mostly the object of desire for women
Is a pure woman's form arising from the mind.
The bodies of women in reality
Are scarcely things that are so pure as that.

As for the mouth, it is full of rancid spit.
The teeth are shelves for storing filthy garbage.
The nose is a pot of dripping and hardened mucus,
The eye a container full of dusty tears.

In the belly are excrement and urine.
It is a bucket full of lungs and livers.
Stupid people who have not seen women
Are the ones who want their bodies most.

Like a person, not knowing what it is,
Craving a vase of filth as an ornament,
Such are the stupid ignorant ones of this world,
When it comes to their attitude to women.

Also it says: #669.5

Whether their bodies are good or they are bad,
And whether they are old or they are young,

Since the bodies of women are impure,
Why should a special desire rise in you?

Something impure may be of a good color,
And, though it is of good shape, quite secretly,
It is no worthy object of desire.
So it is also with the form of woman.

#670

As for the nature of a rotting corpse,
Whose inner rot is covered by outer skin,
While it is really horrifying,
In terms of appearance, it is not seen like that.

Even the skin of such a thing is filthy.
It is like a cloak and nothing more.
The skin consisting of the unclean *skandhas*
Is also “clean” in such a way as that.

A jar that is full of filthy excrement,
Though bright outside, is inwardly defiled.
This body of unclean nature, full of filth,
How could it not also be defiled?

And more: #670.3

As many wounds are septic even after cleansing,
And the occurrence of this is obvious to perception;
If you can not tell that the body is unclean,
What good will come of explaining it to you verbally?

Those who, about this body that is so impure,
Make poetry that is elegantly beautiful
E ma, what ludicrous nonsense, E ma what foolishness!
E ma, how worthy it is of shame by everyone!

d) The faults of worldly people and companions: #670.4

Moreover,

Limitless evil comes from gladly suffering fools.
The increase of evil deeds is the source of unhappiness.
Good decreases, giving rise to strife and *kleshas*.
Our actions go unacknowledged, and joy is difficult.
With many projects and duties, preoccupations distract us.
As we would from fire or snakes and vicious beasts,
Let us give a wide berth to all the attentions of fools.

As for these sentient beings, because of what all their different thoughts are like, we cannot be joyful.

#671

The *Bodhicharyavatara* says: #671.1

If even the Victorious One cannot rejoice
In all the various inclinations of sentient beings,
Why need to mention inferior persons like myself?

In particular, in the sentient beings of the present dark age, who were not tamed by the seven generations of previous buddhas and so forth, real savagery, evil deeds, and *kleshas* are increasing. Virtue and peace are being abandoned. They return benefit with harm. They pointlessly afflict others in body, speech and mind. They disparage holy *Dharma* and individuals associated with it. They have many schemes and many projects. With their many occupations and distractions, *kleshas* naturally arise. As if we were living among predatory beasts, blazing fires, or poisonous snakes, they are hard to deal with. The *Entering into the Sphere of All the Tathagatas (de bzhin gshegs pa thams cad kyi yul la 'jug pa)* says: #671.4

As we will never be joyful
Among fierce ravenous beasts,
Likewise in dealing with fools,
There will never be happiness

The *Bodhicharyavatara* says: #671.5

If we act like[321] those who have the fortune of fools,
We will certainly have to go to the lower realms.
Letting ourselves be led by those of unequal fortune,
What will come of associating with such fools?

For a moment or two they may be our companions,
Then in just a moment they turn into enemies.
They become angry even when things are going well.
Ordinary people are difficult to please.

#672

If we speak of their benefit, they get angry at that,
Then they go on to reverse our benefit as well.
When we do not go along with what they have to say,
Because they get angry, they wish we were in the lower realms.

They envy superiors and try to compete with equals.
They are proud with inferiors, and arrogant when praised.
If something is said they dislike, then they give way to anger.
What benefit could ever come from fools like these?

If one associates with them, it is impossible that passion, aggression, empty chatter and such bad things will not arise. The same text says: #672.2

We are fools, if we associate with fools.
They always praise themselves and denigrate anyone else.
With talk about the delights of *samsara* and such things,
Every kind of badness will certainly arise.

The desire and attachment, as well as the suffering, of those who so depend on their own partialities, becomes our burden. By such tight bondage as theirs, our minds are bound. By associating ourselves with their thoughts, our *Dharma* is damaged. When we are with them, there is no respect for each other. When we are separate, we are unhappy, and so there is immeasurable damaging torment. The same text says: #672.5

If to sentient beings we have produced attachment,
That which is genuine is utterly obscured,
Destroying even the thought of sadness in *samsara*.
In the end we shall surely know the pains of suffering.

Then, with thoughts that are concerned with only this,
This life will slip away in senseless futility.
By our association with impermanent friends
Even the eternal *Dharma* will be destroyed.

From the desires of foolish individual beings comes our own imperfection. The *Dharma* of holy liberation is not established because of depending on these beings. Instead, first staying alone in forest and mountain solitudes, not meeting with human beings, we should meditate. The same text says: #673.2

By these our benefit will never be accomplished.
Although for us there will never be any benefit,
For a long time we will be distracted by these fools.

That is how we should think about it. Moreover, even if the oral instructions have been heard from the holy gurus, if they are not kept familiarly in mind, we will not be liberated from *samsara*. Therefore it is important to become familiar with them.

e) The instruction of resorting to solitary places #673.3

Moreover,

As long as the mind has not attained stability,
So long will we be seduced by the wiles of external objects.
So let us stay in the joy of secluded forest places.

That is how mind and the oral instructions are mixed into one taste. Until stability is attained, beginners need to rely only on solitude free from occupations. The *Basket of the Three Jewels Sutra (dkon mchog za ma tog)* says: #673.5-6

Beginners, in order to fully pacify the mind and completely tame it, should stay in solitude.

f) The instruction to remain in solitude all one's life #673.6

Moreover, we are urged to stay always in a solitary place where no one else is,

#674

isolated from all beings and fears.

> **Until this body is hoisted by four pallbearers,**
> **And turns to smoke upon a crackling funeral pyre,**
> **Strictly keeping to peaceful places of meditation,**
> **Quell the foe, preoccupations of body and mind.**

Thinking of the impermanent nature of life, practice *samadhi* in a peaceful place. The *Talk on Solitude (dben pa'i gtam)* says: #674.2

> Until, by four persons, this body
> Is lifted upon a litter,
> So long in strict solitude,
> I should practice the peace of *samadhi*.

This is also taught in the *Bodhicharyavatara*[322]

v) The praise of forest solitudes. #674.3

Now the virtues of the forests are explained:

> **In forests clear water, flowers, and fruits are plentiful,**
> **With excellent housing in mountain caves and sheltering rocks.**
> **In solitudes graced by the shade of overhanging branches,**
> **Many birds and deer dance by the river banks,**
> **Exquisite with colorful flowers and the songs of bees.**

Forest solitudes are most excellent. Adorned by the shade of trees, the ground is covered with lush green grass, adorned with a myriad of flowers. Such places are full of sounds of cool waterfalls and humming bees. In the faces of rock mountains, under sheltering rocks, are many fine natural houses. Clean water adorned by flowers and leaves is sufficient food. Accompanied by birds and wild animals,

#675

we have happy companions. Living with them in those places of *samadhi*, our aspirations from the beginningless past will be joyfully fulfilled. The *Bodhicharyavatara* says: #675.1

> Trees and birds, as well as wild animals,
> Who dwell within the forest make no unpleasant talk.
> There is happiness, when they are our companions.
> May we always stay together with such friends.

When we are staying in caves or in empty temples,
Or we make our dwelling by staying under trees,
May we never look behind us, but instead,
May we always cultivate passionless detachment.

In places on the earth that are not grasped as "mine,"
Which are by their nature wide and unconstrained,
We will act autonomously without desire.
May we always stay in places such as these.

Also: #674.4

Therefore in forests that are most enjoyable,
We will be happy and our difficulties few.
All our agitations will be pacified.
Therefore, may we always remain in solitude.

Also: #675.4-5

Within the forest, where there is peace and tranquility,
In places that are empty of contention and the *kleshas*

In fortunate persons, cooled by moonlight and sandalwood trees,
Whose fine and joyful mansions are tremendous slabs of rock,
Fanned by the soundless motion of the forest wind,
The wish to help other beings is naturally engendered.

The *Friendly Letter* says: #675.6

Ornamented by the waxing circle of the moon
Great rain clouds pile up, as if buckled at the waist.

#676

By seeing mountain top forests there is passionlessness.
The nature moves like wind, touching our lives with great fortune.
Attended by herds of the capering animals seen in the forest
With all things good and delightful, we are full of joy.
In forests where we do just as we like, let us live
in rock shelters imbued with goddesses' secret power 676.2 ???

vi) How in solitude impermanence arises. #676.2

In those places fragrant with juniper trees and various kinds of sandalwood, with the scents of grass and flowers arising, with the aroma of natural incense and medicinal herbs:

Meditation naturally grows in pleasant solitudes.
Sweet with the fragrances of incenses and herbs.
By enjoying the four seasons, as they turn in a lotus pond,
The heat of summer, the fall, the winter and the spring,
Our sadness at impermanence grows with the gradual change.

In such places, filled with the fragrance of incense and medicinal herbs, pleasantly scented like ponds of great lotuses, fresh pleasant breezes softly rise. By the example of the changing seasons, strong sadness with impermanence arises in our being. As we customarily relate to no one, there is neither passion and aggression. There is no need to focus our attention. Where we live, no other people are viewed, and their faces need not be looked on. We need have nothing to do with the struggles of existence. Without desire or discouragement arising from others, our happiness is autonomous.

#677

Even the king of the gods does not attain this. The *Bodhicharyavatara* says: #677.1

In empty houses, under trees, and in natural caves,
Abiding in such places where and when we like,
We leave behind all tribulations of grasping and guarding,
Without dependency, and acting as we will.

Without desire, because of acting autonomously,
Without the least relationship with anyone,
Knowing the contentment of such a happy life,
For even Indra attaining this is difficult.

The *Letter to a student* says: #677.3

On the shores of forest streams of pristine water, our blissful solitude is full of happiness,
As if the daughters of the gods were there, swaying fragrant censors of aromatic
scent.
Bearing as adornments continuous wreaths that are braided from woven flowers,
In their beauty they are overpowering, as is the usual manner of the gods.

Possessing trees that are perfect in root and fruit and leaves of green.
In the forest, this place of independence where there is no desire,
fall cooling mountain streams.
At the side of wide rivers adorned by falling fruits and flowers
With endless delightful thoughts we are not seduced by a Hell hole house.

In wide mountain valleys at ease without any people, very happy,
With vast experience of waving garlands of verdant forest growth,
At the waterside, where the pleasant sound of cascading waterfalls sounds like a
rolling drum,
There is no place for our *kleshas*, as travelers have proclaimed.

#678

By victory over desires and wealth, and the three worlds altogether,
All these are revealed as illusion, mirage, the moon in water, or waves.

i) In such places how the mind becomes workable: #678.1

In some of those peaceful places:

> **Seeing how bones are strewn about in a charnel ground,**
> **Think how our bodies will soon be scattered in that way.**
> **As we see the futile compounds of *samsara*,**
> **Any joy we feel in it vanishes into the distance.**
> **Always at peace, because there are no strife and *kleshas*,**
> **Our minds attain a well-being that is workable.**

Here are limitless good qualities such as sadness about *samsara*, and turmoil and *kleshas* being completely pacified. *The Request of Gongpo (Gong pos Zhupa)* says: #678.3-4

> By devotion to places of mountains and forests,
> The source of good qualities will be increased.
> By our resorting to solitary places,
> Attachment to the five desires is abandoned.
>
> Therefore, by being without preoccupation,
> Possession of good *dharmas* will not diminish,
> Because no mutual visits and inquiries
> And speaking of words are performed in such a case.
>
> Isolation in peaceful empty solitude
> Is very highly praised by all the buddhas.
> Therefore let aspiring *bodhisattvas*
> Always put their trust in solitude.
>
> Do not produce attachment in the cities.

j) The virtues of relying on solitude #678.6

As for these groves of excellent qualities:

> **Victorious ones have praised such forest groves as these.**

#679

> **Saddened by *samsara*, they keep to strict solitude.**
> **The merits of making just seven steps in their direction**
> **Are such that the heap of merit that we would accumulate**
> **By our having made offerings for an entire *kalpa*,**
> **To buddhas as many as all the grains of sands in the Ganges,**
> **Would never equal a hundred-thousandth part of them.**
> **Therefore let us keep to these forest places of peace.**

Though someone were to make offerings to the buddhas with material things for a *kalpa*, if, with an attitude of sadness, we take even seven steps to go forth into the solitude of forests, charnel grounds and so forth, that has much greater merit. The *Shri Samadhiraja Sutra* says: #679.3

If one person offers flowers, incense, food, and all the articles related to happiness to all the buddhas for a *kalpa*, and another, completely saddened, takes only seven steps in the direction of solitude, the heap of merit of the latter is immeasurably greater.

Completely abandoning any concern with body and life,
To meditate in the highest peace of emptiness,
The mind possessing exertion and supreme exertion
Like a wild beast should stay in solitude.

k) The divisions of how to meditate, together with the qualities #679.6

Now as for the explanation of how to meditate. In the forest:

Then, having taken a cross-legged posture on our seats,

#680

We meditate with a one-pointed mind in motionlessness.
Practice the attitude of a child's enjoyment;
Then there will be discrimination of the meaning;
And the good, true meditation of the *tathagatas*.[323]

We should know the names of these three kinds of *samadhi:*
That of the ones who have yet to enter upon the path,
With its four-fold *dhyanas* as well as the four-fold formless attainments;
That of those who have entered; and that of the noble ones.

By those the mind that delights in desirable things is abandoned.
Insight, *samadhi*, and higher perceptions will manifest.
There will be the five eyes and the four legs of miracle.
The mind will be transformed, becoming autonomous.

The essence of *dhyana* is that the mind one-pointedly grasps a good object, whatever it may be. The *Light of the Path (lam sgron)* says: #680.3

On a suitable object
The mind should be well placed.

Sit on a seat. When the mind is placed in motionless meditative equipoise, the complexities of appearance subside so that they are of one taste with *dharmata*, as they would be if the eyes were closed. However, objects are not unseen, but rather appearances of objects become ungrasped phenomena. Thus, at the time that is done, apparent objects are seen as when the eyes are open, and so those two aspects[324] exist with one nature at one time #680.6

Like a person when the eyes are closed,
That is like the mind of meditation.
Like a person when the eyes are open,
The awareness of post-meditation is like that.

Meditation on the single nature is *shamatha*.

#681

Post-meditation is *vipashyana*. These two are in one mind, with one essence, one time, and one object, and are one in their action of abandoning obscuration. The *Small Commentary* says: #681.1-2

> The world of purity, having the aspect of complete non-attachment to grasping and fixation, includes the subsequent mind as a fruition in accord with itself, reversing perception of form and so on.

According to what is said there regarding the appearances of meditation, objects are not blocked, but they are pure of concepts. Appearances of rocks and so on, the ordinary objects of the five senses, are worldly and are so labeled. But, since at that time they are without the aspects of grasping and fixation, they are also non-conceptual mind. The very apprehension of appearance at that time, labeling appearance and emptiness in meditation and post-meditation, is included in the subsequent mind. Meditation and the entity which is mind are one, so meditation naturally abandons grasping and fixation. Accordingly, the post-meditation that is of one nature with this meditation also abandons perception attached to the *dharmas* of form, feeling and so forth in terms of grasping and fixation. That is what is being taught. Post-meditation purified by meditation is called "letting loose" attachments of grasping and fixation and so on.

#682

As for meditation and post-meditation being of one nature, these two exist in all occasions of meditating in *samadhi*. Until the seventh *bhumi* they exist in an uncombined manner. After that they exist with a single essence, and not as individuals. The *Uttaratantra* says: #682.1

> Mind always accomplishing
> Blazes up like fire,
> Peaceful absorption and *dhyana*
> Are always equalized.

There are three divisions in the extensive explanation.

The *samadhis* of the *dhyanas* and formless attainments in the continuum of someone who has not entered the path, are called "the *samadhi* of a child's enjoyment."

For those abiding on the path, the *samadhis* of the paths of accumulation and preparation produce the path of liberation. Completely opening the way to the meaning, this is called "the *samadhi* of completely opening the way to the meaning."

From the first *bhumi* onward, the *samadhis* of the noble ones are called "the spotless *samadhi*" or "the joyful *samadhi* of the *tathagatas*."
The *Lankavatara Sutra* says: #682.4

> The *samadhi* of child's enjoyment,
> Opening to the meaning
> And *samadhi* of the *tathagatas*.

The demarcation of classes is as in that passage. As for the fruition, the *Prajñaparamitasañcayagatha* says: #682.5

> By *dhyana*, the lesser qualities of the pleasures of sense are rejected.
> Insight, higher perception and *samadhi* are established.

As for the meaning of these, the *Mahayanasutralankara* says: #682.6

> Mind abides internally at rest.

#683

> There is dependence on mindfulness and exertion.
> In addition to that there is the production of bliss.
> We are empowered with existence of higher perception.
>
> Thus, regarding these principal ones of *dharmas*
> These exist, and they are three in number.[325]
> Having completely known this kind of *samadhi*,
> Skillful ones will truly establish it.

The essence is internally grasping the mind. The cause is continuous mindfulness and exertion. The same text says: #683.2

> Having quickly realized that one is distracted,
> This should be brought back again immediately.

The action is production of bliss. This produces the support of establishing miraculous ability. The fruition is establishment of the higher perceptions, miraculous abilities and so forth. Among the divisions are the three *samadhis* of abiding in happiness within this very life,[326] the establishment of all good qualities, and performing benefits for sentient beings. #683.4

As for the first *dhyana (bsam gtan)*, as good qualities arise from inner *dhyana*, we attain joy and bliss. In the stage of access and on having barely attained the main part there are conceptual thoughts and sustained scrutiny.[327] The main body in particular has no conceptual thoughts, but only sustained scrutiny.

The main parts of the second, third, and fourth *dhyanas*, have mental apprehension with neither conceptual thoughts or sustained scrutiny. These *dhyanas*, of which the earlier ones are preparations for the later, are explained in the *Bhumi-Collection*.

The *dhyana* that establishes all good qualities, when the six pure perfections and so forth are established, is the *dhyana* of one-pointed mind.

The *dhyana* that establishes benefit for sentient beings focuses one-pointedly on the benefit of beings. From the main body of this *dhyana*, we produce the benefits and so forth, according to what beings desire and what they are interested in.

As for the good qualities, the *Mahayanasutralankara* says: #684.2

> The children of the Victorious One have many *samadhis*, establishing all the *dhyanas*. These *dhyanas* exist by increasing bliss, and because of compassion they support lesser beings. By those very *dhyanas* all sentient beings are established in the three enlightenments. By the wisdom of *dhyana*, when this has been completely accomplished, they are inexhaustibly established in the pure realms.

6) Prajña that realizes the natural state #684.4

a) The extensive explanation of the nature of the three prajñas

Then as for the perfection of *prajña*:

> **There are three stages as we develop in *prajña*.**
> **These are hearing, contemplation, and meditation.**
> **By *vipashyana* practice the host of *kleshas* are overcome.**
> **By completely knowing the natural state of *dharmas* and *dharmin*,**[328]
> **From the city of *samsara*, we go to the peace of *nirvana*.**

Hearing is the producer of knowledge of the nature, the natural state of all *dharmas* as it is. Moreover, after ascertaining that by contemplation, what produces liberation from the ocean of *samsara* by meditation[329] is maintained to be the nature of *prajña*.

#685

The *Small Commentary* says:

> Its sources are hearing, contemplating and meditating, or the preparation, main practice and post-practice of *samadhi*.

Prajña is called *vipashyana*, or clear seeing. It is more excellent than the other perfections. However, the *prajña* arising from hearing on the level of an ordinary being is also important, because someone who has not heard cannot contemplate and meditate. The *Uttaratantra* says: #685.3

> Thus practice of generosity is the establisher.
> By discipline meditating on the higher realms,
> Defiling *kleshas* are completely abandoned.
> *Prajña* entirely abandons all *kleshas* and knowables.
> That is supremacy, and the cause of that is hearing.

Also: #685.4

> *Prajña* is supreme. As for the ground of that,
> It is hearing, so hearing also is supreme.

In this case, wanting to apprehend the nature of all *dharmas* is resolved by hearing. Regarding this, there are the presentation of the *Precious Key that Makes One Meet ('jal byed rin po che'i lde mig)* and the presentation of *The Treasury of objects to be Fathomed (gzhal bya dam chos mdzod).* From the two sections within the first, as for the presentation of provisional meaning and true meaning, the

dharmata of all *dharmas* is suchness, naturally pure space, naturally pure in realization as the nature of mind.

#686

Changeless, it transcends birth, abiding, and destruction. Its essence is the space of the sky. This is the true meaning. Words of the Buddha and *shastras* that teach this are included within the true meaning.

The *dharmin*, *dharma*-possessor, is things that appear. This includes arising and ceasing, coming and going, pure and impure; the details of the *skandhas* , *dhatu*s, and *ayatanas* and so forth. This is the dream-like appearance of variety dealt with by the details of speech, thought, and expression. All such teachings of exaggeration are called the provisional meaning. All words of the Buddha and *shastras* that teach this are included within the relative.

For example, saying or thinking, "The nature of mind is like the sky." and personally glorying in that is relative. To say, "That which has the nature of the absolute is the true meaning," is as it should be. The *Praise of the Madhyamaka Inconceivable by Thought (dbu ma bsam gyis mi khyab par bstod pa)* says: #686.5

> The emptiness of *dharmas*
> Is the true meaning, as is taught.
> Teachings of rising and ceasing,
> The life of beings and so forth,
> Are provisional, relative meaning.

The *Shri Samadhiraja Sutra* says: #686.6

> As the *Tathagata*, who is the teacher, formerly taught,
> There are particular *sutras* distinguished as the true meaning.
> As for those that teach ordinary sentient beings,
> All such *Dharmas* are known to be the provisional meaning.

The *Sutra Taught by the Noble One Inexhaustible Intellect ('phags pa blo gros mi zad pas bstan pa'i mdo)* says: #687.1

> If it is asked, "Which *sutras* are *sutras* of the provisional meaning? Which are *sutras* of the true meaning?" Those *sutras* which are teachings for the purpose of entering into the path are called the provisional meaning. Those *sutras* which are taught for the purpose of entering into the fruition are called the true meaning.
>
> Those *sutras* are called the provisional meaning which teach a self, sentient beings, life, persons, individuals, the arising of emotions, and an ego who owns the emotions and is a doer and a feeler, explaining these in a variety of words. They teach what is selfless as having an self.
>
> Those *sutras* are called the true meaning that teach emptiness, marklessness, wishlessness, uncompoundedness, the unborn, the non-arising, no things, no ego, no beings, no life, no individual, and no self, and that the gate of complete liberation is unobstructed.

> It is said that we should rely on the *sutras* of the true meaning and not on the *sutras* of the provisional meaning.
>
> In brief, the nature, the way things are, and *sutras* that teach it

#688

are called the true meaning and *sutras* of the true meaning. The many means for entering into that nature, involving confused, impure *dharmas* that instruct the minds of sentient beings, and all teachings of their divisions and so forth, are known as the provisional meaning and *Dharmas* of the provisional meaning. This is how it is explained in the *Mirror of Viewing dharmas (chos rnams lta ba'i me long)* and the *First Key of Revelation*.

In order to explain these and so that the intended meaning may be realized, from the two explanations of the four intentions and the four hidden intentions, first, as for the intentions, explaining with a little exaggeration, such teachings have a manner which is not completely straightforward. The *Mahayanasutralankara* says: #688.4

> Equality, other-meaning
> And, likewise, other times,
> And the thoughts of individuals
> Should be known as the four intentions.

As for the intention of equality, it is like when it was said, with the intention that *dharmakaya* is equality, "At that time I became the *Tathagata* Vipashyii."

As for the intention of another meaning, having intended the essencelessness of the three natures, "all *dharmas* are natureless," is taught. That is:

1. the characteristics of false conceptions (*parikalpita*) are essenceless, since these are not established as real at all.

2. The arisings of other-dependent entities (*paratantra)* are essenceless, since, their arising is not established from any of the four extremes:

#689

They do not arise from themselves, because for these arising and an instant in which they arise are contradictory. They do not arise from something else, since if the essential individual marks of such others are analyzed, others are not established. That they arise from both would be doubly contradictory, so that is not established. They do not arise without a cause, as that is impossible.

The mere arising of whatever appears, mere interdependent arising like dream or illusion, is appearance of what does not exist. The *Sutra of the Ornament of the Light of Wisdom (ye shes snang ba rgyan gyi mdo)* says: #689.3

> Mañjushri, as for dreams, what appears there does not exist. Similarly all *dharmas* are appearances of what does not exist.

This is taught from there to "illusion, mirage, a city of the *gandharvas*, the moon in water, reflection, and magical emanation".

3. In completely perfect reality, (*parinishpanna*) there is no absolute essence. This is because it really is absolute, and because natures are impure complex essences and so forth that do not exist. The *Commentary Ascertaining the Intention of the Sutras (mdo sde dgongs pa ngyes par 'grel pa)* says: #689.5

> Characteristics are essencelessness. Arising is essencelessness. The absolute is essencelessness. Having realized that, I taught that all *dharmas* are essenceless.

The intention of other times, is like saying, "by merely grasping the name of the *Tathagata* Spotless Moonlight, buddhahood is attained." It is not attained by that alone,

#690

but someone who has previously done that, having then also gathered many accumulations, will become enlightened.

As for the intention of thoughts of individuals, for someone attached to the view that grasps discipline as supreme, it is like praising generosity after having disparaged discipline.

Second, the hidden intention is presented so that those who delight in external things can grasp the genuine path or meaning. Depending on their terminology or approach that describes what does not exist at all, though the style accords with theirs, a meaning that does not accord with that is actually being explained. The *Mahayanasutralankara* says: 690.3

> The hidden intention of making one to enter,
> The hidden intention of other characteristics
> The hidden intention of the antidote
> The hidden intention of a transformation.
>
> So it is that, as for the *shravakas,*
> In this manner their faults are tamed with the essence.
> As for these manners of profound expression
> These are the four that are called the hidden intentions.

As for the first, the hidden intention of making enter has the goal of making enter into the *Mahayana* some of the family of *shravakas* who have not entered, because they are frightened by emptiness. To them it is said that form exists. The hearers, with the literal understanding that it truly exists, enter. The actual intention of the explainer is that all appearances exist like a dream.

The hidden intention of characteristics is so that the essenceless natural state may be known. It is taught that all *dharmas* are essenceless.

#691

The actual intention is that what is essenceless is the three nonexistences of *parikalpita, paratantra,* and *parinishpanna,* as has already been explained.

As for the hidden intention of the antidote, some say Shakyamuni's body was small and his length of life was short and so forth, for the purpose of implying that he was less than other teachers. When it is said, "At this time I become the *tathagata* Vairochana," the hearers understand that he is equal to

rupakaya. The explainer actually intends that they are equal in completing the accumulations, attainment of *dharmakaya*, and the benefits done for sentient beings. The *Abhidharmakosha* says: #691.3

> In terms of the accumulations of all the buddhas,
> Going to *dharmakaya* and benefiting beings
> They are equal, but they are not in the literal sense
> Of their lives and bodies having such a measure.

As for the hidden intention of transformation, a certain *Dharma* may be easy to understand, and in order to pacify the fault of people thinking that a *Dharma* which is easy to understand is less than others, they teach it so that it is very hard to realize. For example, the *Particular Sayings (ched du brjod pa'i tshoms)* says: #691.5

> Kill your father and mother
> The king is doubly cleaned.
> If we conquer the country,
> Together with its surroundings,
> The people will be pure.

Here "father and mother" are craving and grasping at *samsaric* formations. *Alaya* is a "king," because it is the support of the various habitual patterns.

#692

The bhramanistic view of a transitory collection as having a self and grasping asceticism as supreme for discipline training in virtue are the two things "doubly cleaned" with the two purities of nature and the incidental. The "country and surrounding regions" are the eight consciousnesses with the inner *ayatanas* of grasping and fixation. "Conquering" them means that if they are purified, they become enlightened.

Here the intention and secret intention, whichever it may be, are different particular aspects of a single essence. As for the distinction between these two, the translator Loden Sherap says that another meaning than what is thought by the speaker is understood for the speaker's words by the hearers. This meaning understood by the hearers is the intention. The meaning understood by the speaker, but not by the hearers, is the secret intention. So it is explained and the *Commentary Discoursing on the Summary of the Vehicles (theg pa bsdus kyi 'grel pa bshad sbyar)* says: #692.4

> The intention is only mentally presented in mind, and from the viewpoint of the external grasper it is not explicitly asserted. The secret intention is such from the viewpoint of what is grasped by the other.

These two should be known to be without contradiction. Someone may explain that something has such and such an aspect, and this does not depend on whether it is grasped or not grasped by another. That is the intention. All such explanations with any incomplete major points that may be asked about by another and so forth, and that form the remainder of the subject, are called the intention.

In order to bring benefit to others, to some degree depending on a double meaning, teaching in according with their appearances is called the secret intention.

#693

What is said by the sayer is understood by the other who is there depending on completion by another meaning. Therefore it is merely not false. These are the two keys of the view of scripture. Word, meaning, intention, and the purpose of the particular occasion are of many kinds. Knowing that the *sutras* and *tantras* are revealed in this manner is very important.

Of two subjects presented among the objects of comprehension of the *Dharma* treasury, first, as for the teaching in the style of the two truths, The *Mulamadhyamakakarikas* says: #693.3

> The Buddha's teaching the *Dharma*
> Rightly depends on two truths,
> The worldly relative truth
> And the truth of the ultimate meaning.

The *Sutra of the Meeting of Father and Son(yab sras mjal ba'i mdo)* says: #693.4

> The truths of those who are skilled in the world are just these two.
> You have received no others that were seen by me.
> These are the relative truth and the absolute truth
> Besides them there is no third of any kind at all.

Here the mere nature of so-called *dharmas* is made into a basis of division. Then the way things appear is called the relative truth, and the way things are is the absolute truth. It is divided into these two. Also, within the way things appear, there are the confused and non-confused. The first is the nature of speech, thought, and expression at the time of existence as a sentient being.

#694

This is all and everything that arises as confused appearance, grasping, and knowledge. This is also all that is delusive, untrue, changeable, miserable, and so forth. It is the appearance of objects to a confused mind. Since these are the labels of speech, thought and expression, as they are thought and expressed by sentient beings, such imputations with mental images do not touch upon the reality of buddhahood, and they are called confused.

The appearances and apprehension of this time depend on dualistic appearances of incidental truth and falsity, the true and the false relative. Those of the true relative have an effective power according with appearances. They arise from causes. They are isolated by examination. They appear in a orderly way. They are classified under earth, water, fire, and air, with the knowledge of what is intrinsic to these. Appearances with no effective power, like the appearance of two moons if we put pressure on the eye, are the false relative. The *Two Truths (bden gnyis)* says: #694.5

> They appear to have an effective power.
> Because of whether they have it or do not,
> They are distinguished as being true or false.
> These divisions are made in the relative.

Both of these, when their nature is evaluated, are equal. They are equal in arising from habitual patterns of confusion. They are equal in appearing to the individual senses. Though they are effect-producing appearances from the incidental viewpoint of confusion, all the objects viewed by the eye-consciousness and so forth are equally natureless.

#696

The non-confused relative is two-fold. There is the non-confusion of fruition, the wisdom that is the ground of the path, together with the buddha qualities, and the previous impermanent true relative, which is called non-confused from the viewpoint of crossing over to the nature. The commentary to the *Uttaratantra* says: #695.2

> All truths of the path are compounded. All compounded things are deceptive.

This is taught because these truths produce change and because of the previous purpose of crossing over. However, these are not the same as the other kind of compounded entity that has the manner of being deceptive.

By attaining the fruition, with knowledge of the *rupakaya* of the buddhas and its awareness, for those who abide in Akanishta, this nonconfused relative of fruition is changeless. It is permanent and self-existing. It is the treasury of perfect buddha qualities. As the great appearance of the *mandalas* and so forth, it is perfected mastery of the wisdom of extent. Though, as appearance, it is called relative, inseparable from *dharmakaya*, it abides changelessly like the sky. These matters will be extensively explained below.

Nirmanakaya is composed of appearances for those to be tamed. By the compassion of the buddhas these appearances are spontaneously present. From the viewpoint of the minds of those who are to be tamed there seems to be change, but in reality no change exists.

#696

Like the moon in water, it appears to change from the condition of vessels in which it is reflected, but the real thing, whose characteristics are not established, is changeless. Just so, though a body appears to beings who are to be tamed, its essential characteristics are not established.

The three *kayas* are of one nature without gathering or separation. This is because *dharmakaya* is changeless. Moreover, just as the moon in the sky establishes the moon in the water, but is not of one nature with it; similarly, though emanations spontaneously appear from the state of *sambhogakaya*, *sambhogakaya* is really changeless, and nothing is really established. Though from the viewpoint of those who are to be tamed there appears to be change, nothing happens. Thus, all aspects of appearance, pure and impure, are gathered under relative truth.

Absolute truth is the nature of things as they are. The *Mulamadhyamakakarikas* says: #696.4

> Not to be known from another it is peaceful.
> Not complicated by complexity,
> With no discursive thoughts and different meanings.
> These are what are called its characteristics.

All the *dharmas* of *samsara* and *nirvana* are primordially natureless. They transcend all objects of speech and thought. Not realized by concepts, they are not classifiable by mind. There are no proclamations of their sameness and difference. The same text says: #696.6

> Regarding the *amrita* of the teachings
> Of the buddhas, protectors of the world,
> The meaning is neither one nor different.

It is neither nothingness nor eternal.

#697

From the viewpoint of mind, all the phenomenal world of *samsara* and *nirvana* is labeled with differences of good and bad. However, since everything is primordially pure as the nature of the sky, nothing is pure, impure, both, or neither. "It is completely pure" means "It is beyond the scope of objects created by mind." The same text says: #697.2

All is not either true or not true
All is not true as well as not true,
All is not neither true or not true.
That is the teaching of the buddhas.

The viewpoint of the nature is beyond all proclamations. This is because it is beyond all identification of essences. Though, "It is like this," has been proclaimed, this is the view of ego and so forth. All such statements fall into the extremes of eternalism and nihilism. The *Sixty Verses on Reasoning (rigs pa bcu drug pa)* says: #697.4

If it is proclaimed that this is an actual thing,
Passion and aggression will rise from such a view.
It will be impatiently and wrongly grasped.
From that contention and controversy will arise

Since the nature is without assertions, it proclaims no objects, has no proclaimer, and is not identified as anything at all. That is why it is said, "It is faultless." *Eliminating the Arguments (rtsod bzlog)* says: #697.6

If I had any assertions,
Then I would have these faults.
But since I have no assertions,
I do not have these faults.

#698

The natural state or naturally pure essence of all *dharmas* is profound, peaceful, and free from all the extremes of complexity. It has no assertions or proclamations. It is the purity of primordial space. Though its essence is inseparable, if we divide it in terms of mental exaggerations, there are birth and the unborn. Though these and everything else are established by mind as emptiness, as complexities of the unborn there are the unliberated accountable[330] absolute and the unaccountable absolute liberated from all the complexities of born, unborn and so forth. The *Two Truths* says: #698.3

Though it may be that birth and so forth are obstructed,
They are explained in a way according with the truth.[331]
The birthless, where all complexities are pacified,
Is given the merely symbolic name "the absolute."

Here if we explain the divisions according to the oral instructions, from the sphere of *Dharmadhatu*, which alone is classified as the ground of divisions, come apparent aspects like illusion, mirage, the moon in water, and so forth. Since what appears has the nature of nonexistence, this is called relative truth.[332] The *Sutra Requested by Jönpa* says: #698.5

In the surface of a spotless mirror,
Just as the face of the moon may seem to shine,
Even though its nature is not established,
So by Jönpa *dharmas* should be known.

It is taught there and so forth. Ordinary people see appearances as really and truly existing,

#699

but *yogins* see them as uncertain, merely like a dream. Elusive and evanescent, tenuous and diaphanous, they are simply unexaminable. Knowing that, though they appear, they are unexaminable is called realizing relative truth.

We are not harmed by the conditions of appearance. When they are mastered, these appearances are established as the beginningless miracles of beings and so forth. Not proclaimed as anything at all, whatever appears is natureless; mind masters it without any differentiating of truths. If we attain this wisdom of the noble ones, the buddha fields and so forth appear, and since there is no attachment to their true existence, this is called the true relative. All conceptions and appearances of a mind attached to true existence are the false relative. The source of arising of lack of attachment to true existence and all its appearances is maintained to be the true relative.

For the absolute too, there is no attachment to the nature of mind, the natureless way things are, and all the *dharmas* included within that nature that are like the moon in water. Confused appearances, except insofar as they are groundless mere appearance, are also known to be the natureless essence. Liberation of existence, non-existence and other such mental conceptions into space is called realization of the way things are. The realizer of that nature as the absolute itself is called mind that realizes the absolute.

#700

The *Praise to the Mother (yum la bstod pa) by* Rahula says: #700.1

Prajñaparamita inexpressible by speech or though
Unborn, unceasing with a nature like the sky,
Only realized by discriminating awareness wisdom.
I prostrate to the mother of the victorious ones of the three times.

According to that, discriminating awareness wisdom is absolute. Realizing that is realizing absolute truth. The two truths are not different like two animal horns. If the way things are in the relative is like the moon in water, the apparent form of the moon is the relative. That moon's being without true existence is the absolute. The single nature of these two, appearing as what does not exist in the water of a pond, is the inseparably united two truths. Mind that realizes that realizes the two truths.

The apparent *dharmas* of form, sound, smell, taste, and touchables, along with mental conceptions that assert and deny them, are all confused appearances like the eight examples of illusion. Realizing that what appears does not exist is called setting out from the wilderness of *samsara* on the path of liberation.

If we mentally analyze, what does not bear analysis is relative. What does is absolute. Though that may be said, conceptual details are found to be only relative. How so? What bears the analysis of

mind either depends or does not depend on mental imputation. What is independent of mental imputation is not classified conventionally as bearing analysis. If something does depend on mental imputation,

#701

it is only a thought. These two, bearing or not bearing the analysis, are not a single aspect, but as mental examination they are one in being concerned only with mental objects, and therefore relative.[333] The *Bodhicharyavatara* says: #701.1

> The absolute is not within the sphere of mind.
> It is maintained that mind is merely relative.

That is how it is explained. In brief, the complexities of mind and the appearances of complexity are the viewpoint of the relative. The absence of complexities, the mind in which grasping and fixation have collapsed, and the appearances of such a mind, are all known to *yogins* as absolute. Since the two truths are inseparable, what is relative therefore may also be absolute, the main point being that these are different aspects of a single essence.

According to what is proclaimed here, though the essence has no singularity or difference at all, according to worldly usage "one nature" is said. According to what is proclaimed by such a doctrine, what appears according to the relative, either appears according to the absolute or does not appear according to the absolute, and then in either case has the fault of not appearing according to the relative.[334] The *Commentary Ascertaining the Intention (dgongs pa nges 'grel)* says: #701.5

> As for the compounded realm and the marks of the absolute,
> These have separate marks of one and different.
> But what is being conceived as one and different?
> These have entered into impropriety.

According to this, since one and many are taught to be inseparably inseparable, in reality they are of nondual nature.

#702

Of these the *Miraculous (sgyu 'phrul)* says: #702.1

> Absolute and relative, inseparable,
> Are the great *mandala* that is the truth.

That is what is being taught. Moreover, regarding the differences used in presenting the two truths, there are:

the difference of two aspects of one essence,
the difference of essence,
the difference that refutes one, and
the difference of different verbal distinctions within one meaning.

From those four differences, which is the difference between the two truths? It is not the fourth, a distinction merely of conventional names, since characteristics and phenomena are different. Their essence is not different, because their essence does not exist, and because the two truths are

"inseparable" merely conventionally. It is not merely the difference that refutes one, since there are no individual natures, and since the single ground would have to be divided. Therefore, merely conventionally, it is like water and the moon in water, different aspects of a single essence. The *Commentary on Bodhicitta (byang chub sems 'grel)* says: #702.4

> As molasses is sweet in nature,
> And the nature of fire is heat,
> Likewise of all *dharmas*
> The nature is emptiness.

Also: #702.5

> The relative is explained as emptiness.
> But emptiness alone is relative.[335]
> As it is produced and impermanent,
> If it did not exist, it would not rise.

Also the *Five Stages (rim lnga)* says: #702.6

> Absolute and relative
> Are individually known.
> What is the truth is mixed.
> This is explained as union.

In the absolute there is no distinction of one and different at all.

#703

The *Sutra Requested by Maitreya* says: #703.1

> The inexpressible space of compounded characteristics is neither these themselves nor something other than these.

In the true accounting there are other extremes being hindered, existence as things, and the true account depending on purpose. Of those three, this is the first. Certainly the absolute being either liberated or not liberated from complexity is really contradictory.[336] Since any third possibility in addition to the positions of asserting and negating this is refuted, these two are a valid accounting.

Objective phenomena depend on the perceiver. Therefore, when they are postulated, such objects do not transcend the duality of thoughts that are confused or not confused about the ultimate. #703.4 All such *dharmas* of *samsara* and *nirvana* are confusion. *Dharmata* is a non-confused object, but that objects are dualistic from the viewpoint of thought is certain. In terms of extent, this is something like the high and low points of art in relief. The *Prajñaparamitasañcayagatha* says: #703.5

> By having seen all things as either true or false,
> All things are grasped as having a dualistic nature.
> Seeing what objects really are is the absolute,
> False seeing is taught to be the truth of the relative.

If we divide according to the different doctrines, the *shravakas* conceptually analyze the absolute as an absolute of pure awareness and an absolute of things that cannot be harmed by being broken up by a hammer and so forth.

#704

The stream of awareness and solid things are really composed of instantaneous entities of relative awareness. The instantaneous partless atoms of solid things are maintained to be absolute. The *Abhidharmakosha* says: #704.1

Other things than awareness and the atomized,
Removable, are not included in that idea.
Like water in a vase, such things are relative.
Such existence is other than absolute existence.

Some *Sautrantikas* according with reasoning say according to the *Complete compendium of Valid Cognition (rnam 'grel): #704.2*

That which has a productive power is absolute.
What is otherwise exists as the relative.
So their general definitions are explained.

Such assertions are the tenets of the logicians. In the mind-only school the object and perceiver of dualistic appearance are relative truth. Non-dual knowledge is maintained to be absolute truth. The *Compendium of the Essence of Wisdom (ye shes snying po kun las btus pa)* says: #704.4

So-called parts of things do not exist,
Therefore it follows that there are no atoms.
Appearances of individual things
Are experience with no object, like a dream.

Liberated from grasping and fixation,
Consciousness exists as absolute.
This perfection of the ocean of mind
Is famed as the tradition of *yogachara*.

For *svatantrika madhyamaka* whatever appears is relative, and is like illusion and so forth. It is not established as absolute, like space. The *Conquest of Confusion ('khrul 'joms)* says:

#705

What has conception is relative, and the absolute
Is liberated from all conceptions and conceivers.

As for the *prasangikas*, what appears is relative, and emptiness is the absolute. However, what is called by these terms is without difference, *dharmata* transcending all sameness and difference, and therefore free from all the extremes of complexity. From the time it appears this is maintained to be unborn, unceasing, and without coming and going. The assertion that the relative alone is real is refuted. The *Prajñaparamitasañcayagatha* says: #705.4

While you maintain *paratantra* to be real

I do not so proclaim the relative.

You may think, “Surely these appearances are established to arise and so forth,” arising and non-arising, establishment and non-establishment are labelings of mind for what is supposed to be outside it. How could such things really exist?”

Though the assertions of your doctrine are refuted, mere appearance is not refuted. Aryadeva says:

Just as appearances are not refuted,
Because they arise in mutual interdependence;
Within this becoming suffering over and over,
Conceptions of true existence are cleared away.

Appearance in this case appears as if non-existent. The *Mulamadhyamakakarikas* says: #705.5

Form, sound, taste and touch
And smell and *dharmas* are only
Like a castle of the gandharvas,
Like a dream or like illusion,
Or like an illusory person,
And like a mere reflection.

The pleasant and unpleasant
Even if they arise,
Where and what are they?

Here what is grasped? It is the good aspect of everything, the universal object, natureless appearance, which joined to each one’s personal attachment to true existence, becomes some very silly bad doctrines.

As for the distinction between these two truths, the nature without speech, thought, or expression is absolute truth. What is imputed, being said, thought, and expressed by mind, as well as appearance in terms of that, is relative truth.

If it is asked whether this absolute truth is realized or not realized by mind, the essence of the absolute transcends realized and realizer, and is not classified as being realized. The *Jewel Heap Sutra* says: #706.3

Kashyapa, what is the absolute, emptiness? It is not viewed by anyone. It is not actualized. It is not accomplished. It is not attained.

Well don’t the noble ones realize it? “The mind arisen in accord with the absolute,” is just a string of imputed words. Chandrakirti says: #706.5

Of the person with a mind in accord with emptiness, “Emptiness is realized,” is said, but really there is no such thing as realization of emptiness.

For example, by realizing that space is accommodating, space itself does not become an inseparable part of the mind. The *Diamond Sutra* says: #706.5

Those who see me as form,

Those who know me as words,
Are dwelling on wrong paths.

#707

These persons have never seen me.
What is meant by "Buddha"
Is the view of *dharmata*.

The leaders are *dharmakaya*.
Dharmata is no knowable,
So consciousness cannot know it.

At the time of enlightenment, absolute truth and buddhahood are not different, so realized and realizer are not two. The time of seeing the truth of the noble ones is also the time of seeing the nature of mind and the wisdom of actuality as non-dual. Since realizer and realized are non-dual, wearing ourselves out over a dichotomy between realization and non-realization is meaningless and futile. Just by its being said, "the essence of the absolute is without realized and realizer," it follows that it will not be realized by individuals. But since this is not connected with the meaning, it is like a joke.

Just by saying, "This fire is hot and burns," it follows that this was not done by the acts of persons. We should think of the former expression as also like that. Though space may be beyond the extremes of thinking and conception and so forth, it is still encountered by persons. Just so, though the absolute is beyond expressions of complexity, it is still encountered by *yogins*. By its greatness it liberates from suffering and manifests the true luminosity of mind. This is what is right.

Moreover, if we do not know the nature of the two truths, we do not know the profundity of suchness. The *Mulamadhyamakakarikas* says:

#708

Those who dos not know
These divisions of the two truths,
Do not completely know,
The depth of the Buddha's teaching.

As for the good qualities of knowing this: #708.1

Those who put their reliance on these two-fold truths,
Collect the accumulations of enlightenment.
These, by having done that, will cross over from *samsara*
To the other shore, which is the perfection of wisdom.

Moreover, as for all *dharmas* being the appearance of what does not exist, insofar as they are completely contained within the play of emptiness they are suitable, and otherwise they are not suitable. The *Mulamadhyamakakarikas* says: #708.3

When emptiness is suitable
Then everything is suitable.
If emptiness is unsuitable,

Then everything is unsuitable.

Also: #708.4

Though these emptinesses are entirely proper,
Non-emptiness is never proper in the least.

In brief, impure, confused *dharmas*, the dream-like relative, are untrue, deceptive, a childish betwixt and between. Except as mere evanescence, they have no nature or identity. The pure and luminous nature of *dharmas*, the profound peace and simplicity of wisdom, the way things are, is a nature of *dharmas* that is changeless, self-existing, and inconceivable.

In relative truth, the accumulation of merit is hollow like dream and illusion. The accumulation of wisdom of absolute truth is the nature of *dharmas* like the sky.

#709

By meditating on that as the fruition, the holy *rupakaya* and holy *dharmakaya* are both made to manifest.

With that, the first storehouse, the presentation of the two truths, has been taught. Now the nature of all *dharmas* as dependent arising will be taught. The *Mulamadhyamakakarikas* says: #709.2

There are no *dharmas* at all
Not arising in interdependence.
Therefore there are no *dharmas*,
That are not emptiness.

In explanation of this, the nature of things is to arise interdependently. *Samsara* arises interdependently. *Nirvana* arises interdependently. From these three, as for the first, the *dharmata* or nature of the phenomenal world of *samsara* and *nirvana* does not come from anywhere. It does not go anywhere. It does not abide anywhere. Since the *dharmin* depends on *dharmata*, the *dharmin* too, from the very time of appearing to arise and cease, is free from all the extremes of complexity of birth, abiding, and destruction. This is taught to be the nature of the middle way. The *Mulamadhyamakakarikas* says: #709.5

Whatever arises interdependently,
That is explained as being emptiness,
It is classified depending on that.
That itself is the path of the middle way.

The *Lankavatara Sutra* says:

#710

By those who abandon eternalism and nihilism,
And are free from partial existence and non-existence,
The middle way will be completely realized.
This very thing, which is the path of the middle way,
Has been explained by me as well as by all the buddhas.

All impure appearance and the awareness that grasps it are like the dimness of illusory hairs floating before the eyes. From the very time of their appearance, they do not exist at all. The same text says: #710.2

> "No nature, no apprehension,
> No things and no support;"
> Thus, corpse-like foolishness
> Is labeled as wrong knowledge.
>
> These errors float like the hairs
> That are seen by persons with floaters.
> Likewise conceptions of things,
> Are wrongly imputed by fools.
>
> The three worlds are mere imputation.

The confused appearances of dream do not exist as we go to sleep and on awaking, but in between they seem to appear. These present appearances of the six realms at first are non-existent within the primordially pure realm of the nature of mind. Since, even now, there is complete purity from these confusions, there is no such thing as a time of becoming enlightened. Here, in the middle, these appearances appear while they do not exist. Nor do their arising, abiding, and destruction exist, and therefore in their essence there is neither birth nor destruction. Earlier, now, and later they do not change. The *Subsequent Tantra of the Creator of All (kun byed kyi rgyud phyi ma)* says

#711

> Since later space is changeless,...

To explain, confused appearance is a mere labeling with names. Its nature does not exist like a sky-flower or the son of a barren woman. If that nature is realized, as it also says there: #711

> The world does not arise and is not destroyed
> It is like a flower in the sky.
> With your *prajña* and with your compassion,
> Do not conceive of existence or non-existence.
>
> It is as if all *dharmas* were illusion.
> Therefore abandon mind and consciousness,
> With the world's being eternal or nothingness.

Moreover, the eight consciousnesses depend on the *alaya* of the various habitual patterns, and confused habitual patterns of appearance as external objects. All this is false conception. It is temporary, without benefit, apparent though it does not exist, and ignorant. Confused thoughts that grasp at ego and ego-fixation render it without benefit. As for suffering within this dreamlike attachment to true existence of sentient beings, the *Song of the Inexhaustible Treasury (mi zad pa mdzod kyi glu)* says: #711.5

> The play which I have made,
> Fools grasp and solidify.

At the time of appearance, from the very time when memory and understanding arise, they are primordially empty, beyond all the extremes of complexity. The *Samadhiraja Sutra* says: #711.6

The conqueror's children are destroyers of all things.
All of *samsaric* existence is empty from the beginning.
A partial emptiness is that of the extremists.
The wise do not dispute with any fools like these.

Existence and non-existence, having or not having a certain quality, true and false, pure and impure are all mind-created doctrine and therefore false conceptions. Get rid of them! The same text says: #712.2

Those with conceptions impute existence and non-existence.
But suffering is not pacified by analysis.
Both existence and non-existence are extremes.
Purity and the impure are also mere extremes.
Those who are wise do not abide in the middle either.

Also, the *Sutra of the Irreversible Wheel (phyir mi ldog pa'i 'khor lo'i mdo)* says: #712.3

Existence is one extreme,
And non-existence a second.
Likewise, self and selfless,
And eternity and voidness.

As for people being bound by their respective conceptual doctrines, the *Lankavatara Sutra* says: #712.4

Being a grasper at words for knowing things
Proliferates the way that insects do.
Fools who are unskilled in relationships
Are fettered by their own inferior doctrines.

All *dharmas* whatever and whenever arise interdependently. They are unborn, unceasing, without coming and going, not single things and not different things. They are neither nothingness nor eternal. They have a nature in which all complexities have been completely pacified. The *Mulamadhyamakakarikas* says:

#713

That which arises interdependently
Is ceaseless, and it is without arising.
It is neither nothingness or eternal.
It has no coming, and it has no going,

It is neither different things nor one,
To the perfect buddhas who have taught
This teaching of peace that pacifies the complex,
To those holy beings now I prostrate.

In brief, the nature of all *dharmas* is primordially pure. This is the nature or ground of interdependent arising. Now, the interdependent arising of *samsara* will be explained. What appears as external objects, the mind's apparent objects, appears in the form of mountains, walls, earth, water, fire, air, and space. Known as "objects arisen from the elements" or as "elemental forms," symbolized by a roll of cloth, the strands of a rope, yak hairs made into a cord or matted into felt and so forth, these are the phenomena of things arising from causes and conditions, this and that produced of similar and dissimilar kinds. All these are called external interdependent arising. Such things arise one depending on another, and therefore there are seeming external appearances of material things.

Compounded from ignorance up to old age and death, there is also inner interdependent arising. The *Lankavatara Sutra* says:

> Mahamati,
>
> #714
>
> just as from a lump of clay a pot arises, similarly from threads come cloth, from individual hairs weaving, from seeds a sprout, a stalk and so forth, and from people diligently churning come lumps of butter. So Mahamati, in external interdependent arising, from earlier to later they arise.
>
> Internal interdependent arising is like this. Arising from the *dharmas* of ignorance, craving and so forth has been given the name of internal interdependent arising.

Not having individual and personal realization of primordial wisdom is the great ignorance. From that *samsara* is produced, and then from consciousness up to old age and death the limbs of interdependent arising, the *nidanas*, arise in an unbroken interdependent connection from one to the next. The *Friendly Letter* says: #714.3

> From ignorance comes formations, and from that consciousness,
> Then there is name and form, and from that the six *ayatanas*,
> Then contact, taught to enable the source of suffering.
> From contact there comes feeling, the source of suffering.
> From the ground of feeling, craving then arises.
> From craving comes clinging, from that comes birth from life to life.
> If birth exists, there is suffering, sickness, and old age,
> Loss of what is desired, death, destruction and so on.
> Suffering and the *skandhas* thus become very great.

#715

From the twelve divisions of the extensive treatment of this, as for 1) ignorance, the natural state is the primordial purity of *dharmata*, the essential nature, and the *dharmas* exhibited by that. By not correctly knowing these, because of formations of *samsaric* karma, patterns of conditioned 2) formations arise. Here there are the virtues of body, speech, and mind obscured by ignorance that accord with what is good and meritorious, the ten non-virtues and the three neutral actions. These are formations.

By the virtues the celestial realms are attained and by the non-virtues the lower realms. The neutral ones associated with these two are like the non-virtues in that respect. The *Mulamadhyamakakarikas* says: #715.3

From obscurations of ignorance there is rebirth.
Therefore, from the three kinds of formations
Come the manifestation of formations,
These are the karmas that go into being beings.[337]

Then there is whatever is produced by the karma of formations, and we enter into the corresponding phenomena, whatever they may be. The awareness so-produced is 3) consciousness. The *Mulamadhyamakakarikas* says: #715.5

Conditioned by formations there is consciousness.

As regards consciousness, at the time we enter into the good existence of a human being, from the red and white *bindus*, the aspects into which *prana* and mind are gathered, come feeling, perception, formations, and consciousness. These are the four *skandhas* of name. Form is bound by being established as the *skandha* of form.

#716

This is called 4) name and form. The same text says:

If one enters into consciousness,
Name and form will be engendered then.

In the mother's womb from entering into consciousness, name and form are established. That form goes on from the embryonic stage of an oval and so on up to the completed body. At that time by the arising of the eye, ear, nose, tongue body and mind, there are the 5) six *ayatanas*. The same text says: #716.3

As for name and form, if they are engendered,
Then the six *ayatanas* will arise.

Then by gathering together objects, the senses, and mental attention, 6) contact arises. For example, as from bringing together form, the eye organ, and the eye consciousness, the eye-awareness arises, just so, from name, form, and consciousness, in the mother's womb, contact arises. The same text says: #716.5

In dependence on these six *ayatanas*
After that true contact will arise.
In dependence on name and form,
And production of memory there can only be birth.

Therefore, in dependence on name and form,
There will be the arising of consciousness.
Then from name and form and consciousness
That which is gathered together from those three,

That is contact, and from that contact then,...

From contact arises 7) feeling. From objects being pleasing, displeasing or in between

#717

arise feelings of pleasure, displeasure, or neutrality. The same text says: #717.1

> Feeling is the source of suffering.

From feeling, 8) craving proliferates. The child in the mother's womb by feeling pleasure, and liking that, has a craving for happiness and, from feeling pain, and wanting to get rid of that, has a craving to get rid of unhappiness. From the neutral there is craving for equanimity. These three arise. The same text says: #717.2

> By the condition of feeling there is craving
> The object of one's feeling will be craved.

That which is desired from craving will be the object of 9) clinging. The same text says: #717.3

> Because of craving there is also clinging.
> Of that clinging there are four different kinds.

The *Prasannapada* (*tshig gsal*) says: #717.4

> Thus there is attachment to feelings, and as for that desire, from having the condition of craving, there is complete grasping of the impelling cause, desire, and discipline, view, action, and "being an exponent of ego."

At the time of craving there are also what accords, what does not accord, what is between the two, and clinging to oneself, those four.

From clinging there is 10) becoming. As for the five *skandhas*, form, feeling, perception, formation, and consciousness, since they are existent, becoming arises. The same text says: #717.6

> When close clinging to the object exists

#718

> Of the clinger becoming will arise.
> If there is no close clinging to the object,
> We are liberated with no becoming.
> That becoming is therefore the five *skandhas*.

What is first generated from that, is that future 11) birth arises. The same text says: #718.1-2

> From becoming there is birth

Having been born, growing up, 12) aging and dying, with the cessation of life, arise. The same text says: #718.2

> Old age and death and fearful suffering,

> And pain together with cries and lamentation,
> Unhappiness and quarrelsome discord,
> All of these occur from being born.

The *sutras* say: #718.3

> From that birth old age completely ripens
> In death, the decrepit *skandhas* are destroyed.
>
> As for suffering, while we are sentient beings, while we are dying, because of delusion there is torment of the heart together with desire. As for lamentation, such expression of speech is motivated through suffering. Suffering is harm within the five senses. Unhappiness comes about when unpleasantness occurs. Quarrels arise from so much suffering and unhappiness.

These interdependent arisings from earlier to later are what is called "arising from causes." Since inner consciousness of inner earth, water, fire, air, space is produced by gathering together the six *dhatu*s, this is called "arising from conditions." The *Noble Rice Stalk Sutra* says:

#719

> Similarly for inner interdependent arisings there are two external sources. What are these two? They are the connection with the cause and the connection with the condition. What is the connection with the cause of inner interdependent arising? This occurs when conditioned by ignorance there are formations. Conditioned by formations, there is consciousness.
>
> What is the connection with the conditions of interdependent arising? It is the gathering together of the six elements. What is that like? It is like this. The gathering of the elements of earth, water, fire, air, space, and consciousness is viewed as the condition of inner dependent arising.

This is from the viewpoint of the *Mahayana*. According to the *shravakas*, ignorance is the time when there are the *skandhas* due to the karmic action of *kleshas* from former lives. These five *skandhas* are formations at the time when they collect karma from former lives. The five *skandhas* are consciousness on the occasion of entering a womb. The five *skandhas* are name and form in an oval embryo and so forth, before the five senses have developed prominently. The five *skandhas* are the six *ayatanas* from the time the gates of sense have developed, until we are able to perceive objects. The five *skandhas* become contact after we are able to perceive and grasp objects, but while we do not yet know the particulars of pleasure and pain. The five *skandhas* are feeling from the time when one grasps the particulars of pleasure and pain,

#720

but cannot copulate. The five *skandhas* are craving from when we grasp the power to copulate, but have not accepted an object of desire. The five *skandhas* are clinging on the occasion of accepting an object of desire. The five *skandhas* are becoming while subsequently collecting karma. Then, in the beginning of the next life, when the five *skandhas* arise from the mother's womb, that is birth. Then in the name and form of the next life, the four limbs of the six *ayatanas*, contact, craving, and feeling grow old and die. The *Rice Stalk* says: #720.3

> The *ayatanas* of name and form are what age and die.

From birth up to feeling it is similar.

The *Abhidharmakosha* says: #720.3

The first ones and the last ones, two and two
Have eight more between completing them.

Ignorance is the occasion of former *kleshas*.

As for formations, it is the five-fold *skandhas*
Made one with the karma of former consciousness.

Name and form continue from that time
Until the six *ayatanas* are developed,
Until the three have been united together.

Contact is until feeling knows the causes
Of such experiences as pleasure and pain.

From feeling to copulation is called craving.

When we desire the act of copulation
That is the activity of clinging.

Because we have attained it, very quickly,
Its fruition, becoming, will arise.
As for that karmic action, its is becoming.

Actually being reborn is the stage of birth.

Up to feeling, there is old age and death.

#721

There are two ways, instantaneous and ongoing, of exhausting these twelve links of interdependent origination.
From the instantaneous viewpoint, by the power of self and other, it is impossible that there is a time when life is cut off. Therefore doing evil deeds is ignorance. The aspect of entering into karma from doing evil deeds is formations. Awareness at the time of producing that karma is consciousness. Then there are the name and form and the six *ayatanas* of oneself and others. Then being pierced by the weapon of desiring happiness for oneself and suffering for others is contact. The pleasure and pain of that is feeling. From that, entering further and further into joy is craving. Remaining into the later arising of that is clinging. Possessing the five *skandhas* of that is becoming. The present and future aspect of that is birth. The aging and death of that is completed in an "instant of completing action."

Regarding instants, there are three kinds. First is the smallest instant of vividly entering into knowledge of knowables. Then there is an instant of action, which is a hundred and twenty times that. The time from when an action is begun until it is completed is called an instant of completing action.

According to the ongoing approach, the mind-only school maintains that one cycle of cause and effect is completed in two lifetimes. In a former life the six causes are completed. In this life the six fruitions are completed. By that one goes to the next life. The six causes are ignorance, formation, consciousness, craving, clinging, and becoming. The six effects are the rest.

According to the *shravakas*, one round of cause and effect is completed in three lifetimes.

#722

Depending on the cause of the ignorance and formations of the former life, the fruition in this life is the five consciousness and so on. In dependence on the cause of the craving, clinging, and becoming of this life, the fruition in the next life is birth, and old age and death. As to the purpose of knowing these, the *Abhidharmakosha* says: #722.2

> By those, between the earlier and later extremes,
> Ignorance can completely be eliminated.

With that the explanation of interdependent arising within *samsaric* existence is completed. Now there are the two kinds of interdependent arising of *nirvana*. These are those of the path and the fruition. #722.3

As for the path, the root of entering into the twelve manners of *samsaric* interdependent arising is ignorance. That is reversed by the insight of wisdom. By familiarity with the three *prajña*s, hearing, contemplating, and meditating, the first root, ignorance, is eliminated. By eliminating that, the other limbs depending on it are also eliminated one after another. By exhausting the cause of entering into craving, we cross over from abiding in *samsara*. The *Friendly Letter* says: #722.5

> By the cessation of birth, these all will cease.

The *Mulamadhyamakakarikas* says: #722.5

> As soon as ignorance ceases
> Formations will not arise.
> As for ignorance ceasing,
> With knowledge one meditates.
>
> By the ceasing of that and that
> That and that will not manifest.
> Alone, our pain and *skandhas*

#723

> In that way really cease.

By *yogins* who desire liberation not collecting the karmic causes of *samsara*, the fruition is that later there is no *samsaric* arising, and therefore formations are blocked. The same text says: #723.2

> The root of *samsara* is conditioned formations.
> Therefore the wise do not produce formations.

As for the interdependent arising of the fruition, the production of benefits for beings after buddhahood is like dream or illusion. This will be extensively explained below. As this knowledge of the inclusion of all *dharmas* under interdependent arising is itself included within the absolute truth, we pass beyond suffering to *nirvana*. The same text says: #723.4

Whoever has seen interdependent arising
By that has seen the truth of suffering.
The cause of suffering, and its cessation,
And the path to that are also seen.

These are called the two storehouses of the great teachings of the Buddha because all *dharmas* are included within them. Among things that should be known they are of the highest importance.

b) The teaching of appearance as unborn, the explanation of prajña itself, #723.6

As for the meaning resolved by that:

These appearances have been unborn primordially.
Being without an essence, they are like reflections.
Nevertheless, they still appear as variety.
Having seen the pure nature in its interdependence,

#724

We quickly contact the highest level of non-dwelling.

All the appearances of outer and inner *dharmas* are like the reflection of the moon arising in water. What has no essence appears as variety. The *Samadhiraja Sutra* says: 724.2

When at night there seem to be moons in water,
Though these appear in clear and untroubled lakes;
The moons in water are empty, hollow, and essenceless.
All *dharmas* should be known to be like that.

Meditate like that, knowing that the *dharmas* of *samsara* and *nirvana* are natureless. Things appearing as external variety are actually within the insight of non-existent arising. If mind lets these two rest without emanation and gathering, not perceiving any *dharmas* other than that, mind enters into a sky-like state. This absolute space of subsiding is the perfection of *prajña*. The *Bodhicharyavatara* says: #724.4-5

At the time when things as well as non-things
Do not exist at all before the mind,
Then without phenomena as other
Without conception, there is perfect peace.

Saraha says: #724.5

Free from meditater and meditation,
Not moving from that, is known as meditation.
Mind does not exist, and *mahamudra*

Has no hope of any kind of fruition.

The *Mahayanasutralankara* says:

#725

Revelation of true and excellent knowables
Depends upon the *samadhi* of meditation.
We are completely freed from all the *kleshas*.
This is well explained as nurturing *prajña*.

These are the highest *dharmas* of fruition.
The existence of these is said to be three-fold.[338]
Having completely known this kind of *prajña*,
Capable ones establish reality.

The essence is that knowables are realized. The cause depends on *samadhi*. As fruition, we are liberated from the *kleshas*. The *Prajñaparamitasañcayagatha* says: #725.3

When by *prajña* the nature of *dharmas* is totally known,
We are completely and truly released from the three-fold worlds.

The action is pure of harming, and after the *Dharma* has been well explained, doubts are cut off. The same text says: #725.4

The herd-bull of human beings, when he turns the precious wheel,
Teaches *Dharma* to beings so that pain will be exhausted.

As for the qualities, by *prajña* we reach the city of liberation. The divisions are hearing, contemplating, and meditating. The preliminaries, main body, and post-meditation of *samadhi* are these three *prajña*s. As for their virtues, the *Mahayanasutralankara* says: #725.6

The Buddha's children know all aspects of what phenomena are. Why even mention that they have passed beyond suffering, and that they are the retinue where attachment of mind does not arise at all?

#726

c) Summary of Prajña

By this same *prajña* all beings are established in the three enlightenments of body, speech, and mind. By the wisdom of *prajña* being completely grasped, we are inexhaustibly established in the pure worlds. Without *prajña* we will not have the good fortune of liberation:

Having *prajña*, we will be set free by *upaya*,
Just as saying a *mantra* can stop the action of poison.
If there is no *prajña*, *upaya* will put us in bondage,
Tormenting us like a medicine that itself becomes a disease.
Therefore, arouse the *prajña* that sees the natural state.

The *Jewel Heap Sutra* says: #726.3

Kashyapa, those who possess *prajña* are completely liberated by *upaya*. Those who do not possess *prajña* are completely bound by *upaya*.

The *Dohakosha* says: #726.4

Those who dwell in emptiness, separate from compassion
Never will attain the path to supremacy.
But those who meditate upon compassion alone
These too abide in *samsara*, without gaining liberation.

Those who are able to bring together both of these
Have an abode in neither *samsara* nor *nirvana*.

Also: #726.5

By that which is a chain for binding fools,
Capable ones are quickly liberated.

Knowing the nature of all *dharmas*, if we strive to the utmost, we will quickly be liberated. The *Noble Sutra Teaching the Setting out of the Armor ('phags pa go cha bkod pa bstan pa'i mdo)* says:

#727

Those who with great earnestness and exertion fully practice this *Dharma*; unborn, unceasing, utterly profound emptiness; will quickly become conversant with the *Dharmadhatu* of the *bodhisattvas*. They will have perfect retention and confident speech, completely gather the unsurpassable *dharmas*, be praised by the buddha *bhagavat*s, and abide in completely pure discipline. Having attained completely pure patience, unsurpassable exertion, meditation without conception, and the great *prajña*, they will quickly become completely enlightened. By being in the heart of enlightenment, with their parasols borne by the four great kings, they will be supplicated to turn the wheel of *Dharma*. Producing the great light for gods and human beings, they will fully establish them in enlightenment.

7) Summarizing the meaning of these six perfections #727.5

Now, for the concluding summary of all these, from generosity to *prajña*:

When we are in the practice of the six perfections
We should know that we are beings like illusion.
With three-fold nonconception in regard to action,
By the goodness of the two accumulations
We gain the peaceful level of the Victorious One.

Thus by the collective goodness of these six perfections,

#728

from the moment of performing them without attachment to the three-fold true existence of the ego of a doer, an object receiving the action, and a virtuous action, with the attitude that action is like emanation or illusion, we will quickly attain buddhahood. The *Sutra of the Clouds of the Three Jewels* says: #728.1

> Whoever does not conceptualize virtue or anything that is done will gather the two accumulations of merit and wisdom with non-conceptual perfect exertion. These should be practiced with the attitude that they are like a mirage, an illusion, or an emanation.

If by *prajña* there is pure view, and by *upaya* there is pure action, we will not stray from the path. Flawless buddhahood will be established. The siddhis of flying in the sky and so forth will be accomplished. Atisha says: #728.4

> Thus, if the view is completely unobscured,
> As well as the action being completely pure,
> We will not go upon the path of straying,
> But will go instead to the place of *Akanishta*.

c. The dedication of merit for the general topics #728.4-5

Now the merit is dedicated for the benefit of sentient beings:

> **Thus by the rain that falls from these good and auspiciousness clouds,**
> **The crop of sanity thrives within the minds of beings.**
> **Impoverished by the host of evils of *samsara*,**
> **May the weariness of mind today be brought to rest.**

The virtuous roots of understanding and the pure space of the spotless fields, arising as the natural state, pile up into thick clouds. By the cooling rain of *Dharma amrita* continuously falling for all beings,

#729

when the harvest of exertion in the supreme virtue of holy *Dharma* has been established, may the poverty of *samsara,* with all its sufferings of poverty mentality be pacified. May beings be satisfied by the virtues of the essence of enlightenment. May their weariness be eased. #729.2

In the host of tormenting fires of suffering of this world
By the continuous falling rain of *Dharma amrita,*
After all beings have realized the absolute mind,
Cooled and refreshed, may they attain the ocean of wisdom.

In this beautiful ocean of buddha-quality lotuses,
Relying with devoted joy upon the paths and *bhumis*,
Carried by the shining waves of the six perfections
May they swim the vast sea of the two accumulations.

Having seen all *dharmas* to be like dream and illusion
May the mind attached to true existence vanish.
From within the state that is like an emanation

May the good accumulations be produced.

May the phenomenal world, *samsara* and *nirvana*,
Be purified in overarching unity.

#729.6
@Chapter 9

Chapter IX
Unifying the Developing Stage and the Perfecting Stage

A. resolving the view,
1. the instruction of the need to train in the *vajrayana*, the essence of the teachings
2. Why *mantrayana* is higher than the vehicles of characteristics.
3. Why it is taught to those to be tamed
4. The three vehicles from *kriya* to *yoga*
5. How these are classified as the external secret *mantra*
6. The divisions of the three inner *tantras*
7. What these individually maintain
8. The ways in which the highest three are the principal ones
9. The way of meditating on *all dharmas* as the nature of the *mandala*

B The explanation of meditation practice, together with its action of ripening and freeing.
1. The brief teaching of how to do the meditation of the developing stage,
    a. Meditating in the style of being born from an egg
    b. Meditating in the Manner of being born from a womb
    c. Meditating in a way like birth from heat and moisture:
    d. Meditating in the manner of spontaneous birth:
    e. Which style should be chiefly used:
2. The ways of entering into the completion stage,
    a. the ways with and without appearance.
    b. The way of arising of developing and fulfillment without gathering or separation.
    c. The process of meditation in the developing stage and fulfillment stage.
    d. the empowerments that ripen the ground,
        1) as for these being received in general and in terms of each tradition
        2) How the four unsurpassable empowerments are completely received
        3) the peak of all the *yanas*
3. The details of the associated practices and *samayas* are explained as additional points.
    a. the *samayas* connected with the empowerments
        1) The essence of *samaya*
        2) The divisions of root and branch *samayas*
            1)) The 27 root *samayas*
                a))The nine body *Samaya*s
                    1)))outer
                        a)))outer
                        b)))inner
                        c)))secret
                    2)))inner
                        a)))outer

b)))inner
c)))secret
3)))secret
a)))outer
b)))inner
c)))secret
b))The nine *samayas* of speech
1)))outer
a)))outer
b)))inner
c)))secret
2)))inner
a)))outer
b)))inner
c)))secret
3)))secret
a)))outer
b)))inner
c)))secret
c))The nine mind *samayas*
1)))outer
a)))outer
b)))inner
c)))secret
2)))inner
a)))outer
b)))inner
c)))secret
3)))secret
a)))outer
b)))inner
c)))secret
2)) the 25 branch *samayas*
a)) The *samayas* of the five things to be known.
b)) the five *samayas* that are to be performed
c)) the *samayas* of the five things to be accepted,
d)) The *samayas* of the five things not to be abandoned
e)) The five *samayas* to be established
3)) General points
4)) How to guard *samaya*
5)) The meaning of the word
6)) Means of confession
a)) Divisions
b)) Liturgy
2) Associated Practices
a) General
b) the four teachings of the vast and extensive secret *mantra*
1) Beginners
2) Those for whom a little experience has arisen
3) Those with a little stability: the discipline of insight
a)) With Complexity

b)) Without complexity

c)) Supremely without complexity

4) Those who have attained great stability.

c) Fruition: the two *siddhis*

a) relative

1) the eight karmas

2) The eight ordinary *siddhis*

b) absolute

3. The path that produces liberation, the extensive explanation of the developing and completion stages.
   a. The developing stage
      1) Meditation on the protection circles:
      2) Meditating on the *mandala*
      3) Meditating on the deities
      4) How to meditate on the great *mandala* of the environment and inhabitants.
      5) How to recite the *mantra*
   b. the completion stage
      1. The main explanation of how to meditate
      2. How, afterwards, everything is gathered into the conceptionless.
      3. the stages during the sessions
   c. The accompanying *samaya* and practice,
      1. The instruction to keep pure *samaya*
      2. Delineating the particular times of practice and accomplishing
      3. How from the virtues of these the fruition manifests,

C. The dedication of merit

*****

#732..

After training our being by the paths of the ordinary vehicles, comes the path manifesting the unified *kayas* within one lifetime. The ninth main topic is the chapter on the Practice of Unifying the Developing Stage and the Perfecting Stage.

A. Resolving the view

1. The instruction of the need to train in the *vajrayana*, the essence of the teachings

After these teachings of the vehicles of causes and characteristics, as for what the fruition vehicles of secret *mantra* are like: #732.2

> **When the excellent mind of *bodhicitta* has been aroused,**
> **We can enter into the stages of developing and completion,**
> **As they occur in the outer and inner secret *mantra*.**

As just explained, after being taught how to enter according to the vehicles of cause and characteristics, now after that, as for the instruction to enter the fruition vehicles of secret *mantra*, ascertaining the details of these vehicles is the current topic.

2. Why *mantrayana* is higher than the vehicles of characteristics. #732.4

Why should we enter? It is higher than the causal vehicles, as is taught:

> **Because there are many means and also no difficulties.**
> **Though the meaning is one with that of the other *yanas*,**
> **There is no confusion about the means of entering.**
> **Mastered by those who are of the sharpest faculties**
> ***Kriya, charya*, and *yoga*, and *anuttara* are taught,**

Though the Buddha taught inconceivably many vehicles in accord with the minds of sentient beings, they are all included within three.[339] The *Mahayana* is taught to have two aspects of cause and fruition.

#733..

The causal vehicles are taught to be the gates of first entering. Their fruition is taught to be the *vajrayana*. The *Net of Miracles of Mañjushri ('jam dpal sgyu 'phrul dra ba)i* says: #733.1

> By the way of the means of the various vehicles,
> They have divisions so that they can benefit beings,
> As for the definite outcome of the three vehicles,
> It exists as the single vehicle of fruition.

These vehicles are also ascertained as two. Since individuals in the *Mahayana* also have two families, it is taught that their skillful means or paths are two. Individuals who have little craving for desirable qualities or who have renounced these desirable qualities, and wish for liberation, are taught the *bodhisattva* vehicle. For those unable to abandon desirable qualities, their skillful means are the stages of secret *mantra*.

These two families train in their two paths until the path of seeing arises. The time when this arises is called "the path of seeing of the wisdom of nonthought" among the levels of the *bodhisattvas*. This same wisdom of complete non-thought is designated "the supreme *siddhi* of *mahamudra*" by *mantrayana*. That manifests. The time until this arises, using the individual methods of training of these paths, is respectively long and short.

In the vehicle of characteristics, at the time actions such as aggression are abandoned, by kindness alone without other kinds of skillful means, and with great agonies of asceticism, In establishing that one goal they are without many means.

#734..

Though they and *mantra* have the single goal of establishing the fruition, those of the *bodhisattva* vehicle are ignorant about profound means for doing so. Since this vehicle arises as a means for those whose sharpness of sense has been blunted, though this and that practices may be done, they are all practiced by dualistic abandoning and antidotes. Since the aspect to be abandoned is not brought to the path, half of what there is never becomes part of the path at all. Therefore, this is a narrow path and a lesser cause of enlightenment.

The *tantras* reject those methods. When such actions as aggression are produced, there are many means for dealing with them. Here too there may be kindness, or in the developing stage aggression may be seen as illusion-like, or in the completion stage as the wisdom of non-thought, or by working

with that very aggression, it becomes the mirror-like wisdom, and so forth. Asceticism of body, speech, and mind plays a minor part. When the single goal is established, since this and that means beyond the scope of thought are possessed, it is established with certainty. Having been produced for those of sharpest powers, *kriya, upa, yoga*, and the great *yoga* of *anuttara-tantra* are taught. The *Lamp of the Three Methods (tshul gsum kyi sgron ma)* says: #734.5

> Not unintelligent about the single goal,
> Having many means and also not ascetic,
> Having been produced for those of the sharpest powers,
> Therefore the *mantra* vehicles are especially noble.

3. Why they are taught to those to be tamed

Why are these four *tantras* taught?

#735..

> **They are graded by time and caste, and powers of the mind.**
> **The *yugas* are *krita* and *treta*, *dvapara* and *kali*.**
> ***Brahmins, kshatriyas, vaishyas* and *shudras*[340] are the castes;**
> **The powers are dull and average, sharp and very sharp.**
>
> ***Kriya* chiefly teaches baths and cleansing rites.**
>
> ***Charya* teaches that actions of the body and speech**
> **Are equal in importance with meditations of mind.**
>
> ***Yoga* teaches that meditation is most important.**
> **Actions of body and speech are just accompaniments.**
>
> ***Anuttara* is free from actions of the three gates.**
> **There is no conceptualization of subject and object.**
> **The ultimate concern is the luminous nature of mind.**
> **Cleansing rites are few, or may even be discarded.**

So it is said. In the former time of the perfection-having or *krita* age, sentient beings had no cause of manifesting the *kleshas,* like the inhabitants of Kurava the northern continent. Therefore, they did not depend on vows and discipline, or virtuous antidotes of mind. Purifying rites of body and speech and actions alone become the focus.

In regard to the four castes, the *bhraman* or priestly caste was tamed by means of rites of purification and asceticism, without engaging in others.

Those of dull powers, although they do not understand the great undertakings of mind, can see this *Dharma* of actions of body and speech, and enter into it. Depending on those above three purposes *tantras* chiefly teaching washing, rites, and purification,

#736..

the kriya *tantras*, *Amoghabaasha*, and *Supreme Insight (rig pa mchog), Well Established (legs par grub pa)*, the *Appearance of the Three Worlds ('jig rten gsum snang)*, etc. were taught.

Then the former *krita yuga* deteriorated. Since some small causes of the *kleshas* manifesting arose, theft and sexual intercourse came into existence, so that there were no (more) enjoyment and light. In the *treta yuga*, actions of body and speech were constrained, and objects of purification and rites become one of two goals. So that those of the warrior-ruler *kshatriya* caste, who did not perform many purification rites, might be interested in them, and intending to present teachings realizable by middling powers, *upa tantras* were taught, such as the *Lotus Peak (padma rtse mo)* and Establishing the Three Families (rigs gsum grub pa). Acts of body and speech and meditation of mind were equally taught.

In the *dvapara yuga*, *kleshas* were coarser, and mental activities of meditating on deities and so forth became the focus. For the merchant *vaishya* caste, which has wide interests and abilities, and composed from a viewpoint where they would be suitable to be realized by those of sharp faculties, the *yoga tantras*, chiefly concerned with mental meditation, with those of body and speech just as an accompaniment were taught, *Abandoning the Lower Realms (ngan song sbyong ba*), the *Vajra Space (rdo rje dbyings)* and so forth.

In this fourth age, the *kali yuga*, when lives are about a hundred years, the time of strife when the five denigrating corruptions run rampant,[341] the focus is on virtues of mind alone. For low caste people or the *shudra* caste, who

#737..

have no purifying rites at all, but do have great ascetic discipline, and to be realized by those of very sharp powers, *anuttara yoga tantra*, *The Net of Miracles (sgyu 'phrul dra ba)*, *Chakrasamvara (bde mchog 'khor lo)*, *Guhyasamaja (gsang ba 'dus pa)* and so forth were taught. Here from a state of all actions of body, speech, and mind not being conceptualized with grasping and fixation; accepting and rejecting, asserting and denying, hope and fear and so forth are experienced as non-dual. Since the nature of mind, the greatness of primordial buddhahood exists within one, there is that great *Dharma* that seeks for no other buddha than that.
The *Secret Practice (gsang ba grub pa)* says: #737.3

> For students whose time has come,
> With the fortune of being tamed,
> The four great styles of *mantra* *???*
> Are famed throughout the world.

4. The three from *kriiya* to *yoga* #737.4

The individual details of these are explained:

> **Moreover, the Sage's *tantras* of *kriiya*, *charya*, and *yoga***
> **Are the *tantras* of action, total comportment, and mental union.**

"*Kriiya*" means "action", "*upa*" or "*charya*" means "comportment," and *yoga yogic* union. "*Tantra* means "continuity." These three famous *tantras*, were taught by the Sage. They resemble the

vehicles of external marks in having rites of purification and restraints of activity. Therefore the Sage called them the *tantra* vehicles.

5. How these are classified as the external secret *mantra* #737.6

As for these great *tantras*:

> **These are the outer *mantra*. We cannot meditate**
> **On *yab yum* deities, united in sexual union.**
> **There is no usage of the five meats and the five *amritas*.**
> **They always stay within their rites of purification.**

In *kriya* and *upa*(*ya*) *tantra* there are male and female deity *sattvas*. These deities of *vidya mantra* and *dharani* abide in those *tantras* in the manner of master and servant and companion respectively. There is no union with them. In *yoga tantra* the great square arrangement of the *mandala* is taught as *sambhogakaya*, but there is no union with it. By meditating successively on *upaya* and *prajña*, the developing and completion stages are separate. There is no use of the five meats and five *amritas* as *samaya* substances. These are grasped as defiled objects, and therefore one must remain with purifying actions. The *Tantra of the Play of the Great Power (dbang chen rol pa'i rgyud)* says: #738.4

> Clouds of enjoyment of *upaya* and *prajña a*re the principal means of establishing wisdom.
> As for the five meats and the five *amritas a*nd the highest play of *mahasukha*
> These wonderful ways of being are other than what is to be found here.
> Those with the lesser fortune of tormenting rites of purity do not have such things as these.

6. The divisions of the three inner tantras #738.5

As for the divisions of the three inner *tantras*:

> **There are three divisions within *anuttara tantra*,**
> **These are the father and mother and the non-dual *tantras*.**
> **Respectively each of these emphasizes the stages**
> **Of developing and perfecting and the union of these.**
> **These three *yanas* are known as *maha*, *anu*, and *ati*.**
> **The deities may unite, and in holy substances**
> **There is no distinction of what is clean or defiled.**

#739

> **Rather it is taught that all is of one taste,**
> **Regarded as the play of a single *mandala*.**

The *Guhyasamaja* and the *Mañjushri Yamantaka* and such *yoga tantras* are *mahayoga tantras*, the aspect of the skillful means of the developing stage. The completion stage of *mahayoga* chiefly teaches *prana*.

Yangdak, *Vajra*kilaya, *Chakras*amvara, He*vajra*, and so forth are *prajña* mother *tantras*. These are called *anu yoga*. Chiefly the completion stage of *prajña* is taught. The completion stage also chiefly

works with the elements of *bodhicitta* and *bindu*, which are maintained to be the completely non-conceptual wisdom of bliss and emptiness.

The non-dual *tantras*, The *Great Net of Illusion (sgyu 'phrul dra ba chen po)* and so forth, are called *ati yoga*. These chiefly teach the essence of *prajña* and *upaya* without adding and taking away, the union of the developing and fulfilling stages. In the completion stage, from *prana*, *nadi*, and *bindu* are created bliss, luminosity, and non-thought, and the inconceivable luminosity of the great wisdom.

Each of these three, as a symbol of the union of *upaya* and *prajña*, visualizes the embrace of the mother and father deities. The meaning of this is being without accepting and rejecting, denying and asserting, clean and defiled, and such accepting and rejecting of good and bad. Therefore there is enjoyment of *samaya* substances such as meat and liquor and so forth,

#740..

and it is maintained that *all dharmas* are one in the enlightened *mandala* of primordial buddhahood. The king of the *tantras* that ascertain the suchness of the secret essence, the *Great Net of Illusion* says: #740.1

> Since it is the characteristic of *all dharmas* that they have a single essence with primordial buddhahood, they are inseparable from that.

7. What these individually maintain #740.2

As for what is maintained in these *tantras*:

> **In *kriiya* we are inferior and the gods supreme.**
> **We are like servants, and the deities are the masters.**
> **By practicing in that style, the *siddhis* are received.**
>
> **In *charya* we view ourselves and the gods as being equal.**
> **We are *samayasattva*, the deity *jñanasattva*.**
> **The deity occupies the space in front of us.**
> ***Siddhi* is received in the style of two friends.**
>
> **In *yoga* while the two are actually non-dual,**
> **The god is summoned to union and afterward dismissed.**
> ***Siddhi* is received like water poured into water.**

In *kriya tantra*, the *jñanasattva* deity is said to be like a king. We, as servants, hope to receive *siddhi*. The *Tantra of Receiving the Siddhis of all the Families (rigs thams cad pa'i dngos grub len pa'i rgyud)* says: #740.5

> The lord is viewed with the body of a king.
> We have a perception of ourselves as servants.
> *Siddhi*, which is the essence of *mantra practice*,
> Is received with unsurpassable excellence.

As for *upa tantra*, in front of the *samayasattva*, our visualization of the deity, we receive *siddhi* from the *jñanasattva* deity, visualized as a friend or companion. The *General Tantra of the Three Families* says:

#741

With the deity as friend or companion
Ultimate *siddhi* is to be received.

In *yoga tantra*, we meditate on ourselves in yogic union with the deity. The *jñanasattva*s of union are drawn in and dissolve into us. By sealing with the four *mudra*s and so on, even when the offerings, praises, recitation, and so forth are over, we ask them to depart. At the time of the non-duality of the main part, *siddhi* is said to arise. The *Vajra Arising (rdo rje 'byung ba)* says: #741.3

We receive non-dual *Dharmadhatu*
And the highest ultimate *siddhi*.

We are blessed with the *tathagata*, *padma*, and *vajra* families of the external *mantra*, sealed with the *samaya*, *Dharma*, karma, and *mahamudra*s.

8. The ways in which the highest three are the principal ones #741.4

As for maha*yoga*-tantra:

In *mahaa*, the chief means is *prana* and the developing stage;
In *anu* the *dhatu* and *prajña* in the completion stage;
In *ati* it is the wisdom where everything is non-dual;
But in all of them all *dharmas* are eternal equality.
The practice is done in the style of knowing that this is so.

Since all *dharmas* exist as primordially unborn emptiness, the nature of mind is known to be selfless like the sky. As for the practice, the *Secret Assembly* says:

#742

Since these things are all of them unborn,
There are neither *dharmas* nor *dharmata*.
They are natureless like the space of the sky.
This is the way enlightenment is taught.

This was explained above. The *Miracles of Fierce Lightning (sgyu 'phrul rnam glog)*[342] says:

E ma'o! free from all *dharmas* of things,
We completely abandon grasping and fixation,
Along with the *skandhas* and *dhatu*s, and the *ayatanas.*

Since all *dharmas* are natureless equality,
One's own mind is also primordially unborn.
This is what is called the nature of emptiness

When this is known, the developing stage of visualizing the *mandala*s of the father *tantras* of *upaya* becomes *upaya*. The *pranas* of the five elements are completely purified. Luminosity/emptiness, the wisdom of complete non-thought, is the main point. By that the supreme and ordinary *siddhis* are established.

In the mother *tantras* of *prajña*, complexities of the developing stage are minimized. The *dhatu*, the great bliss, is the secret space, the *mandala* of the *bhaga* or womb of the syllables. By the stages leading to supreme enlightenment, another person's body is the *mudra*, and depending on one's own body possessing *upaya*, the great bliss, the wisdom of the four joys establishes enlightenment.

In the non-dual *tantras*, as distinguished from the stages of both of these, by making luminous *dharmata*, the great wisdom without one and many the main point, enlightenment is established. That luminosity is three-fold, the luminosity of bliss,

#743

the luminosity of clarity, and the luminosity of non-thought. First from the workable *dhatu samadhi* arises. From that, supreme unchanging bliss arises, pervading the whole of space, and filling it with undefiled bliss. That arises from the occurrence of the great essential brilliant clarity in the central channel, Luminosity is also two-fold, and 743.2

internally becomes the power of the five *pranas*. The motionless luminous clarity of wisdom arises in the stages of four *dhyanas*. Externally the five lights of the five wisdoms, appearing as *kaya*, *bindu*, and shining light abide filling the whole of space. The *Net of Miracles of Mañjushri ('jam dpal sgyu 'phrul dra ba)* says: #743.3

> This vivid shining forth of the light of wisdom
> Is the lamp of wisdom which is the light of beings.
> This, the great brilliance, is luminosity.

Also: #743.4

> To view the cascading garland of brilliance is very sweet.
> The blazing light of goodness is the glorious knot of eternity.

As the essences of the five *pranas* enter into the central channel, by the essence of the earth *prana* entering, internally mind abides there. Externally by yellow light illuminating Ratnasambhava, the wisdom of equality is revealed. Pride is pure as it is We are empowered with the *samadhi* of the ground of exhaustion, crossing to the southern *ratna* family pure land, Ratnakuta (*rin po che brtsegs pa*).[343]

By the essence of the water *prana* entering the central channel, internally pure undisturbed mind is clearly illuminated. Externally, by white light illuminating Akshobhya,

#744..

the mirror-like wisdom is revealed. Hatred is purified. We are empowered with the exhaustion-water *samadhi*, crossing to the eastern *vajra* family pure land, Abhirati (*mngon par dga' ba*).

By the *prana* of the fire essence entering into the central channel, internally the blissful heat arises. Externally by red light illuminating Amitabha, discriminating awareness wisdom is revealed. Desire is purified. We cross to the western *padma* family pure land, Sukhavati (*bde ba can*).

By the *prana* of the air essence entering into the central channel, internally the movement and increase of mind is attained. Externally, by green light illuminating *Amoghasiddhi*, the all-accomplishing wisdom is realized. Envy is purified. We are empowered with the exhaustion-*prana samadhi*, crossing to the northern karma family pure land of Karmaprasiddhi (*las rab grub pa*).

By the *prana* of the supreme non-conceptual space essence, universal *dharmata*, entering into the central channel, internally there is complete non-thought. Externally, by blue light illuminating Vairochana, the *Dharmadhatu* wisdom is revealed. Ignorance is purified. We are empowered with the exhausted space-element. We cross over to Akanishta Gandavyuha (*'og min stug po bkod pa*), or the pure land of Heavenly Enjoyment. The *Great Net of Illusion* says: #744.6

> In that way, for the *yogin* who is fortunate,
> By the essences of the five *pranas* becoming power,
> There will be the five lights of the five internal wisdoms
> And crossing to the five buddha fields of the five-fold *kayas* .

#745..

> The five exhaustions,[344] and other things also, will be gained.

9. The way of meditating on all *dharmas* as the nature of the *mandala* #745.1

Now as for the teaching that all *dharmas*, as the complete perfection of buddhahood, have the nature of three *mandala*s:

Thus,

> **Since we and all other beings are primordially enlightened,**
> **The style of meditation involved in the two stages**
> **Sees all such *dharmas* as *skandhas, dhatu*s, and *ayatanas***
> **As being the luminosity of a single *mandala*.**

All *dharmas* should be known to be of the nature of three *mandala*s of primordial buddhahood. Within the *mandala* of the nature of the ground as spontaneous presence, there is resolution of the view. Within the *mandala* of the path as profound *samadhi*, there is practice of meditation. Within the *mandala* of the fruition as supreme enlightenment, the two benefits are taught to be perfected.

Within the first there are two divisions. These are the pure ground, the natural state, and the impure ground, the way of confusion. The first is the primordially empty nature of mind, the essence of *dharmakaya*. Its way of arising as the luminous nature of *sambhogakaya* is the source of *nirmanakaya*. It is open and accommodating like the sky. It is luminous like the sun and moon. As with a wish-fulfilling gem, all that is desired is self-arising. The five kinds of body/*kaya*, speech, mind, quality, and action

#746..

exist primordially as the intrinsic qualities of buddhahood. The *Secret Essence* says: #746.1

> Empty selfless primal knowledge is self-aware mind.
> With neither conceiver nor concept memory is transformed.
> Wondrous body and speech and the field of qualities
> Are not other than this. Its nature is like that.

Also the *All-Creating King of Bodhicitta (byang chub kyi sems kun byed rgyal po)* says: #746.2

> Kye! listen to me *mahasattva*:
> The nature of me, the doer of all, enlightenment
> Is a self-existing nature that does not need to be sought.
> This is *trikaya*, the essence of all the victorious ones.
>
> My uncreated nature exists as *dharmakaya*.
> My uncreated essence is *sambhogakaya*.
> My manifested compassion is *nirmanakaya*.
> No fruition established by seeking has been taught.
> Primordial self existence, it does not need to be sought.

Above, what is referred to by such passages was called the *dhatu* or essence. This exists primordially with the spontaneous presence of the buddha qualities. The impure ground, the way of confusion, is as already described. The *Secret Essence* says: #746.5

> E Ma'o, from out of *sugatagarbha*
> Comes the confusion of karma, our discursive thoughts.
> Variety, and the body, and action and enjoyment,
> Existing, suffering and other such things as that
> Are grasped as individuals, the "me" and "mine."

Also: #746.6

> From thoughts of self rise the defects that are the root of *samsara*.

#747

> The six kinds of causes, birth and destruction, body and action,
> The machinery of existence, suffering, and the rest
> Is nothing whatsoever except for a misconception.

From the individual rounds of beings within the six *lokas*, in particular for human beings, at the beginning of their confusion, when they are grasped by existence in a womb, at first the two eyes and the knot of *nadis* at the root of the navel develop. Then those of the body are produced, and from those that will become the pure faculties, exist as the three *nadis*. Within those *nadis* are said to be the three syllables OM AH HUM. Externally these produce the three supports of body, speech, and mind. Internally, they produce the three supports of passion, aggression, and ignorance. Secretly they produce the supports of enlightened body, speech, and mind.

The central channel reaches above to the aperture of Brahma, and below to the secret place. The white *roma nadi* and red *kyangma nadi* are to right and left of the light blue central channel.

Mutually and continuously they have twenty-one knots. In enlightened body, speech, and mind these three exist in accord with the great bliss. These are the *chakras* of *nadis*: The navel emanation *chakra* has sixty-four *nadi* petals. The throat enjoyment *chakra* has sixteen. The heart *Dharmachakra* has eight *nadi* petals. If they are joined with the four *kayas* and the different wisdoms, in addition to these, at the crown of the head,

#748

there is the *chakra* of great bliss with thirty-two *nadi* petals. From the viewpoint of the five self-existing *kayas*, in addition to these, in the secret place, is the *chakra* of guarding bliss with seventy-two *nadi* petals, which has the powers of the pure elements occurring.

If the six *chakras* are listed in order, the secret center is the *chakra* of wisdom. The throat center is the *chakra* of enjoyment-activity. The central channel is the *chakra* of great bliss. The crown of the head is the *chakra* of the realm of space. The heart is the *Dharmachakra*. The navel is the *chakra* of emanation.

According to *The Net of Illusion,* these six are the basis of purifying the six seeds of purifying the impure six kinds of sentient beings. The purifiers are the six sages of the six realms. When they are purified by natures of the six perfections, the six wisdoms, the five wisdoms plus the inconceivable wisdom, are attained.

Each *chakra* with the knot between each one makes twelve. Completing these at the end, pure *prana* as a thirteenth is maintained to complete the *bhumi* of the great wisdom.

The *Kalachakra Tantra* has six *chakras* and six between them. These have twelve kinds of changes of *prana*, associated with the twelve *nidanas*. The power of not ejecting *bindu*, turning it back above to the secret wisdom *chakra,* is said to be a sign of the first *bhumi*. One kind of change of *prana* is stopped. One *nidana* is purified. Similarly, between that and the space element *chakra* twelve levels are traversed.

#749..

Twelve kinds of change of *prana* are stopped. Twelve *nidanas* are purified. By the *bindu* reaching the space element *chakra*, it is maintained that we are enlightened.

According to the *Root tantra of Miracle (sgyu 'phrul rtsa ba'i rgyud)* there are two *chakras*. These are the peaceful heart *chakra* and the wrathful crown *chakra*. Within these the coarse *nadis* are equal to the number of deities. These are 42 and 58, 100 altogether. The fine *nadis* are countless. The *Great Illusion (sgyu 'phrul chen po)* says:

> *Roma*, *Kyangma*, and *Kundarma*
> Are between the *chakras* like pillars.
> The branching petals are countless.
> As for elements and *pranas*,
>
> The descending wisdom *nadis*
> Are a thousand in number.
> As the square of seventy two,
> There are twenty thousand

With 600,000 *pranas*.
These have been maintained
To be the great moving ones.
There are 84,000 others.

The *Five Hundred Thousand ('bum lnga)* says:

The associated *nadis*
Spread and fill the body
These 72,000 *nadis.*
In the body are goddesses.

Also: #749.6

Of the 72,000 *nadis*,
The different kinds are explained.

In one day there are said to be 21,600 motions of *prana*.[345] They make up a "horse" for the 84,000 small moving ones,

#750..

whose number is equal to that of the false conceptions and *kleshas*. When *kleshas* are moving about, it is maintained that an equal number of these *pranas* are moving about. By nature the male *prana*, "moving upward," dwells above, and the female *prana*, "downward voiding," dwells below. As for the mother, the I *prana* "equally-abiding" co-exists with these. by that their three existences are explained.

In the *nadis* there are the following *pranas*:

1. life-holder,
2. equalizer,
3. fire,
4. upward moving,
5. downward voiding.

As said above, their actions are:

1. maintaining life,
2. bodily existence,
3. making heat,
4. the exhaling and inhaling of the breath,
5. going, staying and casting off impurities.

These are called the ordinary *pranas* and the five external *pranas*.

The five internal *pranas* are the five *pranas* of the five elements. These are:

1. the yellow earth *prana*,
2. the red fire *prana*,
3. the white water *prana*,
4. the green air *prana*,
5. the blue space *prana*.

As for their functions, they exist as a support for the inner *skandhas*, *dhatu*s, and *ayatanas*. When impure they are the ground of proliferation of the five poisons, and when pure of the five wisdoms.

The five secret *pranas*, known as the five wisdoms, have no coarse forms.

The great essential elements are two, the white and the red. Coming from *roma* and *kyangma* they abide in the petals of the individual *nadis.* For women, left and right are said to be reversed. In particular, the moon, *roma*, descends from above at the crown of the head. The sun, *kyangma*,

#751..

rises from the A below in the secret place.

In a man's *kyangma* and woman's *roma* at the bottom there is a knot, so that the red and white elements do not drip. As the knots in the *nadis* are released, the virtues of the paths and *bhumis* are perfected. As the knots in the central channel are released, two by two, each of the ten *bhumis* are perfected. In attaining the good qualities of those, each of the essential elements and *prana* elements seem to enter them.

For example, as the first two *nadi* knots are released, the two essences enter into the central channel. When the four great *nadis* of the navel emanation *chakra* are released, the qualities of the first *bhumi* appear to arise. When the *nadis* of the four *chakras* are released, the four *kayas* are attained and the four wisdoms manifest.

Now, in the ordinary *nadi* knots, the red and white essences exist as the embrace of the hero and heroine.[346] The *nadis* are like water pipes, and the elements like the water inside them. *Prana* is like pressure. Their going and coming when moved by that, constitute the *vajra* body. This is the support of the great wisdom.

In particular in the tradition of the *Mahamaya Tantra (sgyu 'phrul chen po)*, in the empty center of the heart, the essences go into eight subtle *nadis* as if they were being licked up. There are three *dharmata nadis*, one wisdom *nadi*, three individual existence *nadis*, and one quality *nadi*. The *Secret Drop of Vimala (bi ma la'i gsang thig)* says:

#752..

> The way that they exist is known to be as eight.

The commentary says:

> How do they exist? In the empty center of the heart, the essence in the *nadis* goes into the eight subtle *nadis* as if they were being licked up. There are three *dharmata nadis*, one wisdom *nadi*, three individual existence *nadis*, and one quality *nadi*. These eight should be known like that.
>
> The central three are the support of the unchanging *dharmata* of *trikaya*. In front the *nadi* of mirror-like wisdom produces the support of the four wisdoms. Behind and to the right are the *nadis* of qualities, producing the support of the arising of the buddha fields, palaces and so forth. To the left, by the three poisons individual existence *nadi*, confused appearance of the individuating characteristics of the three realms is produced.

Moreover, in the sheath of the *dharmata nadi*, in the midst of a circle of yellow light, the letters of the ground of purification, SU and TRI, are the seeds of asuras and animals. The purifier OM is the essence of the *kayas* and wisdoms. The intrinsic light of the syllables is like a brocade tent.

In the square sheath of the blue wisdom *nadi*, is the purifier HUM and the ground of purification the seeds of gods and human beings A and NRI.[347] They have pink and blue light.

In the red semi-circular sheath of the individual existence syllables the purifier is AAH and the ground of purification is the seeds of the hungry ghosts and Hell beings PRE and DU.

Also at the time of impurity, habitual patterns produced by karma and *kleshas*

#753..

are collected above the six syllables. The retinue created by anger, resentment, and so on are collected above the DU; by desire above the PRE; by pride above A and NRI; by envy above SU; and those created by ignorance are collected above the TRI.

At the time of realization, the virtues of the intrinsically-existing power of wisdom are collected above the three syllables of body, speech, and mind.

Meditations on forms of the deities and so on connected with body are placed above OM. Those involving *mantra* recitation and so on are above AH. Meditation on non-thought and so on are above HUM. The letters that are the ground of purification and all the habitual patterns above them are purified. Regarding these, the same text says: #753.3-4

"As to what these are like, they are of a "quasi-mixed" nature." That is, in the *dharmata nadis* a yellow light dwells. As to what it is like, The shape is circular. It is like flowing mercury. The essence is OM. The seeds are SU and TRI. The colors of these three are like a brocade tent.

Within the wisdom *nadi* is a blue light. Its shape is square. It is like a noose or coiled snake. It is like a lump of violet amethyst crystals. The essence is HUM. The seeds are A and NRI.

In the individual existence *nadis* is a red light. Its shape is a red semi-circle. The style

#754..

is of illusory refreshing-cleansing water like the brilliant arising of dawn. The color is the red of molten copper. The essence is AH. The seeds are PRE and DU.

At the time of non-realization, with A NRI and so forth, it is the cause of *samsara*. At the time of realization, there are wisdom, OM and so forth. Mixing these two is called "quasi-mixing," since *bodhicitta* is as before."

In this group of four *nadis* are the natural state of the consciousnesses. The same text says: #754.3

“The four aspects, and six particulars, in the middle of eight...”

Four refers to the *dharmata*, wisdom, individual existence, and quality *nadis*. As for the particulars, there is yellow light existing as *alaya* consciousness, blue light existing as the mind consciousness, red light existing as *klesha*-mind, and dark red light existing as the five sense-consciousnesses.

The yellow light is the cause of the essence of the *nadis* like white silk cords. The blue light is the cause of the essence of the breath. The red light is the cause of the essence of the blood. The dark red light is the cause of the *nadis* of the five gates.

At the side of the yellow light are OM SU, and TRI. Covered by the blue light are HUM A and NRI. Covered by the red light are AH PRE and DU. As for the dark red light, there are the faults and virtues of these.

#755..

A and NRI cause corruption of the breath. SU and TRI cause corruption of the *nadis*. PRE and DU cause corruption of the blood.

As for the arising of gods and human beings, by producing the mind consciousness, the seeds A and NRI are embodied.

As for the arising of animals and asuras, by producing *alayavijñana*, the seeds SU and TRI are embodied.

As for the arising of the *pretas* and Hell beings, from producing the five consciousnesses and *klesha* mind, the seeds PRE and DU are embodied.

Thus all the sentient beings of the six *lokas* individually exist.
#755.3-4

In the center of the eight *nadis* in the heart center, is the pure essence of the *nadis*, like white silk cords, in thickness like ten single hairs cut from a horse’s tail. ??? Within them the mixed essence of blood and breath, is very subtle, consisting of *dharmakaya bodhicitta* having light of the five colors, the luminosity of *dharmata*. The *Description of the Marks (mtshan brjod)* says: #755.5

The splendid knot of eternity of excellent blazing light.

In the *Dharma* palace in the heart center, the field of Akanishta, the Bhagavan, the buddha of the five families, Samantabhadra, remains continuously for all time.

Moreover, the *Two Segments (brtags pa gnyis pa)* says: #755.6

In the body great wisdom has its dwelling.
It completely abandons all conceptions.
That which is the pervader of all things.

#756..

> Abides in the body but does not rise from the body

This is also great *sugatagarbha*. The *Uttaratantra* says: #756.1

> Because the perfect buddha *kaya* radiates
> Because of being inseparable from suchness,
> And because of having the *gotra*, all embodied beings,
> Always have the essence of buddhahood.

The *Dohakosha* says: #756.2

> Some things that are somewhere in a certain place,
> Are not seen there in that place where they exist.
> It is explained by the treatises of all capable ones,
> That buddhahood in the body is not realized.

That is the meaning. This refers to the wisdom *nadi*. When all the essences of *prana* and mind are gathered together there, the field of *nirvana*, spontaneous brilliance, the house of light, the wisdom-lamp of the *bardo*, arises. This is the completely pure field of Akanishta called Gandavyuha. If *yogins* make an effort, all the essences of *prana* and mind will be perfected there. Then the aspect of appearance, the five lights, and the aspect of emptiness, *dharmakaya*, will be mixed in one taste. By that the two accumulations of the path will be completed. By the manifestation of the two *kayas* we are "enlightened in Akanishta," as is said.

The wisdom light *nadi* that is said to exist in the central channel is one with this, because they are one in the sense that the nature of mind is the support of luminosity. How is this explained? From the central channel, in the center of the heart, comes very subtle light like ten separately divided single hairs of a horse's tail transparently existing, ??? connecting the *pranas*.

If it is made into a support, some masters say that this is the true central channel, so that the three *nadis* need not be combined in the central channel. Though they say that, since, as all the *pranas* enter the central channel, the essence of the *prana* of the central channel must enter into the wisdom *nadi*, it is suitable for them to be connected.

At the time of death, all the essences and *pranas* collect in the central channel. The *pranas* and essences of the central channel are gathered into the ultimate essence, and from that luminosity is maintained to arise. The *kayas* and fields of the five families are taught to arise due to the essence of this during five days of *dhyana* in the *bardo*. Therefore this essence is the very secret great ultimate secret. The *Commentary of the Secret Drop (gsang thig)* says:

> "In the center of the eight,"

They are therefore one. Thus the essences of the *nadis* go into the eight subtle *nadis* as if they were being licked up. Their shape is said to be like eight twisted cords.

The eight main essences, the ultimate *nadi* essences, are like white silk cords, with a shape like twisted cords. In size, they are like ten hairs separated from a horse's tail. ???Within these, which are like white silk cords, goes the blood essence of a vibrant vermilion like the mother's essence. Within that the essence of breath, like bright, pure gold in a brocade, curls like steam. Within that

breath essence is light of various colors. The interior of that light is called the center. "Na," "in," has the meaning here that these lights abide within it.

In the center of that light abides the great *bindu*, *bodhicitta*. It is like precious jewel anthers in a pipe of molten gold or filled full of the precious stone *kekeru*. cats eye??? It abides there with a color like the rising sun. Since that is the essence of *Dharmadhatu*, the cause of the absolute and relative, it is said "I prostrate to that."

Since this luminous nature of mind is all-pervading, all beings are primordially enlightened. Even when they are wandering in *samsara*, that mind does not move and is not harmed or degraded. By their being enlightened it is no better than it was before. The *Uttaratantra* says:

#759..

> Later as before,
> Changeless *dharmata*.

It is as taught there. The *Fierce Lightning* says: #759.1

> Clouds of *bodhicitta* spread and pervade everywhere, as oil pervades sesame seeds.

Then also this is taught:

> E Ma'o, Primordial *Dharma* that is completely pure.
> Though it appears as variety, conceptually it is secret.
> This is because its essence is inexpressible.
> It is hard to teach to those who are not vessels.
>
> E Ma'o. In the primordial purity of the three-fold world,
> By the defect conceptions of ego, the root of *samsara*,
> Beings who have wandered long grasp as individuals
> Inappropriate objects of their joy and sorrow.
> By the power of their misunderstanding, though there are false conceptions,
> The nature itself has no corruption whatsoever.
>
> E MA'o. Beings who have been deluded for a long time
> Though indeed they are primordial ultimate buddhahood
> Because of delusion, they wander in the cycles of *samsara*.
> Unreal wrong conception is actually *bodhicitta*.
> That mechanism is also its inexhaustible ornament.
>
> The five degenerations are clearly places of happiness.
> The five *skandhas* are completely perfected as the *kayas* .
> The defective conceptualizations that are the root of *samsara*,
> Are clarified as the essence of enlightenment.
> The outer and inner vessel and contents of the world
> Are thus the father and the mother of the enlightened state

By that it is taught that *all dharmas* exist as *bodhicitta*.

#760..

With that the teaching of the way of confusion of impure sentient beings is completed. Now there is the teaching that all is primordially enlightened.

The five *skandhas*, though apparently impure, have the enlightened nature of the five fathers. The five elements have the enlightened natures of their five consorts. All concepts are enlightened in the *mandala* of *bodhicitta*, and there is not even an atom of *dharmas* other than that. The *Secret Essence* says: #760.2

> E Ma'o,
> As for the five-fold limbs of the *vajra skandhas*,
> They are known as the five perfected buddhas.
> The many *dhatu*s and *ayatanas*
> Are the various *bodhisattva*s appearing in person.
>
> Earth and water are Locana and Mamaki.
> Fire and air Pandaravasini and Tara.
> The space of sky is the consort of the Lord.[348]
>
> Everything in the three realms is the *Dharma*.
> Without remainder this is the buddha field.
> *Dharmas* that are other than buddhahood
> By buddhahood are never to be found.

In particular, buddhahood is the luminous nature of mind. The *All-creating King* says: #760.4

> As for there being a buddha who is other than the mind,
> This has never been taught by the King, the Doer of All.
> It will not be taught later, and it is not taught now.
> Therefore we should know that mind is buddhahood.

The *Secret Assembly* says: #760.5

> External to the preciousness of mind,
> There are no buddhas, and there are no sentient beings.

The *Establishment of Wisdom* says: #760.5

> Ultimate luminosity of mind,
> Total purity of buddhahood,
> Self-arising, unmade by anyone,
> Having existed from all eternity.

In brief, all appearances are the *mandala* of body. All sounds are the *mandala* of speech. All thoughts and apprehensions are the *mandala* of mind. These three should be known. The *All-creating King* says:

#761..

> Kye! the teacher of teachers! The doer of all, the King,
> Makes a display of the essence *mandala* of body.

Thus all the *dharmas* of appearance and existence
Have been displayed as the unborn state of *Dharmadhatu*.
Their inmost meaning has nothing to accept or reject.
This too is displayed by me, the doer of all, the King.

Kye! the teacher of teachers! The doer of all, the King,
Makes a display of the essence *mandala* of speech.
Thus are all the *dharmas* that exist as sound,
Revealed to be the spoken word of unborn space.
They embody the inexpressible heart of speech.
This too is my display, as the doer of all, the King.

Kye! the teacher of teachers! The doer of all, the King,
Makes a display of the essence *mandala* of insight.
All concepts involved with knowing and remembering
Are seen as myself, the unborn, the doer of everything.
The body, speech, and mind of me, the doer of all,
Are *mandala*s resting in uncreated naturalness.[349]

Having realized the meaning of this state
Perfected in a moment, without any need for arrangement,
One enters the essential heart of the self-existing.

Thus the appearance of variety is produced. Since it is natureless, it is exhausted.[350]

#762..

The *mandala* of the fundamental meaning should be known to be without producer or produced. Regarding the nature of that *mandala*, the same text says: #762.1

Kye,
as for the *mandala* of me the Doer of All,
It is taught as a perfect self-arising *mandala*.
As all is the perfect essence, things are neither born or diminished.
Realize the unmade *mandala* perfect all at once.

Kye,
in the center without error, essence of the meaning,
Samsara is perfected as the bliss of *samsara*/*nirvana*.
That is the *mandala* that is the root of all essences.
Realize that all *mandala*s are included in that.

Kye,
the *mandala* of me the King, the Doer of All,
Is the perfect *mandala* of all without remainder.
By whomever perfects it, that will be realized.
Learn the meaning of the uncreated *mandala*.

Kye
Of me the teacher of teachers, the Doer of All the king,

As for the unborn *mandala* of *bodhicitta*,
It is All-pervading, without any coming and any going,
By realizing that one enters the meaning of the unborn.

Therefore, *vajra* beings, you as well as I,
Should realize the meaning that does not exist in words.
Anyone who realizes that will be empowered
As the meaning of the King, who is the Doer of All.

All the *skandhas*, *dhatu*s, *ayatanas* and so forth, the viewpoint of everything that appears, are enlightened as the nature of the deities.

#763

Therefore, there are no good and evil, or accepting and rejecting. For those, from the viewpoint of empty *dharmata*, complexities of existence and non-existence are completely pacified. This is the fundamental *mandala* of the spontaneously present nature. By realizing that, all the *dharmas* of the phenomenal world of *samsara* and *nirvana* are known as the *mandala*. Whatever appears is protected in its being wisdom. The *Secret Essence* says: #763.2

By the *yogin* who realizes the great perfection,
The origin of suffering is experienced as the great *mandala*.

By these the teaching of first resolving the view is completed.

B. The explanation of meditation practice, together with its action of ripening and freeing. #763.3

1. The brief teaching of how to do the meditation of the developing stage

a. Meditating in the style of being born from an egg

Second, within the practice of meditation, there are the stages of the empowerments that ripen the ground, and the stages of developing and completion that liberate the path. From the three sections of extensive explanation of the actions associated with these along with the associated *samayas*, now there is the brief explanation of the way of meditating in the developing stage: #763.5

There are four styles of practice that match with the four births.
To cleanse habitual patterns of being born from an egg,
At the time of preliminary practices
By going to refuge and arousing *bodhicitta*,
And briefly doing the practice of the developing stage,
After the offerings that invite the field of merit,

Also by meditation on the absence of self-nature,
Having first gathered together the two accumulations,
With a first meditation, performing the extensive stages
of the practices of development and completion,
Is like an egg from which a bird will first be hatched.
Perform the short and elaborate development and completion.

In this first stage of secret *mantra*, in however many *samadhi*s of visualized deities we may meditate, habitual patterns of the four modes of birth are trained and harmonized. These are taught as four. The *Net of Miracle* says: #764.2

> There are four modes of birth that are to be purified.
> Therefore, visualization has four different stages.
> These are the greatly complex and the complex,
> And those without and completely without complexity.

This is explained as it was clearly presented by the great master Vimalamitra. Those who are born from an egg are as if twice-born. At the time of meditation on the *samadhi* of great complexity, first we go to refuge and arouse *bodhicitta*. We instantly visualize ourselves as the chief deity and consort. In the space in front, invite the *mandala* of deities. Make offerings and praises to that *mandala*, confess evil deeds, rejoice, urge the turning of the wheel of *Dharma,* supplicate for desirable qualities, and dedicate the merit. Then after saying "*VAJRA* MUH go to your own places," meditating for a while in objectless meditation, gather the two accumulations of merit and wisdom. This is the brief meditation. After that, arising from emptiness

#765

and meditating extensively on the *mandalas* of the individual deities is the extensive meditation.

b. Meditating in the Manner of being born from a womb #765.1

Then there is a brief treatment of meditation with few complexities:

> **As taught to purify patterns of being born in a womb,**
> **There is refuge, *bodhicitta*, and the seed from emptiness;**
> **From the scepter comes the body with its rays of light and such,**
> **Then do the extensive stages, as they were done before.**
>
> **Development and completion do not have brief versions first;**
> **As from *prana* and mind, as well as the red and white *bindus***
> **Come oval, oblong, lumpy, becoming solid and so on,**
> **Until at last the completed body has been born.**

Just as for those who are born from the womb the body is born after being gradually completed, in this kind of development meditation first we go to refuge and arouse *bodhicitta*. Then with the "*svabhava*" *mantra* from emptiness, just as the red and white *bindus* gather together to constitute consciousness, there is the seed syllable of the deity, for example HUM. Like the development of the embryo into oval and oblong shapes, from HUM comes a *vajra*. Like the lumpy stage and solidification, from the *vajra*, as a cause of the body, come globes of the five lights. As that becomes an embryo and as Vishnu's body manifested as a fish and a tortoise, from the light comes the body, and the meditation of the developing stage is completed. Sometimes, from the seed comes a mass of light and syllables, from which the body is maintained to appear. In any case, as the brief developing stage and offerings to the field of merit are omitted, there are fewer complexities.

c. Meditating in a way like birth from heat and moisture:

#766

> **To purify patterns of birth arising from heat and moisture,**
> **After refuge and *bodhicitta*, just from speaking the name,**
> **The luminous deities arise from emptiness.**
> **Then one meditates on development and completion.**
>
> **As life can be born from a combination of heat and moisture,**
> **And thus its birth will be accomplished with great ease,**
> **There is no need for complexities of seeds and symbols.**

Just as birth from heat and moisture is easily established, having gone to refuge, and aroused *bodhicitta*, just from saying and remembering the name of the deity it is visualized from emptiness. Here the complex stages from the seed syllable up to the body are omitted.

d. Meditation in the manner of spontaneous birth #766.3

> **To purify karmic patterns that lead to spontaneous birth,**
> **Development and completion are clear instantaneously.**
> **As what has spontaneous birth is born in just a moment,**
> **Meditation in the stages of development and completion**
> **Need not come gradually from the name of the deity.**

As what is spontaneously born is instantly established, on remembering the deity the meditation is instantly clear and complete. The deity is visualized from the name alone and meditating on complexities is unnecessary.

e. Which style should be chiefly used #766.5

Moreover,

> **Thus when we deal with these four styles of meditation,**
> **Chiefly in meditating in these ways that are summarized,**
> **To cleanse habitual patterns, meditate on them all.**
> **In particular the beginners should use the birth from an egg.**
> **When there is some steadiness, use the birth from a womb.**
> **When steadiness is great, use birth from heat and moisture.**

#767

> **When we are truly familiar, becoming perfectly steady,**
> **Then we should use the instant style of spontaneous birth.**

Persons should train in all these styles of meditation. Chiefly we should use the style of womb-birth. Beginners should meditate from stage to stage, training in these ways of meditation as summarized. Moreover, having meditated many times on the developing stage, then chiefly train in the completion stage. These four stages respectively should be done in order with the first, second, third, and fourth of the four ways of meditating preceding the completion stage.

2. The ways of entering into the completion stage #767.3

a. The ways with and without appearance

Now we should enter into the completion stage:

> **The completion stage is either with or without appearance.**
> **With development gathered in, as clouds dissolve in the sky,**
> **It is placed in an apprehensionless state without appearance.**
> **That is called the completion[351] of that developing stage**
> **From the time it appears, its nature is free from complexity.**
>
> **By the stages of undistracted meditation with appearance,**
> **Beginners should stop attachment to the developing stage.**
> **For appearance thus producing an antidote**
> **to attachment to appearance as being truly existing.**
>
> **Stabilized ones should stop attachment to completion.**
> **Emptiness is the remedy for fixated characteristics.**
>
> Thus, having gathered in gradually there are *naada* and *bindhu*, and very fine

#768..

life letters like a hundred divided hairs of a horse's tail. ??? As for its dissolving into *Dharmadhatu* and resting there, Beginners meditate in the completion stage without appearance, so that conceptual attachment to the things and individualizing marks of the developing stage is overcome.

From the developing stage, by resting in undistracted mind without emanation or gathering, there is the arising of the wisdom of bliss, clarity, and non-thought, the completion stage with appearance. As the object of meditation for those with a little familiarity or stabilization, it produces the antidote to one-sided attachment to emptiness.

b. The way of arising of developing and completion without gathering or separation. #768.3

Of this meditation:

> **Later whatever appears is the means of development.**
> **Awareness without grasping is the *prajña* of completion.**
> **There is never anything added or anything taken away.**

Here as before, by becoming very familiar and stable, all experiences become appearance/emptiness, sound/emptiness, and insight/emptiness. This is *prajña* in which natures are not truly existent and the inseparable arising with it of naturally non-conceptual *shamatha* as the completion stage of the pure nature. Moreover in the case of the individual texts the completion stage of the individual *tantras* is taught in accord with this. This is from the general viewpoint. Some *mahayoga* texts have five stages:

1. a self-blessing stage

2. a *vajra* variety stage
3. a jewel fulfilling stage,

#769

4. a *jalandhara* (net-holder)[352] stage,
5. an inconceivable stage.

In the first, to produce *shamatha*, meditate in the developing stage, within the heart center visualizing *bindus* as globes of light. Then, meditating in accord with the external motion of the *pranas*, at the subsequent time of the colors of the five elements, all external sickness, *döns*, evil deeds, and obscurations are purified.

At the time of engaging internally, similar to attainment of the buddha qualities and so on, the mind grasps the light of the heart center. As mind is quickly uplifted, since the wisdom of nonthought is established, as for attaining the ordinary and supreme siddhis, the *Five Stages* says: #769.4

> Always there within the heart,
> The single *bindu* has no rising.
> For the one familiar with that
> Wisdom will certainly arise.

Bindu has already been explained. Second, in the *vajra* variety stage, the *pranas* are united. In the center of the five *chakras* meditate on the five scepters of the five families. In the head is a wheel, in the throat a jewel, in the heart a *vajra*, in the navel a lotus, and in the secret space a sword. During the meditation, the buddhas of the ten directions and so forth dissolve into their respective symbols of the five families. By meditating that the mind grasps them, *shamatha* arises.

Third, in the jewel fulfilling stage,

#770..

by the coemergent play of great bliss, from within the four *chakras* the wisdom of the four joys is produced and wisdom is recognized.

Fourth, in the net-holder stage the scepters of the five families become the bodies of the deities. By the descent of *amrita* from the place of union of the deities and their consorts, as one meditates that the body is filled. The bliss of the fire of *tummo* burning a HAM syllable grasps the mind. By the wisdom firelight of *tummo* all the realm of the *Tathagata* is burned and consumed. So it is said, and also the *Dakini Ocean (mkha'a 'gro rgya mtsho)* says: #770.3

> By the *tummo* blaze at the navel,
> All the joints will be consumed.
> When the eyes and such are burned,
> The *bindu* drips from the palate.[353]
>
> Going in all directions
> There is a net of cords,
> Of which there are 72,000.[354]
> It penetrates and is experienced.

By that there is realization of union and *samadhi* increases.

Fifth, as for the inconceivable stage, in the center of the globes of light in the heart, from visualizing HUM and so forth, the individual seed syllables of the deities, light is emanated. It touches all of *samsara* and *nirvana*. Buddhas and beings, all the realms of the animate and the inanimate, all melt into light and dissolve in the light in the heart center. The body dissolves into light. The light dissolves into the HUM, and that into the *shabkyu* under it. That dissolves into the body of the syllable, then into the head

#771..

and the crescent, the crescent into the *bindu*, and the *bindu* into *nada*, the non-conceptual space which is the source of *bindu*.

In emanation, from emptiness, meditate that these proliferate from one to another and are as before. As for meditating that they dissolve, the meaning is inconceivable *dharmata*, as the union of *vipashyana* and *shamatha*. Having attained that is enlightenment.

Beginners meditate on these stage by stage. Having done that training, they train as the stages easily arise in their being, not only strictly in the order they were taught.

c. The process of meditation in the developing stage and completion stage. #771.3

What is accomplished in these ways of meditating in the developing and completion stages?

> **Development stops attachment to appearance as truly existing.**
> **Completion abandons the thought that it is just illusion.**
> **When there is no attachment to appearance or emptiness,**
> **Then there is the pure nature without duality,**
> **Between the two stages, those of development and completion.**

The developing stage meditates on the external environment as the palace. Grasping the ordinary appearance of objects as individuating characteristics of earth and rocks and so on is abandoned. By meditating on the inhabitants, sentient beings, as gods and goddesses, attachment to the individuating characteristics of sentient beings as truly existing and desire and hatred toward them is abandoned. A clear view of one's own *skandhas*, *dhatu*s, and *ayatanas*, clearly perceives that this is primordially so. By that obscurations of *rupakaya* are abandoned. The collection of merit is completed.

#772..

The arising of the *samadhi* of *shamatha* and so forth has many purposes.

In the three *tantras* of external *mantra*, *yoga tantra* and so forth, the developing stage is sealed by the four *mudra*s. There is meditation on the four objects of mindfulness,[355] and illusion-like meditation, and the gathering together of meditation and post-meditation. Though these occur, the profoundest great stages are absent in these vehicles.

In *anuttara tantra*, *prajña* and *upaya* beyond the scope of thought are taught. By meditating on the completion stage, there is little attachment to the previous developing stage and on all *dharmas as being* like illusion, and these are abandoned. Free from all conceptual thoughts of "this and that,"

having purified the obscurations of *dharmakaya*, this inconceivable *samadhi* completes the accumulation of wisdom.

Moreover, as for the essence of the completion stage, in addition to some objects of focus, since the mind rests one-pointedly, it abides in a state of bliss, luminosity and nonthought. We are joined to the way things are, realization of *mahamudra*.

Here the way the nature is (*yin tshul)*, is that it is the way of being (*yin lugs)* as the primordial existence of the ground, the nature of the *vajra* body. Having come to know the nature of mind and the essence of reality, we become familiar with them. Here we depend on our own bodies as the possessor of *upaya* and the body of another as the *prajña* or wisdom-consort. Our own bodies are relied on in *tummo*, illusory body, dream, luminosity,

#773..

bardo, transference and so forth. These completion stage practices establish enlightenment through effort in our own minds without dependence on another.

When relying on the body of another, the *yogin* goes to the pith of *prana*, *nadi*, and *bindu*, and makes bliss into the path. As for the purpose, by abandoning attachment to the developing stage, the divine nature is realized, and by the particular means employed, bliss, emptiness, and non-thought arise. By everything being brought to the path, whatever appears arises as *dharmata*. By realizing the wisdom of co-emergence, doubts are washed away, and so forth beyond measure.

As for the teaching of the *nyams,* the experiences of buddhahood: #773.3

> **Here the *vajrayana* reaches its ultimate end.**
> **Those persons who are sharp in the powers of their minds**
> **Will attain to perfect buddhahood within this very life.**
> **Then in every world where there are beings to be tamed,**
> **Their various buddha activities will be spontaneous.**
> **This secret path of directness is utterly profound.**
> **This is the path that was taken by countless *vajra* holders.**
> **This is the path that should be used by fortunate ones**
> **Who want to be liberated within this very life.**

This path liberates those of very sharp powers of mind within this very life, so that before long the great deeds of a buddha spontaneously arise for whatever beings there are in the world to be tamed. The *Tantra of the Vajra Secret (rdo rje gsang ba'i rgyud)* says: #773.6

> As for the *siddhi* of unsurpassable *mantrayana,*
> When someone practices totally using the highest effort,
> There is enlightenment within this very life.

#774..

> Then actions are displayed within the field of beings.
> This is the path of directness, ultimate and profound,
> As it was formerly traveled by countless *vajra* holders.

Those of good fortune who desire liberation should depend on this path, and strive appropriately with great effort.

d. The empowerments that ripen the ground, #774.2

1) As for these being received in general and in terms of each tradition

Now as for the teaching of the stages of the empowerments that ripen the ground, in *mantrayana*:

> **Using whichever one of these tantras arouses devotion**
> **We should establish the state of perfect enlightenment.**
> **First consider the precepts taught in each tradition**
> **Of initiation, permission blessings, and empowerment.**
> **By doing so our minds should be completely ripened.**

Abhi.shiñca occurs when defilements are washed away, and by powers being established empowerment (*dbang*) arises. Because defilements in the being of students are purified, powers are produced of later attaining the enlightenment of buddhahood and meditating on particular incidental paths. After explanation of the details of the initiatory liturgies of permission blessings, empowerments, and so forth of the various individual *tantras* has been attained, we start to practice.

In the *kriya tantra*, depending only on the initiatory rites, permission blessings and the *mandala*, merely by disciples being empowered by the water of the vase

#775..

and the *mantra* permission blessings being bestowed, it is taught that they become suitable vessels for meditating on the deities.

In *upa tantra*, by the empowerments of the five *abhishekas* of insight, six with the discipline *abhisheka*, it is said that disciples become suitable vessels.

In *yoga tantra*, preceded by the five *abhishekas* of insight, when the *abhisheka* of a student the *vajra* master *abhisheka* has been completely bestowed, it is said that disciples become suitable vessels.

In *anuttara tantra* by empowering with the four *abhishekas* of the vase and so forth it is said that disciples become suitable vessels for meditating on the path of the developing stage and completion stage without remainder.

Here the empowerment is bestowed using a sand-painting *mandala*, one painted on cloth, one of flower clusters, or the body *mandala*. With the lesser empowerment there is a *mandala* of images. The middle uses only heaps of flowers or symbols of the deities and such minimal representation objects. The highest, the body *mandala*, is bestowed depending on the body, speech, and mind of the guru. The *Ghanta (dril bu)* says: #775.5

> From dualistic created essences
> These students desire empowerment.
> These beings are non-dual
> With the self-existing *mandala*.

It is like that.

2) How the four unsurpassable empowerments are completely received

In these ways:

#776..

> **In the specially excellent, secret path of the *mahayoga*,**
> **There are the four empowerments, producing ripening,**
> **And development and completion, producing liberation.**
>
> **The vase empowerment is that which purifies the body.**
> **The secret one the speech, and *prajñajñana* the mind.**
> **The word empowerment cleanses all habitual patterns.**
> **Also by this empowerment the *siddhis* are conferred.**
>
> **The three that are first complete the accumulation of merits.**
> **The fourth of them completes the accumulation of wisdom.**
> **The obscurations of *kleshas* and knowables are removed.**
> **So through gaining the four empowerments that ripen,**
> **Train in development and completion that liberate.**

In the tradition of *mahayoga* there are the well-known four empowerments:

1) The vase empowerment purifies defilements of body. We are empowered to meditate in the developing stage.
2) The secret empowerment purifies obscurations of speech. We are empowered to meditate on *tummo* or *candali*.
3) The *prajñajñana* empowerment purifies obscurations of mind. We are empowered to meditate on bliss emptiness, the wisdom of complete non-thought.
4) The precious word empowerment purifies all defilement. We are empowered to meditate on *mahamudra*, the natural state.

By the first three the accumulation of merit is completed. Obscurations of the *kleshas* are purified. By the fourth the accumulation of wisdom is perfected. Obscurations of knowables are purified.

If they are related to the paths and *bhumis*, the vase empowerment is the path of accumulation. The secret empowerment is the path of preparation.

#777..

Prajñajñana is the path of seeing. By the empowerment in *mahamudra* the path of meditation is completed. By completing these four empowerments we are ripened. By meditating in the developing and completion stages, we are freed.

3) The peak of all the yanas #777.2

Now from these teachings of the stages of secret *mantra* in general, in particular, regarding the situation of entering the peak of all *tantras*, according to the *Non-dual Tantra of the Great Illusion (sgyu 'phrul dra ba chen po gnyis su med pa'i rgyud)*:

Whoever wants to enter the vision of ati *yoga*,
Receiving full empowerment, possessing the *samayas*,...

So it is said. First, in the stages of empowerment, lesser ones use a colored sand *mandala*, and supreme ones enter using the *mandala* of the body of the *vajra* master. The great bliss *mandala* uses the *mandala* of the two bodies of the father and mother, and the details of the five families as depicted in the sand *mandala*. The *Secret Essence* says: #777.5

As for the *mandala* of *mahasukha*,
There is union of two and also five.
If those who have faith have also completely entered,
Desire and pleasure become equanimity.

Here ten empowerments of benefit and five empowerments of power are completed. As for the first ten, according to the same text they are: #777.6

1. head ornament,
2. crown
3. garland
4. armor,
5. victory banner,
6. *mudra*,

#778

7. parasol,
8. vase,
9. eating and drinking
10. empowerment with the five essences

The second five are:
1. the empowerment of the listener, the student
2. the empowerment of the explainer, the teacher
3. the empowerment of buddha activity for the benefit of others
4. the empowerment of the universal word of a *vajra* king
5. the empowerment of the supreme secret

These fifteen are divisions of the four empowerments. The ten including the vase empowerment are preliminary to the action of the vase and are collectively called the vase empowerment.

From the supreme secret empowerment the secret and *prajñajñana* empowerments arise.

As for the word empowerment, after the empowerment of the universal word of a *vajra* king has been taught, the explainer and buddha activity empowerments are the action of this.

As for the listener, since *upaya* is increased, it is included within these. If the way of inclusion is done differently, the benefits will not arise, so do not proceed in that way.

If these empowerments are completed, or also if other unsurpassable empowerments like these are obtained, then one has the good fortune of practicing the path of these.

3. The details of the associated practices and *samayas* are explained as additional points. #778.6

Now from the two sections on the practice of secret *mantra* and *samaya*,

a. The *samayas* connected with the empowerments will be explained.

1) The essence of *samaya*

#779..

The essence of *samaya* is the particular excellent intention of guarding without faults the good discipline of entering into *mantra*.

2) The divisions of root and branch samayas #779.1

In the divisions are the root and branch *samayas*.

1). The 27 Root Samayas #779.1

Within this first division are the three *samayas* of body, speech, and mind. In the body *samaya* we meditate on the bodies of the deities, and refrain from bad actions of body such as cutting off life, taking what is not given, impure conduct,[356] and all their aspects.

In the *samaya* of speech we recite *mantra* and eliminate the four bad kinds of speech and all their aspects.

In the mind *samaya*, we meditate in profound *samadhi* and refrain from the three bad actions of mind and all their aspects.

In brief, bodily practice of ordinary aspects of body, speech, and mind, does not contradict the *samaya* of true body, speech, and mind. If we divide these briefly, and then more extensively, as for the first, the *Wheel of Entering into the Discipline of the Array of Samaya (dam tshig rnam par bkod pa sdom pa la 'jug pa'i 'khor lo)* says: #779.5

In beings' thirty-three ripenings,
Are three *samayas* of *mantra*.
To fix the explained particulars,
Of body, speech, and mind,
Each has nine divisions.
They are known from the aspects
Of entering and action.

*Samaya*s of body, speech, and mind exist because beings exist primordially as buddhas.

#780

Since *siddhi* is attained from not transgressing these, they need to be kept.

a)) The nine *Samayas* of body #780.1

The three kinds of *samayas* of body that need to be kept are outer, inner and secret.

1))) Outer

Each of these is again divided into outer, inner, and secret:

a))) the outer of outer abandons taking what is not given

b))) the inner of outer abandons impure conduct

c))) the secret of outer abandons the cutting off of life.

The *Mansions of the Vajra Essence Tantra (rdo rje snyng po khang pa brtsegs pa'i rgyud)* says:

> The outer *samaya* of body
> Is divided into three.
> By taking what is not given
> The external[357] is transgressed.
>
> The limbs of the sign of transgression
> Are diseases of the limbs.
> An unbearable variety
> Arises in the body.
>
> Impure acts are the inner
> As a sign of transgressing this
> There will be diseases
> Arising in the senses.
>
> Cutting off life is the secret.
> As a sign of transgressing this
> Disease of internal organs
> Is experienced by *yogins*.

Regarding the means of keeping these, the *Tantra of Supreme Samaya (dam tshig mchog gi rgyud)* says: #780.5

> By a *yogin* who has the signs,
> For outer of outer activities
> Seven clay sculptures and drawings,
> Will liberate evil deeds.

Samaya is guarded by making seven statues and paintings of the deities of outer *mantra*. Also the same text says: #780.6

The way for the inner of outer
Is sculpting seven statues
By consecrated efforts
And offering them to the guru.

One should make seven statues of the deities of inner *mantra*

#781

and offer them to the guru. Also the same text says:

If the sign has arisen
Of secret of outer transgression,
Nine or eleven *vajra*s
And bells should be offered the guru.

2))) Inner

a))) Outer

b))) Inner

c))) Secret

As for the outer, inner, and secret of inner, the *Golden Mansion Tantra (gser gyi khang buy brtsetgs pa'i rgyud)* says: #781.2

As for outer of inner, relatives,
Parents and one's own body
Should never be degraded.

The inner of inner, in general,
To those within the *dharmas*
Of the greater and lesser vehicles,
Is desiring to do, and doing
and, thus by having done,

Degrading or doing harm
To the body grasped as reflection.
If the ornament is degraded,
A hundred Buddha statues
Will subsequently redeem it.

The secret one of inner,
Because one's personal body
Is the *mandala* of deities,
Is eating food and medicine
That have been mixed with poison.

If one stabs it with weapons,
One has a hundred bodies,
Without the path for defilement,[358]
Later there is experience
Of the Hells of Heat.

In amending these violations, confess with remorse.

3))) Secret

a))) Outer

b))) Inner

c))) Secret

As for the three of the secret of body, the *Glorious Edifice of the Sun and Moon Tantra (dpal nyi zla brtsegs pa'i rgyud)* says: #781.5

If with *vajra* brothers and sisters
One defiles the body ornament,
Harming with striking hand,
Or letting another do it,
This will increase the cause
Of the unremitting Hell.[359]

The inner greatly mixes
And widely proliferates.
Even just as a joke
Striking or trying to strike

#782..

Or even in a dream,
One so endangers one's consort,
Until one has confessed it,
This equals the actual deed.

The secret of secret, the guru
Do not defile even his shadow
In Guru's pure presence also
One should never grasp a weapon.

Do not extend hands and feet
Or lie down in his presence.
Sit properly cross legged
And do not turn the back.

Shoes, and seats, and mounts

And elegant ornaments
Such things as parasols
Ought to be left behind.

In the guru's pure house also
One should never hold
Or keep within the hand
A weapon or a stone.

A hundred thousand times worse
Is disrupting the teacher's house,
And to do any evil deed
That makes a mock of his body.

Such limitless evil deeds
As carelessness with the guru
If one does not scrutinize them,
Will have limitless consequence.

Even if we had attained
The supreme *kayas* of fruition
The ripening of this
Would be indescribable.

Evil deeds involving the guru involve karma a hundred thousand times heavier than others. If they are done, confess them continuously for a whole day. Even if they were not actually done, anything involving the guru's body, should be confessed in person.

b)) The *samayas* of speech #782.6

The *samayas* of speech are three times three in a similar way.

1))) Outer

a))) Outer

In the outer of outer, abandon speaking falsely. The *Edifice of the Wheel Tantra ('khor lo rnam par brtsegs pa'i rgyud)* says: #782.6

Though devoted to practice of *mantra*,

#787

Ordinary beings
By having spoken false words
Because of selfish desire

And delight in speaking such words,
The power of reciting *mantra*

Will not arise in them.

With impotent speech to others,
By harming their own speech,
The tongues of other beings
Will descend on them like vultures.

With a body covered with moles.
They will live in the north.
They will experience suffering
In various lower realms.

b))) Inner

The inner of outer is not speaking slander. The same text says: #783.5

Those beings who dwell in *mantra*
Tearing others in two with slander,
When they teach the *Dharma*,
Will gather no retinue.

Whatever they do will go wrong.
Those they cannot fathom
Will become their enemies
And stab their bodies with weapons.

Having died and been reborn,
They will have bodies with claws.
They will experience a series
Of lives in the lower realms.

c))) Secret #783.5

The secret of outer is not speaking harshly of others. The same text says:

Always speaking harshly
Brings karma for former lives
And builds up more for later,
Beings without kindness are angry
Even with their friends.

They overturn even the *Dharma*.
When they die and transmigrate
These very arrogant people.
Will go to the lower realms.

2))) Inner

As for the inner:

a))) If one reviles those who speak the Dharma, that is the outer.

b))) If those who practice, that is the inner.

c))) If those who meditate, that is the secret.

#784..

The *Array of Samaya Tantra (dam tshig rnam par bkod pa'i rgyud)* says:

Those who are abiding in the discipline of *mantra*,
If they make exaggerations and denigrate,
Speaking reviling words and being critical
of those who teach the *Dharma* and of practitioners,
And individuals who meditate on *Dharma*,

Having been diminishers of the devotion of others,
They also are diminishers of their own possessions.
Certainly their own *dharmas* have been forgotten by them.
Against their expectations they will be mistaken,
Experiencing measureless sufferings in the lower realms.

3))) Secret #784.3

a))) The outer of secret is reviling and denigrating one's *vajra* brothers and sisters.

b))) The inner is to speak disparagingly of the guru's consort and close retinue.

c))) The secret is denigrating the guru.

The *Tantra of Uniting the Two Mudras (phyag rgya gnyis sbyor gyi rgyud)* says: #784.4

With *Vajra* brothers and sisters,
The consort and retinue,
If we should speak words
That violate in our speech,
For ten hundred million *kalpas*
Within the three lower realms
We will suffer especially
Unendurably harshly.

Beings who experience this
As a present sign
Of what they formerly did,
In their successively experience,
By former deeds, during this life,
Will be low in station

Even if formerly high.
As soon as they are reborn
They will experience this.

As for the karmic destiny
They produce in this life
In this life, as servants,
The karma of speech they hear
Will come from the tongues of the retinue
And other lesser beings.
The stream of speech which is pure
Of the incidental will cease.

With the guru's wife and children,
And whomever else may be close,

#785

If we violate the command,
Transgressing in our speech
The karma is twice the former.

Of the guru in particular
If root and branch violations
Are spoken in our speech,
If we speak exaggerations
Or denigrating words,
It is a thousand times worse.[360]

The ripening is unbearable.
Though separation us gradual,
from the holy guru,
This is experienced at once.

c)) The *samayas* of mind #785.2-3

The *samayas* of mind are also three times three.

1))) Outer

a))) Outer

As for the outer of outer, ill-will is abandoned. The *Tantra of Receiving the Essence (snyin po'i don rnam par len pa'i rgyud)* says: #785.3

Those who to *vajra* holders
Of the *mantra*yana
Either others or themselves
Harbor malicious ill-will,

Their bodies will have lesions.
For every time they have done this,
Receiving 5000 bodies,
They will surely be born in Hell.

b))) Inner #785.4

The inner of outer is abandoning craving and malice. The *Meteoric Iron Blazing Like Fire ()gnam lcags me ltar 'bar ba'i rgyud)* says: #785.5

For an ordinary being,
If the mind of ill-will arises
Their evil deed will be equal
To an ordinary person
Who has cut off 300 lives.

If embodied ones go wrong,
With one who abides in *mantra*,
Possessing signs of the teachings,
It is a hundred times that;

With *vajra* brothers and sisters
It is seven times more again;

#786

With a guru of *tantra*
Still a hundred times more;
And with one's own root guru
A hundred thousand times.

c))) Secret

The secret of outer is perverting the doctrine of oneself and others. As for a person who does this, the *Great Array (bkod pa chen po) says: #786.1*

If we make a wrong path which degrades the *Dharma*,
Of our own doctrines or the doctrines of others
And therefore violate this root *samaya*,

In the earthly realm the sufferings of fire
Will be experienced for a very long time.
By the wrong views of our own doctrine arising,
There will be no way to be free from Hell.

2))) Inner #786.3

a))) Outer

b))) Inner

c))) Secret

From the three of inner mind,

a))) the external is wrong action,
b))) the internal is wrong meditation
c))) the secret is wrong view.

What is wrong is to be abandoned. The *Tantra of the Crystal Palace (shel gyi khang bu brtsegs pa'i rgyud)* says: #786.3

Wrong view, meditation, and action,
These are the great wrong path.
All the sufferings of beings
Will ripen within the mind.

3))) Secret #786.4

a))) Outer

b))) Inner

c))) Secret

As for the three secret ones,

a))) The external is not paying attention to the meditation and action.
b))) The inner is not paying attention to the *yidam* deity.
c))) The secret is not paying attention to the guru and one's *vajra* brothers and sisters.

The *Vast Lotus Expanse (padma klong yangs)* says: #786.5

> One whose action of mind is frivolous
> Transgressing in the *dharmas* of attention
> Who has not properly turned the mind to them,
> With destroyed and violated intention
> Will suffer in the Unremitting Hell.

Remedy violations of every aspect of these and try to confess them. That completes the teaching of the root *samayas*.

#787

2) The five times five branch *samayas*

a) The *samayas* of the five things to be known.

Since *all dharmas* are primordially enlightened, it should be known that:

1. the five *skandhas* are the five fathers,
2. the five elements are the five consorts,
3. the five consciousnesses are the five *bodhisattva*s,
4. their five objects are the five female *bodhisattva*s,
5. the five collections of thoughts are the five *mandala*s.
6.

The *Array of the Three Samayas (dam tshig gsum bkod) says: #787.2*

> First as for the *samayas* of things that should be known:
> The five *skandhas*, elements, and consciousnesses
> The five organs, and their objects, and such things
> Are in nature the deities and the *mandala*.

It is also explained like that in the *All-creating King*.

b) The five *samayas* that are to be performed #787.3

These are great *samayas*. By those who are capable, when they are performing benefits for others, there may be cutting off life, taking what is not given, impure conduct, and false speaking. The same text says: #787.4

> As for the *samayas* to be performed
> *Tana, gana*,[361] and taking what is not given
> Impure acts, as well as speaking falsely,
> As for these, those wise in skillful means,
> If they see that harm will come about
> From lack of doing these five, then they will do them.

Also the *Bodhisattva-pitaka* says: #787.6

> For those who have great skillful means,
> The *kleshas* are the limbs of enlightenment.

In accord with that explanation, without being bound up with one's own benefit,

#788..

acting when there is an opportunity to benefit others is as taught previously.

c. The *samayas* of the five things to be accepted #788.1

Excrement, urine, *rakta*, white *bodhicitta*, and human flesh are the five essences.[362] The former text says: #788.1

> As for the five *samayas* of the five to be accepted
> They are excrement, and so on, the five *samaya* substances.

Regarding their qualities the *Vajra Tent of the Dakinis (mkha' 'gro rdo rje gur)* says: #788.2

Yogins who are relying on Akshobhya[363]
Will completely abandon all diseases
And they will always have great brilliance.

As for the *vajra* sun, It will not grow old.
By Reliance on the *vajra Dharma*,
We will be enjoyers of all women.[364]

Living beings' body arisen *vajras*[365]
Are the king who possesses the meaning.
All glorious goals are accomplished.
By that the *yogin* will be sent to peace.

By the practice of drinking Akshobhya
Our life is prolonged five thousand fold.
Eternity is said to be our throne.

By ten times a million *vajra* suns.
By Amitayus there is countless life
As limitless as space, Being drawn by seven horses,[366]
With two *vajra* suns that are limitless,
Are the roots of gathering *samsara*.
If the *yogins should* depend on these,
They are equal to those who have good fortune.

d. The *samayas* of the five things that are not to be abandoned #788.6

The five poisons or *kleshas* should not be viewed as enemies, as they are by the *shravakas*. Being of the nature of wisdom, they should be brought to the path. The former text says:

#789

As for the five *samayas* of not abandoning,
The five poisons of the *kleshas,* passion, aggression, and so forth,

So the five *kleshas*, In the great secret *vajra samaya,*
Are completely transformed, and so they become the five wisdoms.
The five poisons, not abandoned, are accepted as the five wisdoms.

If the five poisons are dealt with by skillful means, they are not abandoned because:

12. they become associated with the path,
13. they are of the nature of wisdom,
14. they are primordially unborn space,
15. all *dharmas* are of the nature of equality without accepting and rejecting.

These are called the *samayas* of not abandoning. The ordinary forms of the five poisons are not made into the path even in *vajrayana*. In reality, when they are exhausted by skillful means, and *bodhisattvas* make them into the path, the purified *kleshas* are gathered into one.

e. The five *samayas* to be established #789.5

We make an effort to establish the previous five topics within our being. The same text says: #789.5

> As for the five *samayas* that are to be established,
> The five-fold *skandhas,* as well as the five elements,
> The consciousnesses and objects, are established as the *mandala*.
>
> Perfecting the three *samadhi*s and the five-fold aspects of ritual.
> The *mandala* of the five families of victorious ones is established.
> Therefore, our minds should strive In these *samadhi*s and rites.[367]

The three *samadhi*s are:

1the suchness *samadhi*
the all-illuminating *samadhi*

#790

the cause *samadhi*

The five rites are:

visualizing the deities
reciting *mantra*
meditating in *samadhi*
abiding in *samaya*
striving to make offerings and *torma*

As for these, they are according to the miraculous emanations of secret *mantra* in general.

According to the *Secret Essence* there are five root *samayas*, ten branch *samayas*, and four great *samayas*, nineteen altogether. The root five are:

not abandoning the three jewels
reverence for the guru
not cutting short *mantra*s and *mudra*s
being kind to those who genuinely abide on the *Mahayana*
not speaking the secret to others

The same text says: #790.3

> Not abandoning the matchless, reverencing the guru,
> Not cutting the continuity of *mantra* and *mudra*,
> Being kind to those who abide on the genuine path,
> Never telling the secret to those who are outsiders.
> These are the five included in the root *samayas*.

Within the ten branches are the five *samayas* of not abandoning. The same text says: #790.4

Ignorance and passion,
Aggression, pride, and envy
These are the five *samayas*
Of not abandoning.

As for the *samayas* of the things to be accepted it says: #790.5

The red and white essences, human flesh, and excrement
Are the pure vessel and essence and should not be rejected.

The great *samayas* are the fundamental four, regarding cutting off life and so forth.

In new translation *mantra*, *samayas* to be kept and *samayas* to be performed are distinguished. As for the first, fourteen root downfalls and so forth

#791

are explained in their particular traditions. As for the second, knowing the nature of the five meats and five *amritas*, they should be enjoyed.

The five meats are those of the cow, elephant, dog, human, and horse. The five *amritas* are excrement, urine, semen, blood, and brains. As for the benefits of eating these, the *Shri Guhyasamaja* says: #791.2

As for the high *samaya o*f eating human flesh,
The excellent three *vajra*s will be established by that.

As for the high *samaya o*f eating excrement,[368]
We will be the leaders of all the *vidyadharas*.

By the high *samaya* of eating the elephant flesh,
We have the five attainments of the higher perceptions.

By the pure *samaya o*f eating the flesh of horses,
We will become masters of invisibility.

By the high *samaya o*f eating the flesh of dogs,
All the various *siddhis* will be *completely* established.

By the high *samaya* of eating the flesh of cows,
We become supreme at *vajra* magnetizing.

Also: #791.5

The flesh of cows and horses
Should be eaten as food
If we eat no other food,
Great minded *bodhisattva*s
And buddhas will be pleased.

also it says there: #791.5

Excrement and semen,
Blood and all the others,
Should be offered to deities.
When this is done the buddhas
And *bodhisattva*s are pleased.

If one does not have them, make food in their form and so forth

#792

or visualizing them, eat them. The same text says:

As for pure human flesh
If it is fully visualized,
We gain all the secret *siddhis*
Of body, speech, and mind.

Also: #792.2

If none of the meats are there,
We can visualize them all.
Performing this *vajra* union,
We will be blessed by the buddhas.

By practice of these actions like those of worldly degraded people, liberated from all attachment, we will have the virtues of being without good and evil, pleasing the *dakinis* and *mahasiddhas*, and so forth.

4) How to guard these samayas #792.3

They are guarded by means of mindfulness, attention and conscientiousness, shame, and having fear and reverence.

As for mindfulness, not forgetting the details of *samaya*, and what is permitted and prohibited, keep them in mind. Day and night make vows of *bodhicitta* and confessing and vowing to refrain.

As for conscientious attention, having examined to see whether the three gates abide in *samaya* or not, if anything that done goes against *samaya*, abandon it. What does not go against it, practice.

As for being careful, as we are careful about great enemies and friends, since when *samaya* is harmed and there is danger of going to the lower realms, hold it very tightly.

As for shame, if *samayas* proclaimed before the guru are transgressed,

#793

thinking that no one is lower than ourselves, exhaust or avoid the slightest fault of the root and branch violations depending on oneself.

As for decency, the guru, *yidam*, *dakinis*, and great beings are decent individuals. If one thinks they have been agents of degradation, depending on others, guard against that.

As for guarding fear, having thought of our faults of transgression against *samaya*, we should not let go of *samaya* even if we die.

As for guarding devotion, inspired by the great benefit, devotedly guard *samaya*.

5)) The meaning of the word, "*samaya*," *dam tshig* in Tibetan. #793.3

There are two meanings. If what is true and holy "*dam*" is guarded, non virtue is burned away, "*tshig*." Also, if we transgress what is true and holy in body, speech and mind, we will burn in the fires of Hell. The *Tantra of the Array of Samaya (dam tshig rnam par bkod pa'i rgyud)* says:

> SA, in producing that level
> If, MA, it is not transgressed,
> All the *siddhis* will be bestowed.
> If this is YA damaged and weakened,[369]
> DAM, it must be restrained
> If this should be let go,
> That is called transgression,
> If that is transcended, TSHIG,
> We experience fires of suffering.

As for the benefits of guarding *samaya*, within this life all our wishes will be established, everyone will be pleasant to us, all the *dakinis* will bless us,

#794

all the accumulations will be gathered, and no obstacles will arise. Even if our effort and powers are minimal, as long as *samaya* is not transgressed, in seven lives or sixteen we will certainly be liberated, attaining ultimate buddhahood. The *Secret Essence* says: #794.2

> By our abiding within the *samaya* of equality
> The equality of the great perfection will be gained.

The two bad consequences of transgression within this life are that everyone will be unpleasant and there will be many diseases and obstacles. What we want will not be established. Even if it rains, little will grow and so forth--everything we do will go wrong, and various kinds of unpleasantness will arise; later we will go to the great Hells. The same text says: #794.4

> Those without root defilements
> Need not struggle to cure them.
> Not a moment or "instant" is done.
> No "faults" or "transgressions" will rise.
>
> But if root *samayas* are broken
> All practice will go wrong.
> Various unpleasant fruitions
> Are gathered in spite of ourselves.

If the branch *samayas* are broken,
Without attaining fruition,
We fall to the lower realms.

The *Two Segments* says: #794.6

Snakes who tell the secret and thieves who steal the *Dharma*,
Set their fires of suffering over all the earth.

Also it says: #794.5

Plagues and harmful diseases
Tyrants, fires and serpents,

#795

Floods, *dakinis*, and bandits
Vicious attacks of demons
And agents of perversion.
Destroyed by such assassins,
Beings will fall into Hell.

6)) Means of confession #795.1

Now the means of confession are explained.

a))) Divisions

Divided by time, all transgressions are of four kinds:

8. not longer than a day is going against *samaya*.
9. less than a month is a fault.
10. a breach is more than that up to a year.
11. up to two and three years is severance of *samaya*.

Transgressions up to these, if confessed with great exertion, can be purified. It is taught that confessions of transgressions that cannot not be purified will not be received by someone like a guru. The *Tantra of the Array of Samaya* says: #795.4

Generally for the different *samaya* transgressions
The division is distinguished by the time.
Going against *samaya* is violation
Which has lasted not longer than a day.
If we make confession of the object
It is fully remedied by that.

A fault of *samaya* lasts up to a month.
It is remedied by strong remorse.
If we breach *samaya* for a year,

> Uninterrupted confession will remedy that.
> A longer time of up to two or three years,
> Is said to be a severance of *samaya*.
> It is repaired with immensely strong confession.
>
> If the transgression has been more than three years
> Then it will be simply incurable.

#796

> If it is received, both master and student burn.
> Certainly also in the earthly realm
> They will only suffer continuously.

Transgressions are classified either depending on the essence or on time. Those known by the essence are transgressions of the root and branch *samayas* described before. For those depending on time, the degree of transgression depends on how soon it was confessed. By teaching these, the divisions are fully explained. As for how to amend, the same text says: #796.3

> Going against *samaya* is confessed With the performance of a *vajra* feast.
> Transgression may be remedied by our possessions.
> Breaches may be repaired with our spouses and children,
> Along with possessions and acts of body, speech, and mind.
> Severance, however, is remedied with our lives.

Faults up to a day are remedied by a *ganachakra* or *vajra* feast. Having joined these palms before the guru and so forth, say: #796.5

> Guru, great *vajra* holder please consider me. For me by the power of confusion such and such errors have arisen. These, which I purify by confessing, I supplicate you to purify.

Say this three times, with lamentation and remorse. Later commit yourself to keep trying not to do these things again. By the gate from which the transgression arose,

#797

as an antidote do homage and so forth.

For violations up to a month, offer your cherished possessions to the person who was the object. Then remedy with a *ganachakra* as before.

For those up to a year, in addition to that, impoverish yourself, and offer your cherished spouse and children.

Up to three years, also with strong effort accomplish heavy deeds of sacrifice for the sake of others, gurus, and so forth.

Moreover, transgressions done in dreams, and bad lapses of slandering others should be told. Examining to see what was said of others in speech or mind, even in fun, all these should be confessed. The *Great Array* says: #797.4

To the guru and close retinue
To *vajra* brothers and sisters,
Not the smallest evil
Of spoken words should be said,
In nuance or reality.
Or arisng in dream or mind,
Confess them mentally.

If real and mental faults,
Remain ungrasped by memory,
Passed by and not confessed,
Pulled down we go to Hell.

When we have done these, we will be liberated from the transgression by: performing feasts, fire offerings, and service to the guru in body and speech,

#798

requesting empowerment, doing the hundred syllable *mantra* in the four periods, offering *mandala*s, trying to establish the ten virtues such as furthering life, reciting *sutras* and *dharanis* and so forth, expressing the virtues of others, telling one's hypocritical transgressions to all *tantrikas* in the ten directions, wishing for virtue, pleasing those who rejoice in it, and meditating in *samadhi* and on kindness and so forth, the four immeasurables, etc.

To confess and remedy offenses worthy of Hell, if this is done on the eighth day of the lunar month, all transgressions up to that time will be remedied, it is taught:

b) The Liturgy #798.4

In the space in front visualizing the guru, *yidam*, and assembly of deities of the *mandala*, prostrate, make offerings, and confess the evil deeds.

Then, from their body, speech, and mind, there arise red, white, and blue light rays. By their dissolving into one's own body, speech, and mind, all transgressions and defilements are purified. After the evil deeds and obscurations of all sentient beings are also purified, they become light and dissolve into the heart center of the guru.

Here, however long, as the mind rests next in equality like the sky,

#799

as we do the dedication, it is excellently taught that all transgressions will be purified.

As for the measure, if the obscurations have been purified, in dreams we will be dressed in white, we will reach the peaks of mountains, the sun and moon will rise together and so forth. That completes the presentation of *samaya*.

7) The conduct accompanying that #799.2

a) General

The conduct accompanying that established the benefits of the view and meditation and the special qualities. As for the essence, after meditating in *samadhi*, guarding the experience in post-meditation brings the benefit of mixing meditation and post meditation. Moreover in terms of the lesser conduct of *shravakas* and the supreme conduct of *bodhisattva*s, as the benefit for oneself, by pacification and taming non-virtue of body and speech is bound. As the benefit for others there is the conduct of the six perfections.

b) The four teachings of the vast and extensive secret *mantra* for: #799.5

i) The Conduct of Beginners

As for the first, chiefly activities between sessions are done. There are the *yoga*s of food, *torma*, making *tsha tshas*, water offering to the *pretas*, *mandala*s, prostrations, and reciting *sutras*; seven fold service, offerings of writing and such,

#800

the ten *Dharma* activities.

As for the practice, the preliminary part is arousing *bodhicitta*. The main aspect is the unborn. Afterwards complete the practice by dedicating the merit. As for the ten *Dharma* activities, The *Tantra of Realizing all the Actions of the Oral Instructions (chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud)* says: #800.2

> Transcribing, doing *pujas*, giving, and listening;
> Reading and comprehending, explaining, and reciting,
> Contemplating and meditating on these things.
> These ten acts of *Dharma* have limitless merit.

ii) Those for whom a little experience has arisen #800.3

When a little experience has arisen through these, it is called the practice of Samantabhadra. As for this second topic, in the practice of those for who this has arisen somewhat, experience arising in meditation becomes of equal taste with post-meditation, and is joined with all the self-appearances of the senses.

As within the meditation of the developing stage, when we meditate on the *mandala* of the *yidam* deity and in post-meditation too all appearances are viewed as the illusion-like divine *mandala*. Become familiar with that.

Within the meditation of the completion stage, whatever experiences of the *nyam* arise are joined in equal taste to all the self-appearances of post-meditation. In brief, when the practitioner rises from meditation, and when various objects are experienced, at the time of enjoying form, sound, smell, taste, and touchables,

#801

all these are known to have the nature of the deities. They are also known as one's own mind.

By knowing the mind as emptiness by the deities make offerings to the deities. Wisdom plays as wisdokm. By experiencing this as *dharmata* dissolving into *dharmata,* all the sense appearances of post-meditation become associated with the path. Our own five *skandhas* are OM, the five fathers. Form and so forth, their five objects, are MUUM, the five consorts. Clothing and so forth are HUM, the offering deities. Practice by visualizing these. The *Secret Essence* says: #801.3

> All the senses, limbs and consciousness,
> Are known as the completely ripened OM.
> Meditate on the perfect *mandala*
> And on the *mandala* of wrathful ones.
>
> Form and sound, smell and taste and touch[370]
> Become the completely ripened syllable MUUM.
> Meditate on the *mandala* of the consorts.
> And on the *mandala* of wrathful consorts.
>
> Clothes and ornaments, eating, drinking, and songs,
> Verses and dances, heaped-up clouds of feasting
> Are known as HUM. When they are fully practiced.
> The wondrously risen *mandala* is attained.

These are known as secret or insight activities. Whoever does them between sessions will have these beneficial experiences, and by relying on non-harming, harm will be abandoned.

iii) Those who have attained a little stability in their experience: the discipline of insight

In the practice, when experience is slightly stabilized, since these same experiences are beneficial, the discipline of insight should be practiced. This is with, without, and completely without complexity.

1) The practice with complexity is undertaken by individuals who are young with much vigor and little *prajña*. In a retreat house, a *vajra* feast is set out with its offerings. *Yogins* and *yogini*s, complete in their ornaments, equal to the number of deities gather, and having meditated on the developing and completion stages, at the end while doing songs and dances, they manifest desire without clinging. In six months, or whatever it takes, *siddhi* will be attained.

2) The practice without complexity, is to be done by those of middle age, *prajña,* and vigor. Like the other before, they practice alone with an authentic consort or perhaps two or three together.

3) The practice supremely without complexity is done by those who are old with little vigor but much *prajña*. In solitary places like charnel grounds, abandoning physical consorts, they unite directly with the *vidya* of co-emergent wisdom herself, and do *kusulu* practice. Except for eating, sleeping and voiding waste, they abandon all other activities, and practice in emptiness.

iv) Those who have attained great stability

Since these are practices of taming the *kleshas* by wisdom, these words are said.

#803..

In these cases if there are many emanations and gatherings of insight, finally the various activities of "cutting the continuity of the city" of *samsara* will be completed, and the primordial activity of doing nothing at all will be established. That is the benefit off these practices. The *Song of the Oral Instructions of the Inexhaustible Treasury (mi zad pa'i gter mdzod man ngag)* says: #803.2

Sometimes abiding in charnel grounds the "lamps" are practiced.
With fearless mind, we sleep in places haunted by ghosts.
Associating with outcasts brings forth the wheel of taste.[371]
There is no "who does what" and no grasping of proper rules.

With songs and dances and flutes, there is a feast of music.
With The dances of heruka and six activities
By the songs of the people who are assembled there
Our minds are so uplifted that there is no sadness at all.

With woolen cloth on our backs, our limbs adorned with copper,
With wheels adorning our topknots, and fragments of bone our limbs,
Tying elephant and tiger skins tied above and below,
Carrying *khatvangas,* we sound the bells in our hands.

We excellently perform mad actions of the great secret,
With activities not to be done, but also not not to be done,
Spontaneously, like elephants, plunging into an ocean,
Performing outrageous *dharmas*, we are free like loosing an arrow.[372]

This is the called the "activity of all the protectors." The *Guhyasamaja* says:

#804

All the activities that we desire,
If we indulge them just the way we want to,
By performing these activities,
We will quickly attain enlightenment.

Also: #804.1

Unbearable asceticism of self-denial,
Though it may be relied on, nothing is accomplished.
If we rely on all desirable qualities,
We will be very quickly become accomplished by that.

What's more, by this path without accepting and rejecting, the buddhas are very pleased. The same text says: #804.3

Buddhas and also those who are *bodhisattva*s
And those with the highest experiences of *mantra*,
Attain the immovable state of highest *Dharma*,
By relying on all desirables.

That these practices are connected with the proper kinds of beings and times is important. If beginners do this kind of feast practice or try to perform the "activity of all the protectors," they will just go to the lower realms.

8) Fruition: the two siddhis #804.4

a) Relative

Having attained the benefits of the path by these activities, we quickly attain the two *siddhis.* There will be the eight karmas, eight ordinary *siddhis*, and so forth. As for the eight karmas, the *Two Segments* says: #804.6

The powers, higher perceptions, destroying hosts of enemies, driving away, killing, magnetizing, pacifying, and enriching will really be accomplished.

#805..

As for the eight ordinary *siddhis*, the *Vajra Tent* says:

> With these there is no problem.
> The eye potion and swift running,
> The wondrous enchanted sword,
> Finding treasures under the earth,
> Magic pills and flying,
> Becoming invisible,
> The elixir for making gold.
> By pleasing the *vajra*-holders
> We quickly become accomplished.

The *Secret Essence* says: #805.2

> The *mudra* of songs and dances
> Goes in a rush to the sky.
>
> The *mudra* of songs and verses,
> Attains the *siddhis* of *Dharma*.
>
> The *mudra* of dress and ornament,
> Gains the blazing, invincible king.
>
> The *mudra* of eating and drinking,
> Grants wish-fulfilling *amrita*.[373]
>
> The *mudra* of vowels and consonants,
> Makes anything into anything.

b) Absolute

Supreme *siddhi* is the establishment of buddhahood. The *Two Segments* says: #805.4

> As for *trikaya* being within the body,
> That should be expressed by the form of a wheel.
> As for *trikaya* being completely known,
> That is expressed by the wheel of great bliss.

By that the explanation together with the subsidiary points is completed.

3. The path that produces liberation, the extensive explanation of the developing and completion stages.

a. The developing stage

1) Meditation on the protection circles: #805.6

Now we will enter into the details of meditation on the *mandalas* of *samadhi*. In a solitary and compatible place:

#806

> **Sitting in cross-legged posture upon a comfortable seat,**
> **Having taken refuge and aroused the *bodhicitta*,**
> **Then from within the nature of simplicity,**
> **Where *dharmas* all are empty, and ego does not exist,**
> **The syllable HUM arises, then in turn from that,**
> **Extending above and below, as well as in all directions,**
> **The deployment of the protective circle is huge and vast.**
> **Its ten spokes are adorned with the ten wrathful deities.**
> **The circle is splendid with blazing fire within and without.**

First, as for the preliminaries, sit cross-legged on a comfortable seat. Visualizing the guru and the assembly of deities of the *yidam mandala* in space, take the three refuges and as it is explained in the *Precious Net of Peace (zhi ba rin po che'i dra ba)*: #806.4

> Ourselves as well as limitless sentient beings,
> Are in reality primordial buddhas,
> By us who know that this is really so,
> May supreme *bodhicitta* be aroused.

Having said that three times, with the "*svabhava*" *mantra all dharmas* are established as the great emptiness. This is the *suchness samadhi*. The *Great Development and Completiom (bskyed rdzogs chen mo)* says: #806.5

> HUM
> The pure nature, *bodhicitta*, is primordially unborn,
> Eternally all-encompassing and limitless in its depth.
> A non-existing, unperceivable state of simplicity,
> Inexpressible beyond thought, a perfect space of equality.

#807

The *Very Important Heruka (he ru ka gal po che)* says:

This without thoughts[374] is the great space, *Dharmadhatu.*
Dharmadhatu is space that without all thoughts.
This space of *Dharmadhatu* free from thoughts,
It is not perceived, as space is not perceived.

Meditate like that. From the state of *dharmakaya* is manifested the auspiciously related arising of *rupakaya*.[375] As after this all lesser productions are exhausted in the primordial empty nature of the great perfection, the knot of attachment to things and characteristics is necessarily untied. The *Stages of the Pat(lam rim)* says: #807.3

By emptiness all paths are marklessness.
Attachment to ego-grasping is liberated.

Then, in order to untie the knot of one-sided attachment to emptiness, there is meditation in the *all-illuminating samadhi*. The appearance of all *dharmas* is natureless. In a state of illusion-like compassion, meditate for a while on the natural luminous wisdom of self-awareness without grasping. The same text says: #807.5

Be familiar with the king of self-awareness,
And so this supreme enlightenment will be gained.
Therefore after the suchness of seeing this
Rest in the ground of arising of compassion.
Their rising in sequence like this is a certainty.

Then from the two sections on the cause *samadhi*,

#808

Previously to that there is the circle of what is to be guarded. Here from HUM, in limitless space whose entire expanses blazes with masses of flames, comes a ten spoked wheel. Between rim and center, in the empty space inside, which is equal to *Dharmadhatu*, the ten spokes are transformed into ten lotus, sun, and moon seats marked with HUM.

Above is Huumkara.
To the east is Vijaya (*rnam par rgyal ba*).
To the southwest Blue *Danda (dbyug sngon can)*.
To the south is Yamantaka (*gshin rje gshed*).
To the southwest is Achala (*mi gyyo ba*.
To the west is Hayagriva (*rta mgrin*).
To the northwest is Not Attained by Others (*gzhan gyis mi thub pa*).
To the north is Amritakundalin (*bdud rtsi 'khyil ba*).
To the northeast is All-Victorious in the Three Realms (*khams gsum rnam rgyal*),
Below is Mahabala (*stobs po che*).

Each of them has one face and two arms ornamented with all the supreme[376] and *nirmanakaya* ornaments The right leg is bent and the left extended. They hold scepters symbolizing their respective families or else a bell and *vajra*.

The two wrathful ones above and below, of the *tathagata* family, hold wheels.
Those to the east and southeast, of the *vajra* family, hold black and white *vajra*s.
Those to the south and southwest, of the *ratna* family, hold dark yellow gems.
Those to the west and northwest, of the *padma* family, hold dark red eight petaled lotuses.
Those to the north and northeast, of the karma family, hold dark green crossed *vajra*s and swords.
In the extensive version, there are the lady *tramens* with three heads and six arms

#809

Their six feet are on the seats of the protectors of the ten directions. Each has the symbol indicating the one to which she belngs among the five families, as well as the "increase" and so forth. These should be learned about elsewhere.

As for the main topic, the cause *samadhi*: The palace, may be visualized or not, as appropriate. Having meditated on oneself briefly as the chief deity, while thinking of the deity as empty, in this case it is joined with the meditation of the seed syllable from which the deity is visualized.

2) Meditating on the *mandala* #809.3

Above and below the center of this protective circle, in the great space between the spokes on each of which is one of the ten wrathful ones, in the center is a four-spoked wheel. At its center is BHRUM, and then from its transformation: #809.4

> **In the center is the great *mandala* of Samantabhadra.**
> **There are four sides, and four gateways that are adorned by four arches.**
> **The five-colored walls have ledges where there are the five sense-pleasures.**
> **It is decorated with cornices, with garlands and pendents,**
> **As well as the eaves, and the ballustrades and railings.**
> **There are abundant skulls, ??? and a precious-jewel *vajra* tip.**
>
> **There are eight charnel grounds that surround the *mandala*.**
> **In the center there is a seat of a lotus, sun and moon,**
> **Supported by lions, elephants, horses, peacocks, and *shang shang***

This is the visualization of the support, the palace. The display of the field and palace is within the luminous nature of mind. This is the dwelling place of Samantabhadra.

#810..

When this is visualized, it is the *mandala* of Samantabhadra. Moreover, meditate on this as being in size as limitless as the sky.

To the right and left of each of the four gates, are the two pillars of the gateways. The three sided[377] gates of liberation are in every direction.

The body of the palace is cubic. The five layered wall, pañcharekhaa is blue, green, red, yellow, and last of all white. These five are semi-transparent like a rainbow. Their four protuberances are the four wisdoms, the mirror-like wisdom and so forth. As a symbol of the *Dharmadhatu* wisdom, in the middle is a circular vase pervading the whole of space. #810.3-4

At the top of these walls are the precious yellow cornices (*phu gu*). ??? On top of those are the precious eaves (*mda'a yab*)[378] in the form of little dome-like shapes (*phibs chung*), outside of which are variegated chains of garlands and pendants of jewels and pearls. Moving with the sun and moon *pranas*, supporting the chains, is a precious railing (*pu shu*), built in the shape of *stupas*.

In the middle is the vase which is a circular rain covering , a lattice-work structure which is the roof of the srhine-hall. The roof coveiring the space above the eaves is in two stages, and above, in the center, and on the four sides it spreads like a five-pointed *vajra* fence. It is marked at the top with a *vajra* and precious jewel tip.

#811..

At each side of the gates in the four directions two pillars support the archways. Each archway has four layers, adorned with various ornaments. On top of them is a wheel turned by two deer, at whose center is placed the handla of a parasol of precious substances which turns. l2

At the four corners are victory banners, and from the tops of long poles hang pennants. Strings of precious bells, stretch from the center of the *vajra* tip to the archways of the directions, which from their jingling giving a pleasant sound.

There are jeweled yak tails and silk tassels,[379] with precious staffs and sun and moon finials. There are many kinds of deities and divine ornaments, and heaps of offering clouds from all the ten directions.

Outside the outer walls are red ledges of desirable qualities, where many semi-transparent-appearing offering goddesses on sun and moon seats pour offerings of the five desirable qualities with a flourish.

Then there is a courtyard or field, green, appearing around which, in the eight charnel grounds, are the eight self-arising *stupas*, *Deje Tsegpa*[380] and so forth, and the eight teachers Garab Dorje (Prahe*vajra*), Manjushrimitra, Padmasambhava, Vimalamitra, and so forth. The charnel grounds are adorned with eight fires, eight lakes, eight clouds, eight trees, eight *lokapalas*, eight deities, eight *nagas*, and so forth.

In the center of the palace is a throne whose center is adorned with a lion, the east with an elephant, the south with a horse, the west with a peacock, the north with a *shang shang* bird. On that is a sun, moon and jewel seat. In the other places of the deities, meditate that there are self-arising lotus, sun, and moon seats equal to the number of the deities. The *Secret Essence* says:

> Wisdom is visualized in the four directions and center.
> With the spontaneous presence of the limitless *mandala*s,
> By *yogins* with realization of the great perfection,
> The *mandala* of the source of arising is realized.
>
> The wheel has a rim and four spokes, the courtyard adorned by a cube
> Has square gateways, with music like heaps of various clouds.

This is adorned by forty-two different *mandala*s.
Great lion, elephant, horse, and *garuda* thrones float in space
With sun and moon and lotus or jewel seats.

Here as the *garuda* and peacock are both alike in overcoming poison, there is no distinction between union and purification in overcoming the poison of desire.

The four great layers of the archways are divided into halves by sub-layers making eight. The *Fierce Lightning of Illusion* says:

In that space which is the space of the human mind
The edifice of the four elements is self-existing.
On top of that arising from the four kinds of jewels
Spontaneously present and completely immeasurable,
As for the beautiful ground which is supported by that,
It is carpeted with various kinds of jewels.

Giving way when pressed down, raising back on lifting,
On that there is the edifice of the palace itself.
With its cubic shape it is very beautiful.
It is made of four different kinds of precious jewels.

In the center of the structure is a four spoked wheel,
Also made of four different kinds of precious jewels.
At the peak of the vase[381] is the crest ornament of *Dharma*,
Brilliantly variegated like feathers on a peacock.

Each of the four-fold gates is adorned with an arch.
At the sides are eight pillars holding up the archways.
At the center of each is a vertical four-spoked wheel.
The navel supports a tree, crafted of precious substance.
The squares of the courtyards are beautiful in their brilliance.
The precious light rays gather together like a staff.

The deities have seats of a lotus, sun, and moon.
They sit on blazingly brilliant excellent jewel seats.
The foot supports of the precious thrones are beautiful.

The excellent ornaments that adorn this wondrous palace
Blaze with suns, and moons, and various precious jewels,
Canopies, victory banners, feasts, and parasols,
Flowing silken streamers and garlands strung with pearls,
Covered with ringing bells and the finest yak tail whisks,
And adorned with various kinds of musical instruments.

The assembled worldly deities have awe-inspiring beauty.
These and the other ornaments are inconceivably fine.
The four gates of the palace are adorned with elephants.

The silken tassels[382] hanging from the spanning archways
Are glittering with a cascade of jingling golden bells,

And chains inscribed with the symbols of the three excellent jewels.

The front of each gate is adorned with matching potted palms.
They have fine form and fragrance, and shine with radiance.
In these potted palms are cuckoos and so forth
Auspicious birds whose melodious cries resound with song.

In front of each gate is a bathing pond of excellent shape,
Whose water fully possesses the eight limbs of excellent taste[383]
In each are inconceivable countless gods and goddesses.

Outside the surrounding walls of this palace of deities
Are peaks and places for walking of indescribable beauty.
These and so forth in their inconceivable excellence
Are primordially self-established, not needing to be sought.

If this *mandala* is associated with the three purities of ground, path, and fruition, the ground is that all sentient beings exist like that primordially. Therefore:

the four gates are the four immeasurables;
the four archways are the four foundations of mindfulness;
the five-fold wall is the five wisdoms;
the eight pillars are the limbs of the eight-fold noble path;
the bells, collected *za ra* or *bakuli*, garlands of suns and moons, yak tails and jewels are the five senses and powers;
the parasols are *Dharmadhatu*;
the wheels are the four truths;
the cornices are the changeless nature of mind;
the garlands and pendants are the seven limbs of enlightenment;
the eaves are the great compassion;
the *stupas* of the railing are inconceivable *dharmata*;
the circular vase is the wisdom of *Dharmadhatu*;
the four rises are the four excellent wisdoms;
the five seats are the essential purity of the five poisons;
the *vajra* and jewel tip is the primordial luminous nature of mind;
the eight charnel grounds are the eight consciousnesses;
the eight teachers are the eight self-arising wisdoms;
the eight fires are the completely torment of false conceptions;
the eight trees are the eight natures of the *kleshas*;
the eight ponds are the eight-fold purifying path;
the eight deities are the eight gates of *siddhi*;
the eight nagas are the assembly of eight qualities; and
the eight lokapalas are the eight collections of merit and wisdom.

That faults at the time of impurity and enlightened virtues correspond two by two is kindness. For example, as the five *kleshas* are counted as aspects of the five wisdoms.

If they are connected to the path, the details are associated with the thirty-seven factors of enlightenment:

the four archways are the four foundations of mindfulness;

the four tassels or ribbons are the four genuine abandonments;
the four ornaments of wheels and so forth are the four legs of miracle;
the five-fold wall is the five faculties;
the cornices, garlands and pendants, eaves, railings, and overflowing containers are the five powers;
the five animals, the lion and so forth, plus the sun and moon are the seven limbs of enlightenment;
the eight pillars are the eight limbs of the noble path;
the stairs by which the gates are entered are the six perfections; and
the four pillars are the four immeasurables.

These three together at each gate are the three gates of liberation. These are the virtues from the path of accumulation through the path of meditation.

If the details are connected with the fruition, the connection is with the qualities of the level of buddhahood. As for the thirty-seven factors of completing the path, from this way of connecting, in particular:

the four fearlessnesses are the lion-thrones;
the ten powers are the elephant thrones;
the ten faculties are the peacock thrones;
the four legs of miracle are the horse thrones;
that all knowables are unobstructed is the *shang shang* thrones;
the five wisdoms are the walls;
the inexhaustible wheel of ornament of body, speech, and mind is the swirling light rays;
the protectors of beings are the parasols; and
the matchless finial and so forth are adornment by the ultimate buddha qualities.

These are arranged as in the *Net of Illusion.* The details are as extensively explained there.

Though some *tantrikas* say that these things that are connected are not really in the *mandala*, this tradition of *mantra* is a wrong conception. Here the beautiful symbols appear like reflections in a mirror. From the power of display of these qualities, the palace and deities naturally-arise like a rainbow, and they should be known to exist spontaneously. When the ground is free from all obscurations, the power of these self-appearances of Akanishta actually manifests. The *Net of Illusion* says:

> The inconceivable self-existing *mandala*
> By which all sentient beings are consecrated,
> Possesses the perfection of all *mandala*s
> Along with their environments and inhabitants.

c. Meditating on the deities

Now we shall discuss the *mandala* of the inhabitants, the deities. Within this palace, on thrones of lions and so forth, from the transformation of the seed syllables of the individual deities:

> **There are the deities of the five families with their consorts**
> **There are also eight male and eight female *bodhisattva*s.**
> **The females too are four. There are four male gatekeepers**
> **The buddhas of the six realms are in their proper places.**
> **Their bodies, perfect in color, scepters, and ornaments,**

Emanate limitless light rays to the limits of the directions.

In the center is Vairochana together with Akashadhatvishvari, dark blue. In the east is Akshobhya together with Mamaki, white. In the south is Ratnasambhava together with Buddhalocana, yellow. In the west is Amitabha together with Pandaravasini. In the north is Amoghasiddhi together with Tara.

On the ground below them is a four-spoked wheel. There the five families abide. Outside of the wheel is a square and four square patterns.

At each of the bordering corners inside and out there are two deities making eight altogether.

At the southeast corner is Kshitigarbha and Lasya, the goddess of grace, green-blue.
In the southwest is Akashagarbha and Mala, dark blue[384] and blue.
In the northwest are Avalokiteshvara and Gita.
In the northeast are Samantabhadra and Gandhe green-yellow.

On the edges of the courtyards are the six buddhas.

At the east gate are Yamantaka and his consort.
At the south gate are Vijaya and his consort.
At the west gate are Hayagriva and his consort.
At the north gate is Amritakundalin and his consort.

They stir up the continuum a little so that it will unite.

d. How to meditate on the great mandala of the environment and inhabitants.

In particular as for its being taught that action and doer are displayed in the courtyard, this is the courtyard of Vairochana's heart:

Within the heart-center of the principal deity,
Samantabhadra, the ground, is being embraced by his consort.
His body is adorned with the major and minor marks.
In color he is like a spotless sapphire sky.
He sits in cross-legged posture in a blazing globe of colors.
Meditate that light rays are emanated from this.
They purify the vessel and essence of the world.
All is completely pure as the gods and goddesses.

In the heart center of Vairochana on a sun and moon disk is Samantabhadra, in meditation with his consort, dark blue. By the emanation of light rays of all colors,[385] all the environment and inhabitants of the phenomenal world become one with the palace of deities. Meditate that all *dharmas* become of the nature of the buddha field of Akanishta Gandavyuha. As this is related to the texts, the *Fierce Lightning* says:

In the numerous host of wisdom deities
Who are the inhabitants of this palace
The deities are united with their consorts.

At the center in the heart of the glorious palace
Is Vairochana along with his *mudra* consort.
Of the color of *lapis lazuli*
As their emblem they hold wheels in their hands.

In front of that hero is *Vajrasattva* with consort,
Having the colors of conch shell and of crystal.
As their emblems with *vajra*s in their hands.

To the right is the Bhagavan Ratnasambhava.
He is of yellow color like Jambunada.???
As his sign he holds an eight sided jewel.

Behind is lord Amitabha, colored like ruby.
As his emblem he grasps a crimson lotus.

To the left is the lord Amoghasiddhi.
With a dark body color like sapphire.
As his emblem he is bearing a sword.

They are all adorned with peaceful ornaments,
And are wearing the crown of the five families.
They are sitting in full lotus posture
With long necklaces and the customary armlets.
Their bracelets and their earrings are exquisite.
The major and minor marks are all complete.

The consorts who are embraced with the left arm
Are Samantabhadri and *Locana*
Mamaki, Pandaravasini, and Tara.
They embrace the lords of *upaya* with the right.
With the left they grasp their signs and bells,
With customary ornaments like the fathers'.

The spokes of the wrathful wheel are self-existing.
In front of it there is a beautiful rise.
In the deities' hands are light-blue *vajra*s.
Their sign is the three pointed *vajra* that they hold.

To the right of these is Kshitigarbha.
Green-blue in color, grasping a precious sprout.
Behind this *mandala* is Akashagarbha.
He is blue and holding his scepter sword.

To the left embraced by beautiful Gita.
Lord Avalokiteshvara is light red.
He grasps a lotus, his customary emblem.
His topknot is adorned with *jñanasattva*s.
He sits in the cross-legged *bodhisattva* posture
Adorned with the customary ornaments.

Embracing these above four deities
Are the consorts Nritya, Lasya, Mala, and Gita.
Their right hands by *upaya* grasp their lords.
The left are in dance *mudra*, with mirror, and *mala*
They have a *vina*;[386] and their ornaments
Are like those of the principal deities.

As for the beautiful squares that are at the borders
They are white to signify kindness, or *maitri*.
They are adorned with beautiful snake-wood *gandis.*

In the square that is on the southern border
Is Nirviranavishkambin who is blue,
Holding in his hand a *Dharma* wheel.

Beautiful on the border to the south-west
Is light red Mañjushrikumara.
He holds as emblems a lotus and sword.

Beautiful on the border to the north-west,
Is Samantabhadra yellow-green in color.
His emblems are a jewel and ear of grain.

In the northeast intermediate corner
To the left of these who were just described above
Embracing these above four deities
Are the consorts gandha, pushpa, Gita, and Dhupa.
With their right hands they embrace their consorts.
With the left they are holding their own scepters,
With customary ornaments as before.

At the four gates are the four conquerors.
Blazing Yamantaka is dark blue
With a goat's head, holding the scepters of confidence

Dwelling as the guardian of the east
Is blazing Vijaya, who is dark yellow.
Holding a *vajra* at the southern gate.

Blazing dark red is horse-headed Hayagriva,
Holding a skull and snake at the western gate.

Blazing Amritakundalin, dark green,
Holds a crossed-*vajra* at the northern gate.
He is standing in a dancing posture,
Adorned with the various charnel ornaments.

All these show their teeth in a frightening way
They are all enveloped in blazing fires
Loud sounds of HUM and PHAT reverberate.

Embracing these above four deities
Are Shemo, Gyaljema, Tamdrinmo, and Khyilma.
Awesome, holding iron chains and bells.
Their scepters are iron hooks and iron nooses.
Their accouterments are like those of the conquerors.
Those at each of these gates are self-existing.

Within the beautiful courtyards of the palace,
Are the great sages, the six *nirmanakayas* .
They show whatever bodies[387] are needed for taming.
The accouterments they display are uncertain ones.

In back and front of these beautiful courtyards,
Are Jepapo and -mo, of sky-like color.
They are resting in the state of *samadhi*.
The inconceivable excellence of these all,
Is unexpressed and inexpressible.

The palace is filled by a host of deities.
The limitless *mandala* is self-existing.
In the heart centers of these excellent deities
Are *jñanasattva*s whose light is full of colors
On their tongues are the syllables of their signs.
Their own signs clearly appear over all the *mudra*s.

They are of every color, with all the styles,
Soft, supple, caressing, yielding, and youthful,
Clear, brilliant, and abundantly bountiful
They are consecrated with brilliant blazing.
That divine nature illumines the *mandala*.

These are the pure deities of the five families of the five pure *skandhas*. The deities with their consorts are explained as the union of appearance and emptiness.

The eye, ear, nose, and tongue are the four inner *bodhisattva*s.
Form, sound, taste, and touch are their four consorts, the four inner female *bodhisattva*s.
The pure eye, ear, nose, and tongue powers are the four external *bodhisattva*s.
The four times, the past, future, present, and inconceivable *dharmata*, are the outer female *bodhisattva*s.
Touch, the toucher, the touched, and awareness of touch having symbolized sense consciousness, sense, sense-
object, and the four gates are the pure forms of the four *ayatanas* arising from sense consciousness.

All *dharmas* are neither eternal nor nothingness. They have no self-natures and no characteristics. These are the four gates of *dharmata*.

The pure existence of the six *kleshas*, six perfections, six kinds of beings, and six purifying sages, and *alaya* and *alayavijñana* is Samantabhadra and his consort. All these deities, presently divided from *alaya*, are joined to the collections of consciousness with their faculties and objects. This is the

situation of impurity. When purified, they are joined to the wisdoms and buddha fields. Knowing them in that way is knowing them as the pure deities.

e. How to recite the *mantra*

After the nature of the *mandala* thus elucidated has been known as one's own mind, from the seed syllables in the heart centers of the deities filling the space of the sky, the *mantra* garland goes from the mouth of the deity into that of the consort, and from the secret space, on the tips of whirling light rays, come a host of syllables and bodies of deities and countless scepters. In the world they do benefit for sentient beings. Think that the self-sound of *mantra* resounds like a thousand thunders OM AH HUM SVAHA or OM HUM HRAM HRIH AH.

Recite the three syllables and the seeds of the five buddha families.
They become unborn sound-emptiness, like an echo.
Let yourself come to rest in this unfabricated state.

Recite the three syllables and the seed syllables of the five families. It is like the roar of a thousand thunders of the unborn. Within that rest in meditation without artificiality. Also abandoning the faults of additions and omissions and reciting too fast, slow, weakly or, strongly, do the recitation. This very sound-emptiness of reciting the *mantra* is the completion stage of sound. From that state, produce undisturbed mind and *yoga* without attachment.

b. The completion stage

1. The main explanation of how to meditate

At this time:

Our minds are eternally of the nature of the deities
Our bodies the *mandala*; the words of our speech the *mantra*s.
Within the great wisdom everything is self-perfected.
Wisdom and *samaya* exist non-dually.
Nothing needs to be summoned, and there is nothing that comes.
Therefore, there is nothing that we could ask to depart.
There is no good and evil, no accepting and no rejecting.

This primordial *mandala* has always been within us.
By supplicating when we know that this is so,
This, which is unestablished, can never be made to be.

Having supplicated simply by knowing that all *dharmas* are the single *mandala* of buddhahood, we do the recitation, offerings, and praises, within the state where everything is the great spontaneous presence whose nature is that of one's own mind. Nevertheless in the vehicles below *yoga tantra* there is attachment to the duality of good and evil, and therefore the *jñanasattva* enters into us from outside, and also the departure of the deities after the session is not explained in the same way. The *Wondrously Arisen King* says:

Within the primordial *mandala* of self-existing equality,
When we have gained the knowledge that we were always there,

By different stages of mind involved with meditation,
There is no need of invitation and supplication.

Body was always established as the deity, speech as *mantra*, and mind as *samadhi*. Therefore, this practice does not differentiate *samayasattva* and *jñanasattva*. There is no contradiction between this and saying that beginners and those who delight in complexity should invite *jñanasattva*s and make offerings and praises to them. The *Secret Essence* says:

We enter the three thousand worlds as a few tiny syllables,
From space we invite the *mandala,* making our offerings.

2. How, afterwards, everything is gathered into the conceptionless

Afterwards, there is a gradual gathering in of attachment.
Rest in simplicity without conceptions of anything.
Not there, within illusion like the moon in water,
Dedicate the merit to help all sentient beings.

Here beginners gradually gathering in, meditate on emptiness. Then by having trained in that very visualization of exhaustion, meditating within the illusory state of appearance/emptiness, dedicate the merit.

3. The stages during the sessions

Act in all as illusion, emptiness/luminosity.
All appearances and sounds are deities and *mantra*.
All memories and thoughts are self-arising wisdom.
From moment to moment this should be known unwaveringly.

During meditation on the *mandala* of the deities, and also in post-meditation, the environment, the apparent phenomena of the world, are the palace, and the beings who inhabit the world are the gods and goddesses. All sounds are *mantra*. All cognitions are self-arising wisdom. They rest shimmering in the great non-grasping where whatever arises is encountered as liberation. So that they do not become ordinary appearances and thoughts of the five poisons, try to remain there undistracted day and night.

c. The accompanying *samaya* and action/practice

1) The instruction to keep pure *samaya*

Now as accompaniments to the practice of secret *mantra*:

Let us purely keep our root and branch *samayas*.
Know and accept them purely. Do not give up, but act.
Five times five *samayas* are meant to be accomplished.
These twenty-five can be summarized under body, speech, and mind.
Let us try to keep our minds completely pure.

As explained before, guard the three root *samayas* and the five times five branch *samayas*. In brief, train in mind being pure and faultless as the chief *samaya*. The *Tantra of the Array of Samaya* says:

> What is often talked about
> As "*samaya* blah blah blah"
> Is keeping one's own mind
> In a state of purity.
> *Samaya* is a great wonder.
> So all the buddhas have taught.

The *Individual Enlightenment* says:

> Performing no evil deeds,
> Acting in perfect virtue,
> The mind is completely tamed.
> Thus it is taught by the buddhas.

That is enough for a brief summary, but for the extended version, there should be as many *samayas* as the assembly of thoughts of sentient beings. The *Secret Essence* says:

> As for this *samaya*
> It is most wonderful.
> In the ten directions
> In each of the six *lokas*,
> As many as thoughts of beings
> Inhabiting the three realms,
> There are that many *samayas*
> For the purpose of taming them.

Accountable *samayas* exist in relation to relative truth. In relation to absolute truth all *dharmas* are inexpressible, beyond any limits that could be guarded, the great suddenness, the unestablished *samaya* of Samantabhadra. The same text says:

> As the unestablished ultimate,
> The *mudra* of supremacy,
> The King Samantabhadra,
> Everything is established.

The *All-Creating King* says:

> Kye! As for the *samaya* of me the doer of all,
> It is unborn like the sky, beyond all partiality.
> Without the duality of guarding and non-guarding,
> Realize the *samaya* of the King, the doer of all.

2) Delineating the particular times of practice and accomplishing

Moreover to complete the two accumulations, pacify all hindrances, accomplish *siddhi* and therefore remedy all violations:

On the fifteenth day of the month and the time of the new moon,
And also on the feast days of the eighth and twenty-ninth,
And the tenth day and night of the waxing and waning moon,
Perform the proper approaching and accomplishing
With feasts and offerings, confession and amending.

There are six times for accomplishing *siddhi* and the remedy of confessing. These are the fifteenth day of the month, the time of the empty sky of the new moon, and the eighth, twenty-fifth, tenth, and twenty-ninth days of the month. On these days externally *dakinis* are abroad, and internally the *pranas* are especially well-gathered in the *nadis.* These are called "the times of close gathering."

In particular, the night of the tenth day of the waxing moon and the night of the twenty-fifth, the tenth day of the waning moon, in the places of practice, those who have the *dakini* practices gather to accomplish whatever karmas they want to attain. They should exert themselves in the four, approaching and so on, and make feast offerings and confessions. By that, on these days of the month, all transgressions will be remedied. The supreme and ordinary *siddhis* are quickly accomplished. Moreover in single trees, rock mountains, islands in lakes and, so forth there are gatherings of the *dakinis* at the auspicious times. These are therefore called places of "gathering near."

The four inner *chakras* are always included in the *dhatu* and wisdom. This is called "gathering at the auspicious time at the place of drawing near."

The external places are the twenty four places and so on. The "near" place, is any place where the *dakinis* are. Internally they are the twenty four places of the petals of the *nadis*, the crown of the head and so on. Secretly the great bliss is the ground of offering. This is the "place of drawing near."

3. How from the virtues the fruition manifests

Since on all these days the supreme level is chiefly established, arising from the secret individual *tantras* and oral instructions:

Let us earnestly try to reach the profoundest piths
Of the *yoga* of *prana* and mind, of *nadi* and *bindu*.
By meditating on the path that unifies,
The experiences of bliss, luminosity, and non-thought,
Let us be *vajra*-holders within this very life.
Let us attain the state of perfect enlightenment.

As for the supported, the *samadhi mandala*, *yogins* familiar with the *upaya* of the developing and completion stages always train in the completion stage of the great wisdom, knowing how to meditate on the above-taught nature of *prana, nadi*, and *bindu* as it is and in its ultimate arising.

When we abide in non-dual wisdom, by the *tummo* fire of the navel, drops of the melting element at the crown of the head, the great essence, fall from the throat into the heart center. They activate the secret center and the downward-moving *prana* is reversed. By its essence going into the heart, the support of the above-mentioned *bodhicitta*, mixed with light, is touched by that, so that the luminous nature of mind is pervaded by *mahasukha* even more than before.

When the nature of bliss, luminosity, and non-thought arises, rest in the subtle light of the heart center. By the arising of inconceivable wisdom whose body is space, this is called "treading on the level of the great *dhyana*." At that time, body, speech, and mind become one and inseparable, and it is said that the three realms are not separate.

Also as for the *nadi* petals of the heart center and their essences, the *Commentary of the Secret Drop* says:

> "Whoever has that absorption" and so forth, means that whoever has that absorption has the essential nature. If it so exists, as for the white silk essences of the *nadis* which are like twined cords, their producing the essence of the *skandhas* from non-obstruction is the essence of arising. It appears as earth. This is the consort who illuminates the buddhas' eyes, Buddhalocana. That is the wisdom of the great emptiness. It produces the support of everything not being other than the state of complete purity.
>
> These white silk cords, are vibrated by the vermilion sound essence. As for its being like the essence of the mother, since it has made the *skandhas* primordially pure, that arising essence appears as water. This is the consort Mamaki. The wisdom of equality is the nature that combines all these in a single space without separation.
>
> The breath-essence, gold, existing under the earth ??? as mere vapor, producing the primordial support of the rising and motion of the *skandhas*, appearing as the air element, is Tara and all-accomplishing wisdom. This nature produces the essence of great bliss.
>
> Moreover, the primordial heat-essence, like the sun resting in a mirror, existing as a mere fragrance, ripens as the apparent element fire. This is Pandaravasini and discriminating awareness wisdom. It is the wisdom lamp of realizing everything as the space of the great bliss.
>
> In the center of that light, consisting of the great *bindu*, *bodhicitta* is the great essence. It produces the support of the primordial luminosity of the *skandhas*. It is the essence of arising, appearing as space and the *nadis.* That is the wisdom of the great pervasiveness, the consort Samantabhadri revealing the luminous state of everything as the space of authenticity, appearance/emptiness.
>
> Her essence like a flower of molten gold is *prajña*, the nature of all the consorts. What is like precious saffron anthers is the essence of the king of *upaya*, Samantabhadra, and so forth, the father deities. Moreover, like the precious white stone *kekeru*, ??? seemingly filling all gaps, is the mirror-like wisdom. By that the essence of *bodhicitta* is seen as if unseen, without a seer, and with nothing to see. That which is the father is the mother. That which is the mother is the father. They are seen as radiance without difference. That should be viewed as that having that itself. That is called *bindu*. What exists in that way is the union of *upaya* and *prajña*. Not only that, but it exists as all the three realms. That nature of *bodhicitta* is viewed. It should be continuously viewed and magnetized.

In the center of the eight *nadis* of the heart, are the essence *nadis*, divided like ten hairs of a horse's tail and no bigger. Within them, the blood essence is the breath. The essence of breath is luminous like light. For example, like the oily wick of a blazing lamp, self-arising wisdom is luminous with the brilliance of the five lights. The essence of the elements goes up and down, since they abide

there like many oils. Like the blazing up of a luminous lamp, self-arising wisdom also produces a great light within the body, and in all the *nadi* petals. Since bliss increases, it arises as the wisdom of self-awareness.

Here appearance is the five fathers. All the solid earth of the *nadis* and so forth is Buddhalocana. Moisture and water are the great essence Mamaki. Bliss and heat are Pandaravasini. Lightness and movement are Tara. Since simple space is inseparably united with these ladies, this is called the great union.

At that time, the body, speech, and mind syllables of the *nadis* blaze with light. When the syllables of the basis of purification have been burned, no karma and habitual patterns are conceptualized. Liberation of *samsara* into *dharmata* is produced. This is supported by the *nadis.* By breath bliss is moved. By heat bliss is ripened. By space, the space of equality/equanimity of the great perfection is produced. Realization of the complete liberation of the three worlds as Samantabhadra is produced. The same text says:

> If it is asked, "If one meditates like that, what happens, and from what does it arise?" What is being talked about is the wisdom of buddhahood. It is the arising of space as form. The great *yoga* is not different from the three realms. From what does it arise? From the great essence, profound and unbroken, from that it arises. If it is asked from whence it arises, from that that arises. That itself arises, so it is said.
>
> When *bindu-bodhicitta* has just become workable and radiant, above and below OM are SU and TRI and above and below HUM are AH and NRI. Above and below AH are PRE and DU blazing with light. The *bindu* drops of the essence become natureless.
>
> Since *bindu* is natureless, in the *nadis*, like white silk cords no bigger than ten hairs of a horse's tail, ??? only the vibrating vermilion essence of the mother exists, producing desire within the great bliss. By that blazing with light, the breath essence like gold in a brocade, abiding as a mere vapor produces movement within the great bliss. That blazes with light. Within it the essence of heat, like the sun in a mirror, existing as a mere fragrance, ripens the great bliss. Blazing with light, it becomes the natureless great essence.
>
> Arising only in forms of space, all the three worlds spontaneously rise as non-individuated wisdom, it is said. This *bindu-bodhicitta* arising as forms of space is *dharmakaya*. That is called "just so."

Then within the navel the *nadi* petals blaze, and regarding how the heart *bodhicitta* is illumined by that The *Oral Instructions of the Inexhaustible Treasury (mi zad pa'i gter mdzod man ngag)* says: #803.2

> Sometimes abiding in charnel grounds the "lamps" are practiced.
> With fearless mind, we sleep in places haunted by ghosts.
> Associating with outcasts brings forth the wheel of taste.[388]
> There is no "who does what" and no grasping of proper rules.
>
> With songs and dances and flutes, there is a feast of music.
> With The dances of heruka and six activities ???
> By the songs of the people who are assembled there
> Our minds are so uplifted that there is no sadness at all.

> With woolen cloth on our backs, our limbs adorned with copper,
> With wheels adorning our topknots, and fragments of bone our limbs,
>
> The secret *prajña bindu* is called space and so forth. This secret *prajña* is called the *bindu* having the nature of Samantabhadri. This is *Dharmadhatu*.
>
> Where does it dwell? In the navel. In the center of sixty-four *nadis* dwells the sun.
>
> What is its nature like? It is like *prajña* and *upaya*. Arising from that *bindu*, all marks being grasped is the fathers. It is *upaya*. As for this natureless *bindu* being *Dharmadhatu*, this is *prajña*, the mothers. Thus *bindu* consists of inseparable *prajña* and *upaya*.
>
> From that *bindu* form and the three realms arise. All these elements in a *mandala* of forty-two do not become many Becoming a *mandala*, since all these are the *bindu* of *Dharmadhatu*, they are said to develop or be sealed as everything. Here the five wisdoms are spontaneously present. They exist and are seen as five and so-called.
>
> As the above essences become radiant from the power of heat, their heat descends. This is the *bindu* of the nature of Samantabhadri. Its dissolving downward is called "descending." The *bindu* of the nature of Samantabhadri blazes with light. This is called the blaze of dissolving into the essence of the heart center. By this the great essence brilliant gold, until then existing under a covering, having existed as a mere vapor, blazes up with light, having become the radiant drops of the essence.
>
> Without the ground of breath, it becomes ever weaker until it is motionless. If that motion is absent, its causeless fruition existing as the great bliss is called the great-bliss offering. That heat of great bliss dissolving into the above *bindus* is called "inciting the *bindus* to blaze with light."
>
> Moreover, by the heat of the heart center the *bindus* descend. By their touching the bliss heat in the center of the *nadi* petals, again that heat becomes the essence. When it dissolves into the heart-center essence, by the ceasing of the cause of coarse *prana*, *bindu* rests without coming and going in the heart. Existing motionlessly, it is *dharmata*, absolute truth.

Then by the heat of the heart center, touching the essence in the center of the *nadis* of the throat, the essence proliferates in the heart. Also, by the ceasing of *prana* it rests in *dharmata*, about which the same text says:

> This light of the great essence dissolving into the *bindu* of the throat, is called union. Where does it dwell? In the center of sixteen *nadis*, as a lotus blossom, it is said to be in a *nadi mandala* of two fives and six. Energized by the heat below, it blazes with light. Existing as the great bliss, this is called the great bliss. The great bliss is spontaneously present. After this it does not move back. The great rejoicing should be offered. By what is called "the merit of the arising place of knowables" and so forth, knowables are objects, and arisings[389] are thoughts. Exhaustion is radiant *bindu*. This is called "the wisdom of exhausting thoughts through light and luminous *bindu*." *Bindu* itself without nature appears as the great bliss. This is called "the music of the play of bliss." That is also called "*bindu* entering into and dwelling in the place of great bliss."

Moreover, when the heat of the heart center dissolves into the throat-*bindu*, *prana* and thoughts do not wander. This is the virtue of breath dissolving into *bindu*. As for heat, at the time of non-identification, or non-grasping at essences, when passion has been exhausted, there is the wisdom of great bliss. As for breath, at the time of non-identification, when aggression is exhausted, it is the wisdom of luminosity/emptiness. When the empty hollows of the *nadis* are not identified, that is the time of exhausting ignorance, the wisdom of the simplicity of *Dharmadhatu*.

Now the heat of the throat enters the essence at the crown of the head. Regarding how the wisdom of bliss, luminosity, and non-thought is produced, the same text says:

> "In a *mandala* of three tens and two" and so forth having come into the center of thirty-two, having come into the center of space, it exists as moon-*bindu*-*bodhicitta*.
>
> That same *bindu* is the substance of buddhahood, *dharmakaya*, the main point. The perfection of the *mandala* of the ten directions and four times is this itself. Body, speech, mind, quality, and action are this same *bindu*.
>
> But after the *bindu* of the great bliss has been touched by the light of that throat *bindu*, dissolving into light, it becomes a coronation vase of the nature of the great bliss. The three realms become non-different.
>
> After wisdom has arisen in the form of space, it becomes *dharmakaya* pure of all things. In this sense, the *yogin* who becomes *dharmakaya* will see the faces of all the buddhas at once.

Moreover, that great essence in the center of the space *chakra* at the crown of the head, blazing with light because of that heat, is the *mahasukhakaya*. Having reached that, by enlightenment we tread on the level of the great *ushnisha*. If the four stages of this are briefly summarized, first in the center of the navel, the aspect of heat, the *bindu* having the essence of the sun, in the center of sixty-four *nadis*, is made into a condition by touching the heat in the essence of the heart center. Then the wisdom of *nirmanakaya* is realized.

When the heat blazes upward touching the great essence of the heart center, the *prana* and breath essence subsides. False conceptions are pacified. This is the wisdom of *sambhogakaya*.

Since the essence of this mode of *dharmas* is free from producing movement, *prana* and mind dissolve back into luminosity as the great wisdom. However, as for the essences increasing in the *nadi* petals being the wisdom of bliss-emptiness, it is not so. These essences are collected back into the essences in the center of the four essence *chakras*. A non-supreme luminosity arises. The bliss-heat-desire aspect is the wisdom of bliss. The moving-breath-*prana*-dissolving aspect is the wisdom of luminosity. Mixed with the space element aspect within the *nadis*, these arise as the three wisdoms of non-thought. This is called the circle of the three wisdoms.

As for the fruition of all these, incidentally one has mastery over life and is established as a *rigdzin* of *mahamudra*. By attaining the virtues of the paths of seeing and meditation, as signs of that level one sees many buddha fields, accomplishes great *samadhi*s and miracles, and benefits beings with inconceivable emanations and *dharmas*. Finally, by buddhahood, the spontaneous presence of wisdom manifests. The same text says:

“This is the ultimate empowerment.” As for this and so forth, the *yogin* who is capable of this is empowered with mastery of life and so forth, whatever is desired. There is no other empowerment than this. By existing as the *mandala*, as above in the supreme *samadhi*, we become the *mandala*. Here by this self-existing buddhahood in which the two accumulations are perfected, since we become all *mandala*s, their many enjoyments and ornaments do not fail to occur, this is called the ornament.

“By the dual perfection, the union of *bindu*...,” Since *bindu* is workable, there is *dharmakaya*. This arises from perfecting the two accumulations. Such a *yogin,* by the great compassion for sentient beings of the ten directions and four times, does benefits like dream or illusion and liberates them from *samsara*.

By these passages the teaching of extraordinary completion stage is completed. Now as for the summary of the developing and completion stages:

By having the single *yoga*,
All *mandala*s are accomplished.
Therefore this itself
Develops as well as perfects
The realm of Samantabhadra.

Moreover as above,
In regard to elaboration,
There are complex and very complex,
And also supremely complex.

Inconceivable to thought,
The limitless *mandala*s
Become spontaneous presence.

These are incidental verses. Here first is the presentation from the viewpoint of those who are not able to enter into the extensive developing stage or only devote themselves to the completion stage with little elaboration. As for the explanation that all will be meditated upon by meditating on the single deity, after going to refuge and arousing *bodhicitta*, as it says in the *Secret Essence*:

This rootless nature of mind
Is the root of all the *dharmas*.
The nature of the mind
Is the nature of the syllables,
The precious wishing clouds.

Also:

A is the middle way
Of having no conceptions
In between emptiness
and a non-empty reality,

All is just a name,
A whirling syllable garland
Abiding as all the buddhas.

By reciting A A A, all *dharmas* in a state without one and many are unobscured in the center of a sky free from clouds. In the center of the sun and moon shining brilliantly with rays of light, glorious Samantabhadra and Samantabhadri are non-dual. Having the *mudra* of meditation, as the nature of *dharmakaya* they are without the customary ornaments. Meditate on them in the midst of encircling light rays of the five colors, and that by the light of the palaces of Akanishta all the space of the sky is filled, so that the phenomenal world blazes with light.

OM AH HUM A A. Saying this as many times as possible, rest in the ultimate space of the sky. By this meditate on all the *mandala*s of the buddhas, since this is their source. The *Secret Essence* says:

> On a sun and moon in the limpid center of space,
> Meditating on the king of wisdom,
> Seated cross-legged, in meditation posture,
> We meditate on all the *mandala*s
> Of the victorious ones without remainder.

Then as for how meditating in a single completion stage is meditating on them all, visualize that in the heart of the one meditating like that, brilliantly blazing globes of light, having the radiance of the five wisdoms of non-thought. Take hold of the mind and render it immovable. When *prana* becomes immovable, whatever is perceived will not exist. We can rest for a day and night in wisdom without one and many. Lights and rainbows appear. Buddha fields are visibly seen. By mixing day and night the mind rests in self-awareness wisdom with no rising or setting. Except for making clear that one's mind has been like that primordially, in attaining buddhahood no other nature is attained. The *Secret Essence* says:

> In the four times and in the ten directions
> No other perfect buddha will be found.
> Mind itself is perfect buddhahood.
> Do not search for any other buddha.

This kind of developing and completion stage unites all the *mandala*s of developing and completion. All the *siddhis* are accomplished. Little omissions and additions to rituals are no hindrance to *siddhi*. There are measureless benefits. The same text says:

> By completely uniting all *mandala*s,
> All *mandala*s are accomplished.
> Now there will be no transgressions
> Of additions or omissions.

Now, as explained above in the brief teaching and the details of the extensive meditation on the *mandala*, the details should also be trained in. First, train successively in the three *samadhi*s, the suchness *samadhi* and so forth until the signs are attained. Then from a white A by emanating and gathering fine A's, emanate and gather the vowels and consonants. Do the same from the seed syllable of the deity. The same text says:

> A
> From white A, which is completely stable,
> Other very fine A's are emanated.
> Having filled and illumined the directions,
> Even when they are gathered back again,

They are stable without increase and decrease.
From these the brightly blazing assembly of names
Is similarly emanated and gathered back.

Meditate on the seed syllables of the deities until they are clear. The virtues of this are long life, freedom from disease, not being harmed by obstacles of obstructing spirits and *döns*, accomplishing the four karmas, and uniting with the supreme level. The same text says:

This dependent arising
Of the *vajra siddhi*
Becomes the cause of wisdom.

Then meditate successively on the body of the deity, the ornaments, the syllable at the heart center, and the consort. Then while meditating on the retinue, Akshobhya and so forth, one after another, meditate on development and completion as one. At this time the signs of perfecting the path of accumulation arise.

Then on a rise in front visualize the retinue with Akshobhya as the principal one. Perfectly visualize behind the *mandala* the retinue with Amitabha as the principal one. This is the *mandala* of three groups. Train in these as body, speech, and mind.

Then on a rise to the south and north visualize the *mandala*s of *Ratna*sambhava and Amoghasiddhi. These are quality and action. This is the *mandala* of five groups.

Then with the gate-keepers in union with their consorts, this is the root of all *mandala*s. There is no need to meditate on any other, since this is the *mandala* in which all others are included. These gatekeepers of the four directions are the gatekeepers of the four directions of all *mandala*s. For example, below the rise in the east are Ankusha and consort as gatekeepers. To the right below Ratnasambhava are Pasha[390] and consort. The west and north are similar. The faces of all these deities are seen from whatever direction they are viewed. The same text says:

From every direction their faces are clear and vivid.

Meditate on them facing in the direction of the principal deity. At that time, the virtues of the four stages of the path of preparation are perfected.

Then in the four directions above and below meditate on the *mandala*s of the five families. In the east is the *mandala* of *Vajrasattva*, like that there are 5 x 5. In the south, west and north too, are three more, with 5 x 5. In the center is the *mandala* of Vairochana with 5 x 5. Within the 25 *mandala*s, the number of deities of the root *mandala* is 42 2.??????. The rises 38 8 ?? these 170 x 5 = 850, ??? by meditating on those the virtues of the path of seeing are perfected. Sorry, I am not sure how these numbers work

Then the 1000 and 20,000 appearance-producing buddhas of the lower seven *bhumis* are perfected.

Then meditating on those as limitless as space, there are limitless self-existing *mandala*s. The virtues of the three pure levels are perfected. These very numerous teachings are established. This style is explained in the *Great Net of Illusion*. Some deities are deities of blessing body, speech, and mind. Some are crown-ornament deities. Some are heart syllable *jñanasattva*s. These divisions should be understood from the *Secret Essence* and so forth. By that the explanation together with the subsidiary points is completed.

C. The dedication of merit

Now there is the dedication of merit:

> **Thus by this utterly secret, unsurpassable heart,**
> **Beset by karma and *kleshas* of beings here in *samsara*,**
> **Yet living so close to the palace of Sri Heruka himself,**
> **May the weariness of mind come to rest this very day.**

By the power of wondrously risen unsurpassable virtue, may all beings preoccupied by the games of the *kleshas* be liberated from the city of *samsara*. May they effortlessly reach the primordial city of Heruka whose primordial ultimate nature is self-existing. May they be confirmed by joy. May their weariness be relieved by the good *Dharma* of complete liberation.

Fully illumined by massive accumulations of virtue,
By the limitless radiant wisdom of the sun and moon,
May beings truly vanquish the darkness of the four continents.
May appearance of the good path of freedom be produced.

From the principal essence amid a measureless ocean,
By the crown jewels of the nagas, the two accumulations,
May degenerations of many births be cleared away.
Fulfilled by the wealth of the wish-fulfilling rain of *Dharma*.

By the power of riding the horse of the excellent vehicle,
Completely carried away from the three worlds that burden beings,
When all has been transformed to the path of enlightenment,
May they cross to the city of the great liberation.

@

Chapter X
The view of prajña that realizes the ground without dwelling in dualistic extremes

A. Entering into the nature of all *dharmas,* the unborn.
B. The view that realizes suchness.
   1. The natural state:
   2. The refutation of maintaining that appearance is mind
   3. The phenomenal world is like illusion
   4. mind is essenceless,
   5. the example of naturelessness
C. What is to be abandoned.
D. Abandoning.
4. How to train in the middle way free from extremes
5. Cutting the root of mind:
6. The mind arising as the six collections of sense is unreal
7. mind is uncreated or unfabricated
8. Mind as instantaneous
9. because it is primordially pure, it is without birth and cessation:

10. being without any accepting and rejecting
E. There is no realization by the words of doctrine
    1. It will not be realized by those who manifest pride
    2. There is no realization by the divisions of doctrine
    3. An example of how by analyzing the unestablished ground it is not realized
    4. The instruction about defilement by mind-made meditation
F. passing the pass
    1. Passing the pass into the nature as limitless as space,
    2. Passing the pass into the unity of the sky at the very moment of realization:
    3. Passing the pass into freedom from viewed and viewer
    4. Passing the pass into there being nothing to look at when encountering the ground.
G. The conviction of realization
H. The explanation of the primordial liberation of appearance and mind.
    1. Passing the pass into the great perfection
        a. The emptiness of apparent objects
        b. The projecting mind is emptiness
        c. Body and mind are non-dual emptiness
        d. External objects are uncertain and mind has no reference points
        e. The reason for these
        f. The changeless nature of mind
    2. Being encompassed in and perfected as the great miracle
        a. inseparable appearance and emptiness are primordially the same
        b. all mentally imputed labelings are empty of essence
        c. Since mind emanates nothing, no objects arise.
        d. Since object and mind are natureless, they are self-liberated.
        e. If one realizes that what arises is self-liberated, that is sagacious:
    3. The final summary:
        a. The instruction that the meaning of being without accepting and rejecting is being without grasping and fixation
        b. the nature of the great perfection is without fixation
I. The dedication of merit.

*****

#849.2
Having briefly explained the paths that ripen and free and their different aspects, together with the characteristics of the three essences of these, the view, meditation, and action; now, tenth, is the view of *prajña* that realizes the ground without dwelling in dualistic extremes.

A. Entering into the nature of all *dharmas*, the unborn

Having fully taught the two stages of secret *mantra*, now we enter into the teaching of the nature of all *dharmas* as the natural state, co-emergent wisdom, the primordially natureless essential meaning of all *dharmas*. As has been explained:

> **By the *yoga* that unifies development and perfection**
> ***dharmas* enter into the empty and unborn.**

“By” this means it starts to do this and continues until it is completely done. The nature of *dharmas* which should be known is the unborn

#850..

transcending the four extremes. The *Noble Sutra of the Source of the Three Jewels (’phags pa dkon mchog ‘byung gnas kyi mdo)* says: #850.1

If we do not know how everything is empty,
The consequence is like making everything into space.
For everything there is, no nature at all exists.
Such things as those can never be the cause of others.

That whose nature is to be met with nowhere at all,
How will that natureless thing be met with by another?
How will what is natureless be produced by another
Therefore this was the teaching of the *Tathagata*.

Everything, even *Dharma*, is motionless, stable resting.
Changeless and undisturbed, It is simply peace itself.
Like the space of the sky, it is without awareness,
However, not knowing that, beings are stupefied;

Just as mountains are not moved and agitated,
dharmas in a similar way are immovable.
They do not die and transmigrate. Therefore they are unborn.
That was taught about *dharmas* by the Victorious One.

The *True Samadhi (ting nge ‘dzin dam pa)* says: #850.5

Dharmas are without birth, and also without arising;
Having no death or transmigration, they do not have old age.

Since this teaching was taught by the Lion of Men,
Hundreds of sentient beings Have been established in it.

Nothing of these things has any nature whatsoever.
Also there are no others. No one has ever found them.

Nothing is internal, And nothing is found outside.
These teachings were presented by the Protector himself.

The *Gathering of the Intention (dgongs ‘dus)* says:

#851..

E MA HO, wondrous marvelous *Dharma*.
This is the secret of all the perfected buddhas.
It is not empty, it is not non-empty,
Nor is it conceived as being in the middle.

Attachments to external objects are abandoned by those objects being known as one's own mind and so forth or as the deities and palace. As for knowing that they are unborn, since even this antidote is essenceless, the nature of all *dharmas* is entered into. The *Commentary Ascertaining the Intention (dgongs pa nges 'grel)* says: #851.3

As they are dependent on mind-only,
Thoughts of external objects are abandoned.
By being taught as nothing whatsoever,
Later even that is left behind.

The *Lankavatara Sutra* says: #851.4

After they are seen to be mind-only,
They are not conceived as external objects.
After they exist in the perfect state,
They are seen as transcending even mind-only.

The *yogin* who exists without appearance,[391]
By doing that has seen the great vehicle.

That is how we enter into knowledge of emptiness.

B. The view that realizes suchness

1. The natural state: #851.5

Though all the dharmas of the phenomenal world
That is comprised by both *samsara* and *nirvana*
Are primal simplicity that is without a self,
By fixation and ignorance, we wander here in *samsara*.
Though the joys and sorrows of *samsara* and *nirvana*
Do indeed appear, from the very time they appear,

#852..

They are within the emptiness that is their nature.
We should know them to be like dreams and like illusions.

Though all *dharmas* are empty and without a self, by not knowing this, by grasping me and mine, there are the dreamlike confusions of *samsara*. Though individual joys and sorrows may be experienced, they should be known to be without any true nature. The *Wondrously Arisen King* says: #852.2

The primordial universal *Buddhadharma*,
Is without a beginning, middle, or end.
Not knowing this nature that is like the sky,
Fools are whirled about within *samsara*.

Yet with neither bondage nor liberation,
Its nature is like the nature of illusion.

The *Secret Essence* says: #852.3

> By discursive thoughts and conceptions that are fixators of self
> Space has been tied in knots in a most persistent way;
> Without any bondage and without any liberation,
> The *Buddhadharma i*s self-perfection from the start.
> However, in order to teach it, we make up complexities.

By grasping what is selfless as a self there is confusion. The *Noble Clouds of the Three Jewels (‘phags pa dkon mchog sprin)* says: #852.5

> These *skandhas* are indeed selfless, but foolish ordinary individuals, attached to grasping them as self, are attached to the notion, “In my *skandhas*, a self exists.” Therefore, they do not enter into suchness. Since they do not enter into suchness, like the circle of a whirling torch, they wander among the cycles of *samsara*.

#853..

These various confused appearances are established through attachment to habitual patterns of mind. The *Lotus Display Sutra (padma rnam par rol pa’i mdo)* says: #853.1

> The son of the gods, Lotus Display, spoke to *Mañjushri* saying. “*Mañjushri*, were these external objects made by a creator, or how should they be viewed?”
>
> *Mañjushri* said, “Son of the gods, these external objects were not made by a creator. They are appearances of mind or habitual patterns of thought.”
>
> The son of the gods asked, “However habitual patterns may have matured, how can these mountains, oceans, the sun and moon, and so on appear to be so hard and solid?”
>
> *Mañjushri* said, “Son of the gods, they can so appear. In the great city of Vaaraa.nasii, a bhramin named Agnidatta meditated on his body as that of a tiger. The people of the city saw him as a tiger and fled. The city was emptied. By meditating on exhaustion as earth and water, it appears as earth and water. When the monks of *yogachara* meditate on filth and bones as their former perceptions, they so appear. By unobstructed maturation of habitual patterns, why should all this not appear?”
>
> The son of the gods asked, “By the power of maturation of habitual patterns, why have various selves appeared?”
>
> #854..
>
> *Mañjushri* said, “All appearances are uncertain. Some are brilliant. Some are dark. Thus, as for what is only earth, earth is perceived as earth. Earth is also perceived as fire. Earth is also perceived as enjoyment. Earth is also perceived as suffering.
>
> Fire is perceived as fire. Fire is also perceived as enjoyment. Fire is also perceived as place. Fire is also perceived as food.

Water is perceived as water. Water is also perceived as fire. Water is also perceived as earth. Water is also perceived as *amrita*. Water is also perceived as place.

Space is perceived as space. Space is also perceived as place. Space is also perceived as earth. These perceptions are uncertain. It is by the power of habitual patterns that things appear as they do.

Not certainly fixed as any one thing, like a dream, things are natureless. For example, one man may appear in many roles as a friend, an enemy, a monk, a *bhramin*, and all kinds of other people with which his appearance is not contradictory. The various appearances of *dharmas* should be known to be essentially without dualistic natures.

#855..

The *Dohakosha* says:

Just as, when blown by wind, unmoving water
Is agitated into patterns of waves,
So appearances of Saraha to the king,
Though he is one, a variety is produced.

Just as for stupid people, wrongly looking,
One lamp has the appearance of being two,
Thus for viewed and viewer that are not two,
Kye ma! in mind dualistic things appear.

Because of wind, the unity of water appears as many waves. One lamp, by pressing the eyes, appears as two. One Saraha is seen as both good and evil. All *dharmas*, in reality non-dual,[392] but dualistically grasped, are like these examples. Therefore, all dualistic *dharmas* are appearances of what does not exist, like a dream. They should be known to be non-dual.

2. The refutation of maintaining that appearance is mind #855.4

Though phenomena appear within mind, apparent objects are not mind. As for the explanation of this:

Thus all things that appear to be external objects
Appear within the mind, but do not exist as mind.
Nor do they exist as something else than mind.
Though by the force of habitual patterns, there appears
The dualistic appearance of grasping and fixation,
From the very time when they first made their appearance
There has been no duality of grasped and grasper.
This is like a face reflected in a mirror.

When a face is reflected in a mirror,

#856

the clear surface of the mirror can support the arising of the reflection. From the condition of its having this power of transmitting the face that arises, when there is an appearance like a face, the reflected face is not really a face. Phenomena other than a face are transmitted. So, when these confused appearances of variety appear while they are nonexistent, conditioned by causes and conditions of the interdependent arising of confusion, this variety of apparent objects, mountains and so on, is not mind. Nor, besides being appearances due to confused habitual patterns of mind, are these appearances also truly existing objects other than ourselves. They are just phenomena of confused appearance. For someone with floaters, hairs seem to trickle in front of the eyes, but nothing like what appears really exists. These are the same.

Now someone may say, "Earth and rocks and so forth, these appearances, if they do not exist as anything either inside or outside, how could that be? How could they be there at all?"

"Attached to establishing things only in terms of dualistic grasping, you are a pig!" So we should reply.

These phenomena, all the *dharmas* of the phenomenal world of *samsara* and *nirvana*, do indeed appear, but from the time they appear, they do not exist as anything external, internal, or in between. Their appearance is said to be like that of the eight examples of illusion. The *Shri Samadhiraja Sutra* says: #856.6

> In the surface of a mirror or vessel of oil
> As she preens herself, a woman sees her face.

#857..

> Though her entire face may seem to appear in these,
> It is neither existent or non-existent there.
> All the *dharmas* should be known to be like that.

These appearances of things that do not exist are made to arise by the confused grasping and fixation of the one that fixates them. Grasping, *zungwa*, is the conceptual thought that grasps the thought object arising in the first instant. It is the nature of mind having confused phenomena.[393] ??? Fixation, *dzinpa* is later[394] analysis, the mind-contents. The *Discipline of Avalokiteshvara (spyan ras gzigs brtul zhugs)* says: #857.3

> Grasping, *zungwa*, is object-grasping mind. Fixation, *dzinpa*, is mental contents examining that.

This is the proper account of how it should be known. Unlearned, or stupidly common people proudly say, "*zungwa*, the grasped, is just the object, appearances of mountains and so forth. *dzinpa*, the grasper is just the subject, our own awareness."

Well, cowboys, enough of your wrong conceptions! Tell me this--for noble ones who have abandoned *zungwa* and *dzinpa*,[395] do these objects appear or they do not?

If they appear, according to you, dualistic subject and object appear to the noble ones. If the object itself is *zungwa* and awareness itself is *dzinpa*, they would have to appear, wouldn't they?

If they do not appear, what about appearances of the noble ones that are said to be like illusion, or those of the *shravaka arhats* who see mountains and temples.

#858..

What about the buddhas' measureless awareness of appearances of objects and so forth in the knowledge of extent? Many reasonings and scriptures call the view that these and so forth do not appear a total mistake, let alone its being beyond extremes. *Dharma*kirti says: #858,1

Because wrong paths are endless,
These should not be traveled.

Maintaining that appearance is mind has already been refuted. Nevertheless, when these mountains and so forth have been made into objects, the mental apprehension that first grasps this is said to be "appearance." True, at this point, appearance and the object that appears are not being distinguished. That apprehension of these mental motions is to that extent wise. But then by its becoming attached to a wrong or exaggerated meaning as truly existing, it becomes fixated.

The object that appears is also not mind. This is because mind exists even if nothing is in it, and because when mind goes into having self and other, it does not go outward, and because the object that appears appears with color and shape. If the object that appears is one's mind, it must certainly go and return with oneself. If oneself exists, mind exists, and the apparent object exists. If oneself does not exist, then the apparent object cannot exist either. As mind is without color and shape, the object that appears would be so too etc., as explained before.

As for the true ascertainment of appearance and non-appearance, since it is mental,[396] classifying mere appearance as mental is indeed permitted, but those who grasp the exaggerated conception that objects that appear are mind are exponents of a truly serious illogic.

#859..

3. The phenomenal world is like illusion

Thus, when its reflection appears to arise in a mirror:

Though the image appears, no face is really there.
Yet nothing goes into the mirror that is other than the face.
But though it does not exist, the appearance of two is there.
Know that all the various *dharmas* are like that.

Though a reflected face does not go into a mirror, it does appear there. From the time it appears, no *dharma* other than a face exists there. Just so, from the very time that all the *dharmas* of the phenomenal world appear to the mind, they are established neither as mind nor something other than mind. They are like the eight examples of illusion. The *Mula-madhyamaka-karikas* says: #859.3

Like dream, like illusion,
Like a castle of the *gandharvas*,
Like that is birth, and like that is duration.
Like that too is destruction taught to be.

The *Samadhiraja Sutra* says: #859.4

Like the moon that shines in a cloudless sky,
Though a clear, still lake shows its reflection,
The moon itself does not go from sky to water.
All *dharmas* should be known to be like that.

Just as, for people by a rocky mountain,
By their singing, talking, weeping, and laughing,
Depending on conditions, echoes rise,
But the melody never goes beyond its sounds,
All *dharmas* should be known to be like that.

There and so forth it is taught.

#860..

4. Mind is essenceless

When these appearances of variety are examined by reasoning:

As long as they are not examined, they will please us,
But when they are examined, they are ungraspable.
On thorough examination, they go beyond speech and thought.
They cannot be conceived as existing or not existing.
Extreme conceptions neither apply, nor do they not.

If we do not examine all *dharmas*, they appear to be truly existent. However, if we examine the atoms of external appearances, they are natureless. No grasped objects are apprehended. Inner fixation is a partless instant beyond any identifiable essence, and so no fixation of mind is perceived. Non-dual and free from complexity, this is beyond expresser and expressed. The *Jewel Heap Sutra* says: #860.4

Kashyapa, what is this world-transcending medicine of wisdom? It is exertion that completely seeks out mind. Completely seeking out mind is like this:

What is this mind that becomes passionate, aggressive, and ignorant? How does it arise in the past, future, or present. That which is past mind has ceased and is exhausted. That which will be in the future has not yet arisen. That which is presently arising has no support or duration.

#861..

Kashyapa, mind does not exist internally, nor does it exist externally, nor between the two; nor is it perceived as something without these two.

Kashyapa, as for mind, there is no scrutiny, no showing, no appearance, no understanding, no existence.

Kashyapa, even by the buddhas, mind has never been seen, and it never will be seen.

Kashyapa, if mind is sought everywhere, it is not to be found. That which is not to be found is not to be perceived anywhere. That which is not to be perceived anywhere will

> not be in the past. It will not be in the future. It will not arise in the present. It will not be something which has passed away. It will not be something that is to come. Nor is it something that is arising now. It completely transcends the three times.

Also: #861.4

> Like mind, all *dharmas* too are not perceivable, and therefore they do not exist at all.

The *Sutra Requested by Maitreya* says: #861.5

> Mind has no shape. It has no color. It has no existence. It is like space.

The *Avatamsaka Sutra* says: #861.5

> Those who wish to enter this sphere of realization of the Victorious One should abandon all wishes, like space. They should abandon grasping of concepts, thoughts, and perceptions. They should enter into this mind like space.

The *Mula-madhyamaka-karikas* says:

#862..

> It excludes the expressible
> And experience of mind,
> Unborn and also unceasing,
> With a nature like that of *nirvana*.

The *All-Creating King* says: #862.1

> It is not a thing whose characteristics are shown.
> It is apart from objects perceivable by sight.
> It is unknowable by any verbal expression.
> This, the essence that does not arise from any cause,
> Is free from all the superimpositions of conception.
>
> If we wish to realize truly the meaning of this,
> By example, it is eternal like the sky.
> The meaning is the unborn, the space of *dharmata*.
> Its sign is being the unobstructed nature of mind.
>
> *Dharmata* itself is like the space of the sky.
> It is symbolized by the example of being like the sky.

5. The examples of naturelessness #862.3

These appearances of what does not exist, though like an illusion, appear to arise and so forth:

> **From the time they appear, their birth and such are natureless,**
> **Like water in a mirage, or the moon's form in a pond.**

Like the moon in water or the water in a mirage, from the very time they appear to arise, they should be realized to be unborn and so forth. The *Secret Essence* says: #862.5

E Ma Ho! Wondrous marvelous *Dharma*.
This is the secret of all the perfected buddhas.
All that there is was born from the unborn.
Yet all this from its birth is birthlessness.

E Ma Ho! Wondrous marvelous *Dharma*.
This is the secret of all the perfected buddhas.
From the unceasing comes everything that ceases.
Yet in cessation this is ceaselessness.

#863..

E Ma Ho! Wondrous marvelous *Dharma*.
This is the secret of all the perfected buddhas.
From the non-enduring comes everything that endures.
Yet the time of enduring itself does not endure.

E Ma Ho! Wondrous marvelous *Dharma*.
This is the secret of all the perfected buddhas.
From the inconceivable comes all that is conceived,
Yet conception itself is inconceivable.

E Ma Ho! Wondrous marvelous *Dharma*.
This is the secret of all the perfected buddhas.
From what neither comes nor goes there is coming and going.
The nature of coming and going never comes or goes.

The *Dohakosha* says: #863.4

As various rivers all are one in the ocean,
Many false things are overcome by one truth.
By the appearance of the single sun,
Many darknesses are overcome.

Though clouds receiving water from the ocean
May spread until they cover all the earth,
If we are inside, they are like pure space,
There is no increase, and there is no decrease.

The Buddha's perfection is completely fulfilled.
Co-emergence is the single nature.
As that all sentient beings arise and cease.
Within it there are neither things or non-things.

As narrow waters become one in the ocean, what appears to be born is the singularity of the unborn. As many darknesses are overcome by the single lamp of the sun, by knowing the single unborn, all confused appearances

#864..

are also known as the unborn.

When clouds arise and cover the earth, within them there is nothing solid that is great or small or increases and decreases; just so, arising from unborn *dharmata*, the *dharmin* appears to arise and cease, but within the unborn nothing increases and decreases at all.

Though within the naturally pure nature of mind, all beings are confused by attachment and grasping, their nature has never moved from the nature of mind. This is because mind itself is the primordially pure nature of things.
The *Commentary Ascertaining the Intention (dgongs pa nges par 'grel pa)* says: #864.3

> Subhuti said, "formerly when the Lord and I were in a forest, a monk was also there. By perceiving various *dharmas*, we communicated. Some said that was by perceived by the *skandhas*, some by the *ayatanas*, some by the *dhatus*, some by interdependent arising and the objects of mindfulness. I said that since the marks of one such *Dharma* are known to be selfless, they cannot but all be like that."

C. What is to be abandoned #864.6

Thus, of these *dharmas* appearing while they do not exist, which are natureless from the beginning:

> **And in particular, those which are the appearances**
> **Of the impure beings abiding in the six realms**
> **Are appearance of things that are not really there.**
> **These are forms of confusion, that come from habitual patterns.**

#865..

> **As those whose eyes are filmed see hairs before the eyes,**
> **And, if they want to be cured, must treat the imbalanced phlegm,**
> **Those who want to purify confused appearance**
> **Have to take the cure for the film of ignorance.**

Those whose sight is obscured by a disorder of the phlegm treat the phlegm, when it appears that hairs are drifting before their eyes and so forth. Similarly sentient beings are obscured by habitual patterns of grasping "me" and "mine" from beginningless time, and by the film of ignorance. Though these beings really exist as mind itself, the luminous nature of buddhahood, not only do they not see that, but they experience external stones, rocks, and mountains, and internal attachments and thoughts of the *kleshas* and suchlike, which are like hairs in the eyes. From the time these appear they do not exist at all. They are merely seductions for fools. The *Prasannapada* says: #865.4

> Because we follow the errors of ignorance, worldly people think complete absence of nature has a nature. Those who have filmed eyes are attached to the nature of natureless hairs in the eyes and so forth, by the condition of having filmed eyes; similarly fools whose eyes of intellect are corrupted by the film of ignorance become attached to the natureless phenomena of things as having a nature.

#866..

The *Lankavatara Sutra* says:

> Just as those with filmed eyes
> Wrongly grasp hairs in the eyes,
> So these conceptual things
> Are the false constructions of fools.

The noble ones who actually see naturelessness realize only the purity and essencelessness that accord with the essential nature. The *Prasannapada* says: #866.2

> When, those with the eye of undefiled *prajña*, free from the film of ignorance, use that vision; then, just as those who are free from filmed eyes do not see the hairs before the eyes perceived by those who have filmed eyes, noble ones, who do not see according to the constructions of foolish people's minds, do not see these natures of things.

Also: #866.4

> Because the deceptive *dharmin* beguiles fools, appearance is erroneous, like the seeming circle made by a whirling torch. On the level of no nature, all conditioned things are false, because they are the deceptive *dharmin*, like the water in a mirage. Whatever is true, like *nirvana*, is not the deceptive *dharmin.* Therefore, by the reasoning of the teachings and these scriptures, things are established as natureless.

#867..

D. Abandoning

1. How to train in the middle way free from extremes #867.1

Here is what is said about those who wish to remove the film of this ignorance:

> **By insight-wisdom, which is the antidote for this,**
> **Emptiness passes the pass of *samsaric* habitual patterns.**
> **When we gain the conviction that emptiness appears,**
> **The two truths are known as non-dual appearance-emptiness.**
>
> ***Madhyamaka* training cures dwelling within the two extremes,**
> **The extreme of existence as well as that of non-existence.**
> **Dwelling neither in *samsara* or in *nirvana*,**
> **We will be liberated in the space of the sky.**
> **This is the very essence of the true meaning itself,**
> **The natural state, the nature of the great perfection.**

True *prajña* is our intrinsic personal wisdom. If by that the nature of *dharmas* is viewed; all karma, *kleshas*, habitual patterns, and so forth, the confusions of things that appear while they do not exist, are liberated into the emptiness which we have entered. The *Mulamadhyamakakarikas* says: #867.5

> *Kleshas*, karma and all,
> The doer and the fruitions,
> Are like a *gandharva* castle,

Like an illusion or dream.

The *Sutra of the Complete Purification of All Karmas (las thams cad rnam par sbyag ba'i mdo)* says:

View that karma as being by nature essenceless emptiness.

It is also empty, because it arises from conditions, *The Sutra Requested by Ma Dröpa*[397] says:

#868..

What rises from conditions does not rise.
It does not have the nature of arising.
What depends on conditions is called empty.
To know that emptiness is being heedful.

Appearance/emptiness is emptiness merely of true existence. The *Summary of the Prajñaparamita* (*'phags pa shes rab pha rol tu phyin pa'i don bsdus pa)* says: #868.2

Form is emptiness. Emptiness is form. Emptiness is not other than form. From is not other than emptiness.

The *Jewel Heap Sutra* says: #868.3

That, the nature of form,
Is likewise emptiness.
Emptiness is form,
Primordially unborn.

Also: #868.4

Passion and aggression by nature are emptiness.
Ignorance and pride are completely produced by conceptions.
Thus these thoughts have not arisen and do not rise.
If we know that, we are among the leaders of beings.

The *Sutra of All dharmas Being Without Arising (chos thams chad 'byung ba med pa'i mdo)* says: #868.5

Passion is not perceived, and neither is aggression.
Within this, ignorance too will never be perceived.
All the *dharmas* are like an unbroken expanse of space.
Whoever knows this is an enlightened victorious one.

Divine and non-divine are one in the single nature.
Likewise equal and different are equality.
Because there is no Buddha, there are no *Dharma* and *Sangha*.

#869..

Whoever has knowledge of this becomes a capable one.

The nature of sentient beings is taught to be buddhahood.
The nature of buddhahood is taught to be sentient beings.
Sentient beings and buddhas are not two different things.
Whoever has knowledge of this becomes an excellent being.

As for relative and absolute being non-dual, truth is inseparable. By training in the suchness of the middle way, the thingless essence of primordial purity, we transcend suffering and are liberated from eternalism and nihilism, and *samsara* and *nirvana*. This suchness is the great perfection beyond being produced or sought. The *All-Creating King* says: #869.4

All the vessel and essence of the phenomenal world,
And buddhas and beings, arise from the essence, enlightenment.
Therefore pass the pass to the primal non-duality.

The *Embodiment of the Intention* says: #869.4

E ma ho, wondrous marvelous *Dharma*.
This is the secret of all the perfected buddhas.
Uncontrived, unstained, as well as unfabricated,
The nature of suchness is completely pure.

E ma ho, wondrous marvelous *Dharma*.
This is the secret of all the perfected buddhas.
As for the groundless, rootless nature of mind,
This is the root of all the various *dharmas*.

E ma ho, wondrous marvelous *Dharma*.
This is the secret of all the perfected buddhas.
The naturelessness that is the nature of things
Is also spontaneous presence of great bliss.

#870..

E ma ho, wondrous marvelous *Dharma*.
This is the secret of all the perfected buddhas.
It is not empty, and it is not non-empty.
Nor is it conceived as a middle way.

2. Cutting the root of mind: #870.1

Actually appearance does neither good nor harm,
But if we grasp with attachment, we are bound within *samsara*.
We need not analyze the variety of appearance;
We only need to cut the root of grasping mind.

Appearance does not bind. If we are not attached to assertion and denial about externals, we will not be obscured with internal attachment. This is because no relationships will be established. Since it is attachment that binds, as for abandoning attachment, the *Dohakosha* says: #870

> Where there is attachment, that is what is seen.
> If there is realization, that is everything.
> No one has knowledge of anything that is other than that.
> That which has been read, and grasped in meditation,
> Is also said to be the very heart of the *shastras*.

When external conceptualizations of apparent form, sound, smell, taste, and touch are analyzed they are natureless. When there is attachment to what is impure and so forth, even if the impure is renounced, the one who is attached will not be liberated, because the root of grasping is not cut. If one throws a stone at a dog, not understanding who hit it with the stone, the dog attacks the now-inert stone. Such practice of *Dharma*, will not liberate from the *kleshas*. When someone throws a stone at a lion, it kills the thrower. Just so, one's own mind, the root of the *kleshas* of passion and aggression,

#871..

will be pacified by the examining *prajña* of naturelessness. The *Jewel Heap Sutra* says: #871.1

> Kashyapa, the single cause of the external many is to be entirely sought within.
>
> Kashyapa, in future time proud monks will arise who are like a dog chasing a stone.
>
> Kashyapa, how are they like a dog chasing a stone? The dog, frightened by that stone, chases after that stone, but not the one who threw it.
>
> Kashyapa, thus some monks and *bhramans* try to separate themselves from inner form, sound, smell, taste, and touchables. They conceive *dharmas* as impermanent, deceptive, and destructible; but since they do not know where they came from, if they go among villages, cities, towns, districts, regions, and kings' palaces and retinues, they are still harmed by form, sound, smell, taste and touchables.
>
> If they live in monasteries, at the time of death these abiders in worldly discipline will be born in the celestial worlds. There too they will be harmed by the five desirable qualities. When they have died and departed, they will not be liberated from the lower realms.

#872..

> What are these realms? They are those of Hell beings, animals, the world of the Lord of Death, and that of the *asuras*.
>
> Kashyapa, such a monk is like the dog chasing the stone. For example, though the dog is frightened by the stone, it does not chase the one who threw it, but chases the stone. Similarly some monks and *bhramans*, frightened by form and so forth, live in monasteries. Though they live in monasteries, if they see the objects of form and so on, they do not know how to keep their inner equanimity.
>
> What arises from that fault? From not knowing, they will live in villages again. There they will again be harmed by form and so on. Even if they experience the enjoyments of the gods, having died and transmigrated from these temporary divine and human births, they will fall into the lower realms. Those fools will suffer death and transmigration.

They will have a hundred such sufferings. The *Tathagata* has taught that they are like the dog who chases the stone.

Kashyapa, *yogachara* monks of times to come will not be like the dog who chases the stone. For example, if people throw stones at a lion, it knows where the stones came from. It chases not the stones, but those who threw the stones, so that this will not happen again.

Likewise *yogachara*

#873..

monks who have seen desirable qualities, knowing that they have arisen from mind, knowing by examining their minds that these things do not exist, will be liberated. As the lion eats the one who threw the stone, these *yogachara* monks, when they see external desirable qualities, know that they have arisen from mind, and know the nature of mind to be emptiness. Therefore they liberate it into union with the natural state.

Kashyapa, for example, it is like this. Those skilled in dressage make horses move here and there as they like. Untrained people cannot do that.

Kashyapa, *yogachara* monks too, enter whatever mental contents are seen to arise and fully experience them. They have no question about where they come from, and thus completely control the mind. As it is said: #873.5

As a person skilled in training horses
Trains horses to be completely motionless,
Yogins having seen what rises in mind
Make it later not disturbed like that.

Kashyapa, for example it is like this: A secret, divine *yantra* of illness makes the power of life cease. Kashyapa, similarly since all who view things conceptually grasp an ego, the power of life of the *Dharma* is made to cease:

#874..

As it is said:

Just as a *yantra* harms life
And will not bestow any happiness;
Among views, the view of ego,
Destroys the life of *Dharma*.

Kashyapa, it is like this, for example, whatever binds persons, from that they need to be liberated. Kashyapa, similarly whatever the mind of the *yogacharin* desires, from that it should be liberated: #874.3

For example, whatever binds persons,
From that they should be freed.
So from obscuring desires

Yogacharins should be freed.

That is the secret of mind. The *Bodhicharyavatara* says: #874.4

Whoever has no knowledge of this secret of mind,
Will uselessly wander about without any aim or meaning.

3. The mind arising as the six collection of sense is unreal

Arising as the objects of the six collections*: #874.5*

Within the appearance of mind there is no nature at all.
It is not found by seeking. By looking it is not seen.
It has no shape or color. No essence is there to grasp.
Nothing is either within the mind or outside of it.
Nowhere does it rise or cease throughout the three times.
There are no parts and divisions; no things; no ground or root.
There is nothing to characterize by saying, "It is this."
Mind is beyond the objects of conceptual thought.

When mind is viewed by mind,

#875..

knowing that no nature at all is identified is knowing the suchness of the natural state. The *Dohakosha* says: #875,1

The root of mind is markless.
In triple co-emergence:
Where it rises it sets.
There is nowhere it endures.

Also: #875.2

True mind has no opposite.
It sets where it arises.
Its outside is within.

Also: #875.2

Within the primordially purity
That is the nature of space,
By always looking and looking,
Seeing will be obstructed.

This is beyond conception, thought, and all complexity. The *Noble Sutra of the Source of the Three Jewels ('phags pa dkon mchog 'byung gnas kyi mdo)* says: #875.4

There is nowhere *dharmas* are born, and nowhere they arise.
No dying and transmigration, nor any becoming joyful.

Because the Lion of Men has taught all this completely,
Hundreds of sentient beings have been established within it.

There is no essence at all, of any kind whatsoever.
Yet there is nothing else. No one has ever found it.

Nothing is within us. External things are unfound.
These teachings were presented by the Protector himself.

The *sugata*s taught to beings,[398] the way to go to peace,
But there is no actual being who is ever going to find it.

These completely teach the liberation of beings.
Having been liberated, many beings are free.

#876..

Because all *dharmas* are taught to be without a self,
Sentient beings are freed from this universe of grasping.

We are liberated from going,[399] and by liberation from going,
We can go to a place that is beyond compare.

The great Sage has attained the other shore of *samsara*.
Yet no other place to go was ever found at all.

Though nowhere else exists, and there is no return,
"I have gone to the other shore," is what is taught in words.

However, one who speaks these words does not exist.
Neither the one who spoke them nor the words themselves exist.

One to whom they are spoken also will not be found.
One who attains what is spoken is nowhere to be seen.

Because of wrong conception by the power of desire,
All these beings here are simply wandering.

Whoever understands the *Dharma* of perfect peace,
Sees the self-arising of the *Tathagata*.

Peaceful ones completely know the highest *Dharma*.

Regarding its being groundless and rootless the *Secret Essence* says: #876.5

As for the groundless, rootless nature of mind,
It is not male or female, nor is it neuter.
It is not sexless, and has no pedigree.
It has no color, and it has no shape.
It is not existent as anything.

4. Mind is uncreated or unfabricated #876.6

Without the increase and decrease of the three times, though it appears to arise continually, mind is natureless. From the time it arises as the six realms of beings, as for mind:

> **It is neither in the departed past nor unborn future.**

#877..

> **It does not exist in the present, always the same in nature.**[400]
> **Do not use mind to look for mind, just let it be.**

The past is gone. The future is not yet here. Present mind has no arising, duration, nor cessation. Unestablished for even an instant, neither viewed nor viewer exist. They put themselves to rest. The *All-Creating King* says: #877.2

> Since mind is not a thing that can be viewed by mind,
> By looking it is not seen. Let it rest as suchness.

5. Mind as instantaneous #877.3

Thus from the very time of emanation:

> **The instantaneous objects of conceptual mind**
> **Are assertions and denials of mere recalled cognition.**
> **No inner and outer exist from the time that objects appear.**
> **What is sought is produced by the seeker, it is taught.**
> **So if we seek ourselves, we never will be found.**

Whatever conceptions of mind have arisen, if they are searched for, they will not be found, since they are the seeker. However, by looking for ourselves, we will not find that either, since it is non-dual. If examined, "ourselves" are non-existent. Thus all conceptions are completely pacified. The *All-Creating King* says: #877.5

> Intrinsically existing, motionless self-existence,
> Naturally existing, unmade by anyone;
> This uncreated existence of suchness as it is,
> Is taught to be supreme, the uncreated action.

Also:

#878..

> By looking at one as two, our meditation errs.
> A single nature cannot be established as two.

6. Because it is primordially pure, it is without birth and cessation: #878.1

This is the natural state, eternally unborn.
The non-dwelling nature of mind, unobstructed and unceasing,
Groundless, rootless empty pervasion of the three times,
Is ground of the ceaseless appearance of variety.

With neither things or marks, it cannot be eternal.
Ceaselessly self-arising, it cannot be nothingness.
Also not both or neither, it is inexpressible.
Since nothing exists as "this," it is unidentified.
Its nature should be known as primordial purity.

Because the naturally pure nature of mind is groundless and rootless, it is said to be empty. Since its arising is completely ceaseless, it is said to be appearance. Since, if examined, it has no things or characteristics, it is free from the extreme of eternalism. Since, as mere apprehension, it is ceaseless, it is free from the extreme of nihilism. Since there is no other third class which would be both or neither, there is nothing that could be identified as "this." Except by mere expressions like "naturally pure" it is inexpressible. Such is wisdom unobscured by extremes. Saraha says: #878.6

As for spotless wisdom, unobscured by extremes,
Free from actions, it is not accretion of karma.

Since at that time it is changeless, therefore it is eternal.

#879..

The net of wrong conceptions is nothingness. Although it is divided into enlightened and other aspects the *Embodiment of the Intention (dgongs pa 'dus pa)* says: 879.1

E ma ho, wondrous, marvelous *Dharma*!
This is the secret of all the perfected buddhas.
The truly eternal is for eternity.
The great eternal has no antidote.

E ma ho, wondrous, marvelous *Dharma*!
This is the secret of all the perfected buddhas.
As what is truly nothing is nothingness,
Enlightenment cuts the stream of what is wrong.

E ma ho, wondrous, marvelous *Dharma*!
This is the secret of all the perfected buddhas.
Except as the universal and limitless,
Perfect buddhahood will not be found.

E ma ho, wondrous, marvelous *Dharma*!
This is the secret of all the perfected buddhas.
Mind itself is perfect buddhahood.
There is no other sort of buddhahood.

E ma ho, wondrous, marvelous *Dharma*!
This is the secret of all the perfected buddhas.

The three-fold world was the essence from the start,
Unfabricated, unerring, and self-existing.

E ma ho, wondrous, marvelous *Dharma*!
This is the secret of all the perfected buddhas.
The nature is this self-existing space.
The perfect Buddha does not need to be sought.

E ma ho, wondrous, marvelous *Dharma*!
This is the secret of all the perfected buddhas.
All and everything exists in goodness;
Universal and wondrous to be told.

E ma ho, wondrous, marvelous *Dharma*!
This is the secret of all the perfected buddhas.

#880

Apart from this essence of enlightenment,
No non-realization exists at all.

E ma ho, wondrous, marvelous *Dharma*!
This is the secret of all the perfected buddhas.
Everything is the Buddha, and, within it,
There can be no obscuration by concept.

E ma ho, wondrous, marvelous *Dharma*!
This is the secret of all the perfected buddhas.
Thought itself is the purity of non-thought.
There is nothing other than *sugatagarbha*.

E ma ho, wondrous, marvelous *Dharma*!
This is the secret of all the perfected buddhas.
Within enlightenment, the essence of all,
Eternal realization is by itself.

7. Being without any accepting and rejecting

Because this nature of mind is destroyed by trying to understand it*: #880.3*

If it should be examined, it seems to be non-existent.
But if it is not examined, it is always there.
Within this primordial essence whose nature is non-dual,
There is no conception of accepting or rejecting.
There is no good and evil. There is no hope and fear.
How could this be by examining and analysis?
Shun the inconstant crowd whose minds are in the three times.

If with many analyses and examinations we examine the mind, it seems that it does not exist. When unexamined, it does not exist either. Therefore it is natureless. Without accepting, rejecting, hope

and fear, be at ease like a destitute *bhramin* who has gotten an elephant. As for the instruction of being naturally in that state of non-aggression without view, thought, examination, memory, and wish, Saraha says: #880.6

> If having gotten an elephant, one puts the mind in order,

#881..

> If it cuts off coming and going, it will be at leisure.
> In realization like that there is no place for defilement,
> By shameless "skillful" ones this is not realized.

Also: #881.1

> By letting loose the elephant of mind,
> All the stains of ego are destroyed.
> Like drinking water in a picture in space,
> Let the borders be just as they are.
>
> When the powerful elephant is in hand,
> By killing it how will autonomy appear?

E. There is no realization by the words of doctrine #881.3

1. It will not be realized by those who manifest pride #881.3.

Now there is the teaching that those who evaluate the *Dharma* merely verbally will not realize its meaning as it truly is. Keeping track of whether the reason applies to the subject, forward and reverse pervasions, and what kinds of things agree or do not agree with the reason, we are motivated by individual conceptions and kindle erroneous *kleshas*, so that a bonfire of many sufferings blazes up. Skillful at burning away the being of themselves and others, such beings manifest pride like a mountain, #881.6

> **Mind turbulent with the husks of reasoned complexities**
> **Stirred up as if by the wind, will have no realization.**
> ***Bodhicitta*** **not coming or going, taking or leaving,**
> **Is the all-creating essence of uncorrupted wisdom.**

#882

> **By resting in that way, that is how it is seen.**

Regarding this, the essence or intrinsic nature, the *Lankavatara Sutra* says: #882.1

> Exponents of logic, bad as well as foolish,
> Make an examination of what is like a corpse.

Conceptual examination spreads a thousand great nets of complexities that have nothing whatsoever to do with *Dharma*. *Dharma* and the natural state of mind are primordially pure. Nothing needs to

be established or cleared away. On this point, the *Precious Sky Sutra* and *The Tantra of Oral Instruction* accord with the *Abhisamayalankara* and the *Uttaratantra* of Maitreya: #882.3

> There is nothing to clear away,
> And nothing to be established.
> Reality views the real.
> To see the real is freedom.

Enlightenment, *bodhi* in Sanskrit, in Tibetan is *jangchub*. Eternally undefiled, it is pure, *jang*. With qualities eternally complete, it is perfect, *chub*. Arising ceaselessly without obstruction, it is called the mind, *citta*, *sem*, of enlightenment, *bodhi*, *jangchub*, that is *bodhicitta*, *jangchub sem*. As for the teaching that *trikaya* is primordially self-existing, the *All-creating King* says: #882.5

> The meaning of *jang* is this: The essence *bodhicitta*
> Is self arising, primordial, and completely pure,
> Everything that is done by the doer of all, the King,
> Is completely pure in the state of Samantabhadra,
> That is the explanation of the meaning of *jang*.
>
> *chub* is like this: The essence is self-arising wisdom,
>
> #883
>
> Appearance and existence within the vessel and essence,
> The buddhas of the three times and beings of the three realms.[401]
> As suchness, everything is perfect everywhere.
> As all-pervading perfection, *chub* should be explained.
>
> *Sem* is like this: The essence is self-arising wisdom.
> By that the vessel and essence of the phenomenal world
> Is entered, empowered, and thereby rendered luminous.
> That is the explanation of the meaning of *sem*.

Since all *dharmas* are naturally non-dual and pure, when we see their essential naturelessness, we know how things really are. When we realize that the nature of mind has no coming and going, *kleshas* neither arise nor cease. There are neither abandoning or antidotes. The *kleshas* are pure as they are. The *Song of the Oral Instructions of the Inexhaustible Treasury (mi zad pa'i gter mdzod man ngag)* says: #883.5

> How could either *kleshas* or antidotes be produced?
> People who work on the *kleshas* bind themselves in *samsara*.

Being liberated by seeing the pith, does not depend on abandoning any objects. By knowing the nature of the objects in a dream and the one who grasps them, they are self-liberated. Though others might like to be liberated after abandoning objects,

#884

the mere appearance of objects and mind does not bind. However, anyone attached to them is grasped by bondage. As for the instruction to abandon attachment, Tilopa says: #884.1

Appearance does not bind, attachment binds.
Therefore cut attachment, Naropa.

The *Dohakosha* says: #884.2

Thinking, "that is pleasant,"
The mind of equanimity
That cherishes such irritation
Falls away from the essence.

Even a little bit
The size of a sesame-hull
Produces forever after
Nothing but suffering.

Mere appearance, since it is without the essence of assertion and denial, does not produce attachment. From merely realizing the unborn essence of mind as what was there from the first, the mind will no longer produce conceptualizing and analysis.[402] Even if conceptualizing and analysis are produced, they are not outside of the previous essence, and there is no belief in or attachment to complexities. The *All-Creating King* says: #884.4

In the uncreated nature which is like the sky,
How can there be conception and analysis?

The *Dharmaraja Sutra (chos kyi rgyal po'i mdo)* says: #884.5

When someone is struck with a poisoned arrow, if this is quickly pulled out, that person will be saved. Otherwise, while that person is thinking, "This arose from the feathers, or this arose from the shaft or this arose from the point," the malady will spread, and that person will die.

Similarly, as we examine and analyze many reasons, with the power of the mental conception, *kleshas* arise and proliferate.

#885

Therefore, let the mind rest in complete non-thought.

The theories of arrogant people who conceptualize the meaning in mere words have little grasp of how things are. By such knowing who can be satisfied? Those who have deteriorated because of not knowing dispute the *Dharma* and put faith in complexities. They are far from suchness. The *Dohakosha* says: #885.2

All people without remainder refute what is excellent.
By the fault of pride, they cannot express it.

Also: #885.3

Kye Ho! listen to me my son, The corpse of argument by joy knows true abiding.
Because of the explanations and sayings of sentient beings and so on, it is impossible that there be realization.

The *Commentary Ascertaining the Intention* says: #885.4

> *The bodhisattva Arya Dharma (chos 'phags)* said, "When I reached the buddha field called "Arrogance (*dregs pa can*)" of the *tathagata* Vast Renown (*grags pa rgya chen*), many kinds of extremists thought up all kinds of useless philosophies. They pondered them. They thought about them. They investigated them. Not having realized the true meaning, these sophists argued with each other. They abused. They reviled. Having seen that their philosophies were annihilated they said, 'Kye ma! When the absolute of the *tathagatas* is taught to be truly beyond all philosophical reasoning,

#886

> we think that is right!.'"

> The Buddha said, "*Arya Dharma*, now, by really being beyond all concepts, I have become enlightened. Having become enlightened, I have described it. I have clarified it. I have explained that the absolute is individually and personally apprehended by the noble ones.
>
> "What is apprehended by individual beings is the sphere of concepts. Concepts are the realm of philosophy. The absolute is inexpressible. Reasoning increases contention. The absolute pacifies contention. Truth cannot be examined, inferred, or pondered by reasoning. The markless realization of individual and personal awareness is inexpressible. Therefore it annihilates conventionalities. The absolute *Dharma* is free from contention. It is beyond the sphere of conceptuality."

The *Sutra Encouraging The Excellent Wish (lhag pa'i bsam pa la bskul ba'i mdo)*says: #886.5

> Mañjushri, those who by having heard much, are self infatuated and haughty, are separated from a true and proper attitude. The continuum of their minds becomes unruly. Separate from *shamatha* and *vipashyana*, they are far from the utter profundity of the *Buddhadharma*.

Knowing only verbally, such people never accomplish anything very beneficial. The *Avatamsaka Sutra* says: #886.6

> Just like a deaf musician

#887..

> Who brings delight to others,
> But cannot enjoy his own music,
> Is *Dharma* without meditation
>
> Like a ferryman on a river
> Helping others to cross over,
> But staying there till he dies,
> Is *Dharma* without meditation
>
> As the taste of molasses,

Is unknown from mere description,
The taste of emptiness
Must be tasted in meditation.

Seeking the meaning verbally, devoting oneself only to examination and analysis, is not a cause of true wisdom. The *Dohakosha* says: #887.3

Not drinking the *amrita*
Of the guru's oral instructions,
Whose coolness satisfies
The torments of the mind,

In the desert of treatises,
In that desiccated plain,
Tormented by thirst,
We will only die.

The holy guru exemplifying the meaning of profound *dharmata* is what will satisfy us. Also: #887.5

For those who have a wish for rootless suchness
The guru's oral instructions are enough.

In entering the profound essential meaning, do not hope for enlightenment from merely verbal doctrines of *Dharma* or mere logical husks and peels. Of the two kinds of philosophical conceptions philosophical conceptions of borders of classes are the words of ordinary beings due to untrue and erroneous attachment to true existence.

#888..

Philosophical conceptions of doctrine are those of all the traditions of exponents of real things, because they make exaggerated assertions about these natureless phenomena.

2. There is no realization by the divisions of doctrine #888.1

Therefore, in this case,

Here what use are many kinds of different doctrines
Or, likewise, a multitude of thoughts, expressions and concepts?
Within the true meaning are neither "established" or "unestablished."
It has no limit or center, no divisions of vehicles.
Completely pure like the sky, without any partial bias,
When, within this state, there come to be confusions
Of mentally imputed existence and nonexistence,
How can what is inexpressible be explained?
We only exhaust ourselves in that which has no meaning.[403]

The nature, mind itself, the way things really are, transcends speech, thought and expression. Therefore, it cannot be realized by the thoughts and expressions of doctrine. Since it has no duality of established and nonestablished and no center and limit, it cannot be classified as a "doctrine." The manner of the sky-like nature is completely unlimited. That is, it does not fall into partiality. The *All-Creating King* says: #888.5

All *dharmas* have the characteristic of space
The characteristic of space is that itself.

Trying to think about this that is unthinkable by conceptual mind is confusion. For this there are no words and letters. The same text says: #888.5

Though there may be imputed meanings of words and letters,
Since it has no imputed meaning of words and letters,
It is suchness that is the equality of nonthought.
Moreover, that abides as realization of space.

As for this, whose meaning is unthinkable
It has abided like space from the very beginning.

#889..

As this is inexpressible and cannot be explained, it excludes natures that can be expressed in words. The same text says: #889.1

How can that which is inexpressible be explained?

Also: #889.1

The confused extremist path conceives of I and ego.
Those seduced by fools to practice a *Dharma* of concepts
Have no time they finish and no time of realization.
How will *dharmata* be found by seeking *dharmas*?

Thus all *dharmas* should be known as peace, pure of nature, and beyond the natures of complexity. *The Precious Lamp of The Three Jewels Sutra (dkon mchog ta la la'i mdo) says*: #889.3

The *Tathagata* is eternal *Dharma* that is unborn
All the various *dharmas* are like the *Sugata*.
Those with the mind of a fool who grasp at characteristics
Practice in the world the *Dharma* of nonexistence.[404]

3. An example of how by analyzing the unestablished ground it is not realized #889.4

Therefore, like arguing whether an *utpala* lotus in the sky is blue or yellow, why argue about the nature without center or limit? To take one phenomenon as an example,

Just so, in the middle of space, some one might imagine
A pristine pleasure garden, adorned with flowers and fruits,
With flowing waterfalls, and then begin to argue
About its divisions, and classes that do and do not accord.

All the evaluations of each one's doctrine are like having postulated a pleasure garden in the sky that fits with one's ideas, and then getting into arguments about what its according and non-according classes are.

#890..

Having become arrogant about such generalities about knowables, in their individual speculations about things and non-things and so forth, people make up a heap of distinctions, about the ground, form, and so on. Since none of these external natures can really be established, their minds just evaluate things in terms of their own superimpositions.

Within groundless confused appearance, such doctrines, with their grounds of distinction, are nothing but obscuring false conceptions. Don't do this. The commentary on the *Sixty Stanzas on Reasoning* says: #890.3

> Not only are you bound by the beginningless, universal bondage of the *kleshas*, but now by bad doctrines you are adding even more bonds, like silk worms winding themselves up in their own spittle.

The nature like the sky should be realized to have an essence without divisions. The *All-Creating King* says: #890.5

> All of the *dharmas* exist as examples of *bodhicitta*.
> All are examples of that essence like the sky.
> What is being described is the meaning of *bodhicitta*.

4. The instruction about defilement by mind-made meditation #890.5

Therefore, as for the phenomena of incidental obscurations or obscurations of the nature: #890.6

> **Within the pure and utterly spotless nature of mind,**
> **Artificial defilements never will be seen.**
> **Here why should we practice development and perfection?**

#891..

> **In meditative purity, defilements are exhausted.**

By looking for complexities of developing and perfecting within the primordial spontaneous presence of the nature, the essence without accepting and rejecting will not be seen. Pass the pass into the self-completed great perfection. The *All-Creating King* says: #891.2

> For students who rejoice in reckoning characteristics,
> Counting *mantra*s is taught and developing *mandalas*,
> For those who have put their hopes upon the path to *trikaya*.
>
> Those who produce understanding by means of heaping up concepts,
> For the length of time of a hundred million *kalpas*
> Will never know the sense of the undeveloped *mandala*.
>
> Kye! For me the teacher, the King, the doer of all,
> By accumulations and *mandalas,* being self-perfected,
> The nature of *dharmata* has no need of creation.
>
> As being the nature with neither wish nor development,

Know the *mandala* of the King, the doer of all.

Similarly within the nature there are also no path, meditation, and so forth. The same text says: #891.5

As for *Bodhicitta*, it is like the sky.
Within this nature of *dharmas* and mind that is like the sky,
There is no view or meditation or guarding *samaya*.

Wisdom is unobscured, buddha activity effortless.
There is no treading the path, no cultivating the *bhumis.*
There are no subtle *dharmas* and no non-dual connection.

For mind there are no precepts, and nothing to be resolved.
Since this is beyond both exaggeration and denigration,
There is no passing the pass into reality.

#892..

This is *Bodhicitta*, the view of the great perfection.

The *Dohakosha* says: #892.1

Free from meditation, what is there to wish for?
How will that which is inexpressible be explained?
By the *mudra* of *samsara* all beings have been seduced.
Who has not defiled the nature of things as they are?

The continuous has no *mantra,* no goal or meditation.
All of these are causes of confusing one's own mind.
Mind's natural purity is unstained by meditation.
Its nature exists as bliss. Do not manufacture torment.

The *All-Creating King* says: #892.3

That which is primal, undistracted, and unlost
Is completely undistracted, with the tether of *samadhi*.

But undistracted *samadhi* can be the deceiver hope,
Within the provisional teachings of the *Mahayana*,
When it is presented in terms of cause and effect.

That which is primal, undistracted, and unlost
Is the naturally resting nature, apart from cause and effect.
This is the antidote to establishment and effort.

F. Passing the pass #892.5

1. Passing the pass into the nature as limitless as space

As for passing the path into the single nature, as limitless as space:

> **Within the primordial purity of the nature of mind,**
> **Without abandoning, antidotes, separation or attainment,**
> **Objects of meditation are superfluous.**
> **Without outer grasping or inner fixation, abandon clinging.**
> **Without any grasping of "this," let us cut through attachment.**
> **Without success or failure, abandon hope and fear.**

Within the primordially enlightened nature of mind, there is now nothing to purify,

#893..

so attachments of accepting and rejecting are unnecessary. The *All-Creating King* says: #893.1

> Kye *mahasattva*,
> If one wants the establishment of one's own mind,
> Since it is established by being without desire,
> Rest within the equanimity of non-thought.
> Naturally rest in the realm that neither accepts or rejects.
> Naturally rest in the state that is naturally motionless.

Since outer and inner grasping and fixation do not exist at all, do not cling. The same text says: #893.3

> With nothing inside or outside, this is *dharmadhatu*.
> The aspect that is deep has no conceptual objects.

Since within unity there is nothing to call "this," destroy the coils of attachment. The same text says: #893.3

> As for mind, the nature of it is suchness.
> Therefore all the *dharmas* are established as suchness.
> Do not fabricate anything in that nature of suchness.

Also it says that there are neither success nor failure: #893.4

> There is nothing to succeed at, nothing to fail in producing.
> Do not be caught within the trap of hope and fear.

2. Passing the pass into the unity of the sky at the very moment of realization: #893.5

> **In insight that is fundamentally without change,**
> **How will conditioned phenomena ever arise as different?**
> **Their very arising is liberation from the start.**
> ***Dharmakaya* is one, like water and its waves.**

Within the changelessness of our own minds, whatever instantaneous phenomena of joy and sorrow, happiness and suffering

#894..

and so forth may arise are ungraspable. They liberate themselves with no need of other antidotes. As for instantaneous self-liberation without before or after, the *All-Creating King* says: #894.1

> Liberation is self-liberation. There is no other kind.

Also the *Song of the Oral Instructions of the Inexhaustible Treasury (mi zad pa'i gter mdzod man ngag gi glu)* says: #894.2

> That liberated instant is known as *dharmakaya*.
> "There is another liberation of great bliss."
> Though this is said by fools, it is water in a mirage.

Also: #894.3

> As much as there is emanation from mind,
> Just that much the nature of the lord Buddha,
> Is otherness like water and its waves.

3. Passing the pass into freedom from viewed and viewer. #894.3

Moreover, the experience arises like this. When the conceptual mind of assertion and denial arises: #894.4

> **When anything is viewed, the viewer's essence is lost.**
> **Objects and the directions, when sought will not be found.**
> **The seeker too is unperceived in simplicity.**
> **Without an object of action, an actor does not exist.**

Viewing this arising, when we try to reject the watcher and leave things as they are, while we are looking for something to reject, not only are there no directions, places, and objects; but the borderless, all-encompassing seeker is not perceivable either. There is no trace of anything we could affirm or deny, no reference points at all. As for the support, mind, being like space,

#895..

the *All-Creating King* says:

> Not existing, not realized, no vision of anything,
> Naturally existing equanimity of non-thought.
> As it is eternal, no mind of effort arises.
> *Mahasukha* abides as the essence of all *dharmas*.

That is what encountering it is like.

4. Passing the pass into there being nothing to look at when encountering the ground #895.2

At that time, the indivisible space of the nature of mind is spontaneously present realization. As to what it is like, when the self-existing throne of *dharmakaya* is attained, taking as an example the autumn sky:[405] #895.3

> **On reaching the primal state that is spotless like the sky.**
> **There is no place to go back to. Now where is there to go?**
> **When exhaustion is reached, there is no where else to come to.**
> **What am I that is never seen by anyone?**

That is a *vajra* song revealing realization without center or limit. Whatever arises is liberated into space like a dispersing cloud. This is the realization arising at that time. By mixing the primordial space of the nature of mind and self-arising, self-liberated wisdom of that, the nature of mind is irreversible from the natural state. We reach the level of the exhaustion of *dharmas*. This is liberation from the perilous defile of knowledge of assertion and denial, that grasps at things and characteristics. Now we have reached the stream of *dharmata* where we are supposed to go. This is called "having no place to go." *Yogins* who reach such a state

#896..

transcend the objects of confusion. They do not enter the city of *samsara*. They reach the ground like the sky. The nature of their minds encounters space. The three gates are effortlessly liberated. They are like clouds disappearing into space. They are purified into the primordial ground of fixated conceptualization. These *yogins* see what they are. This is the time when they are certain of the meaning which those of lesser fortune cannot see, even if it is explained to them. The *All-Creating King* says: #896.3

> *Mahasukha, dharmakaya* is perfect in the mind.
> Let it pervade without the three times' before and after.

The *Dohakosha* says: #896.3

> Kye, now with your sensory powers only look.
> I have realized nothing but this itself.
> Before a being whose karma is exhausted,
> Gain certainty about the nature of mind.

The time of encountering it is like that.

G. The conviction of realization #896.4

> **If this is known, we have a need for nothing else.**
> **Buddhas are nothing now, just as confused as we.**
> **There are no more questions. Mind's ground and root is gone--**
> **No reference points, no grasping "this," and nothing certain.**
> **Relaxed and even, letting go into unity,**
> **Having realized this, here is the song I sing.**
> **Having taught by the rising of Spotless Rays,**[406] **now I am gone.**

All doubts about the natural state are resolved. This is the time of no further aspirations. Other liberated *yogin*s have the same realization we do. So now, beyond this absence of doubts and questions,

#897..

no one has anything to teach us. The *Dohakosha* says: #897.1

> Before, behind and in the ten directions,
> Whatever may be seen is that itself.
> Today, like Buddha, I cut through confusion.
> Now I have no questions for anyone.

That is what it is like.

The former well-ordered sequence of view, meditation, and action, depends on higher and lower stages like a flight of stairs. Its customary attitude regards *yogin*s as higher and lower. Now the mind that asks questions about this is scattered, seeming to lose its ground and root. It finds no reference point at all. Whatever arises is ungraspable, as if one were drunk. Appearances are unrecognizable, as if one were a little child. With no orderly plan of action, all at once everything is on the same level, and we are naturally, alertly at ease. Without any reference point to lose, there is fundamental oneness beyond grasping. The phenomena of excellence arise within us. The *Dohakosha* says: #897.5

> Realization is like a wish-fulfilling gem.
> Its confusion-destroying power is really wonderful.

This is when that happens. What arises arises as *dharmata*. When we reach the ground of confusion, it turns out to be pure, objectless wakefulness, like the space of the sky. All karma and conditionality are liberated. The *Dohakosha* says:

> Beings by karma are bound to the individual.

#898..

> Once liberated from karma, thereafter they are free.
> If our own being is free, there will certainly be no other.
> This is called the attainment of supreme *nirvana*.

This is when it happens. Whatever is done is liberated into no reference point. By the arising of the power of non-fixation, there is neither bondage or liberation. The same text says: #8982

> If action and non-action are truly realized,
> There is no more bondage, nor is there liberation.

By transmission of the realization of the guru, we are free. The same text says: #898.3

> That which is the primordial nature of the unborn,
> Today I have realized, as taught by the glorious guru.

Becoming god-like, we sing a song of the manifestation of the nature of mind, self-arising wisdom. This is the natural state beyond existence or non-existence of the natural state. We realize the pith, the great limitless impartiality. With the rising of the thousand-rayed spotless disk of the sun, the world of good fortune is made to appear. Luminous mind is revealed as the lotus pond called liberation. We should know, "I have gone to *mahasukha*, the level of Samantabhadra."

H. The explanation of the primordial liberation of appearance and mind.

1. Passing the pass into the great perfection

a. The emptiness of apparent objects #898.6

Told now is the instruction of appearance and mind as primordial liberation that passes the pass into the nature of the great perfection:

> **Kye ho, my friends, look at apparent objects.**

#899..

> **They are all the unborn. They are equal in emptiness.**
> **Though various images may rise within a mirror,**
> **They are the mirror surface, one in being its brightness.**

When reflections arise in a mirror, there is really nothing there but the radiance of one bright mirror-surface, but still these forms appear. So all the *dharmas* of *samsara* are nothing other than the nature, emptiness. The *Sutra Requested by Jönpa* says: #899.2

> As, in the disk of a mirror,
> Faces may appear;
> So unestablished *dharmas*
> Ought to be known by Jönpa.

b. The projecting mind is emptiness

At the time of experiencing the naturelessness of all *dharmas*, as for appearances:

> **If we look at the mind projecting these distinctions,**
> **Mind, like space, is free from affirming or denying.**
> **Just as clouds in the sky arise and disappear,**
> **The non-dual miracles of space are purity.**
> **This is the spotless nature that is the primordial buddha.**
> **This is self-existing unmade *dharmata*.**

Awareness, producing the view, is liberated from projecting objects. The phenomena of object-appearance are purified in non-fixation. When clouds fade away after arising in the sky, they go nowhere but into space. Self-dissolving, they become invisible. As awareness is liberated from projecting objects, the three times, too, go into the space of realization.

#900..

The *Samadhiraja Sutra* says: #900.1

> Just as in space that has no clouds at all,
> Clouds are suddenly present everywhere,
> And then, as they vanish, with no clouds anywhere,
> They make us think they went from whence they came.
> All *dharmas* should be known to be like that.

All *dharmas* first arose from or in the space of the unborn. Now they remain there. In the end, they will be liberated back into it. Awareness of what arises also first arose from the empty nature of mind. In the present it remains there. Finally it will cease there. That is how it should be known. The nature like that is the nature of primordial buddhahood. The *All-Creating King* says: #900.3

> As for the nature of mind that is like the sky,
> The essence of the primordial buddha, enlightenment,
> It does not exist by effort and establishing.
> Rest in that uncreated natural purity.

c. Body and mind are non-dual emptiness #900.4

Thus,

> **In primordial purity, mind and object are not two.**
> **There is no receiving, and there is no letting go,**
> **No bias or partiality, no negation or affirmation.**
> **What appears has no true existence; what rises is emptiness.**
> **All is equality, free from any reference point.**

Apparent objects and fixation-producing awareness appear while neither of them exists, as they do within a dream. They are known without accepting and rejecting or affirmation and denial. The *All-Creating King* says:

#901..

> That which is only one within the state of suchness,
> *Dharmata*, appears as five kinds of separate objects.
> There are the five desirable and undesirable things.[407]
> Then, in suchness, there is accepting and rejecting.
>
> As these are appearances of self-arising wisdom,
> They cannot be rejected by its own agency.
> By this rejection that cannot be, there is *samsara*.

Whatever appears is empty of true existence, like the water in a mirage. When this is known, the essence of the reflection-like equal appearance of all *dharmas* should be trained in as mind without reference point.

d. External objects are uncertain, and mind has no reference points:

External:

> **Objects are uncertain, appearing in various ways.**
> **In the great impartiality, mind has no reference points.**
> **That should be known as the nature of the great perfection.**

Appearances are not ascertained as any one particular thing, but seem to be a variety. The awareness that fixates them also has no reference points.[408] Everything is liberated as the partless singularity of the great perfection The *Great Space (nam mkha' che)* says: #901.4

> Just as what appears is quite uncertain,
> Mind is impartial and has no reference points.
> Great space that does not need to be manufactured
> Exists as the nature of the great perfection

e. The reason for these #901.5

As for establishing the reason:

> **Within the world of *dharmas* of *samsara* and *nirvana*,**
> **The *dharmas* of the past are equality without concept.**
> **The *dharmas* of the future are unborn equality.**
> **The *dharmas* of the present are non-abiding equality.**
> **The three times are timelessness, as equality with no ground.**

#902..

> **Everything was always naturally complete.**

> As for this five-fold equality:

Since all *dharmas* are equal, they should be known to be without accepting and rejecting, and good and bad.

These *dharmas* of the phenomenal world are equal in that once they are gone, they will not return.

Since future *dharmas* have not arisen, they are equal in not existing anywhere.

In the present they are equal because, if the apprehension that identifies inner and outer essences is examined, none are found.

Yet equally, when unexamined, they appear.

Reciting the Names of Mañjushri says: #902.3

> Remain in realization that the three times are timelessness.

The three times are related by none of them being established in time. Since they are groundless, they are equally empty.

Because all things are unborn, they are also equal as the perfection of *prajña*.[409] Their duration and cessation, from the time they appear, are similarly equal in not being established as anything whatsoever. The *Middle length Prajñaparamita* says: #902.4

> Subhuti, since all *dharmas* are equality, the perfection of *prajña* too is equality.

The *Sutra of Motionless dharmata (chos nyid mi g-yo ba'i mdo)* says: #902.5

> All *dharmas* by nature are unborn. By essence they are unmoving. They are free from the extremes of action. They are beyond the objects of complexity. They are primordial equality.

f. The changeless nature of mind #902.6

Then regarding this,

> **The phenomenal world that consists of *samsara* and *nirvana***
> **Is nothing but an image reflected in the mind.**
> **The nature of the mind is the great space of *Dharmadhatu*.**

#903..

> **The nature of that space is changeless by the three times.**
> **That changeless nature has been *nirvana* from the start.**
> **That fundamental enlightenment is Samantabhadra.**

Whatever appears is a reflection of confused habitual patterns, arising as if in the surface of a mirror. The *Avatamsaka Sutra* says: #903.2

> Mind is like a painter.
> Mind produced the *skandhas*.
> All the worlds there are
> Are paintings of the mind.

The phenomenal world is the destructible support, and the supported is the destructible inhabitants, sentient beings, within that destructible environment. By becoming familiar with the habitual patterns of confused mind, they appear to be non-existent from the time they arise like a dream. We gain that conviction about the confused appearances of apparent mind. We gain the conviction that appearance-fixating mind is empty like space. The *Dohakosha* says: #903.4

> Mind should be grasped as being just like space.
> The nature of space should be grasped as being mind.

As for becoming convinced that space is changeless, the *All-Creating King* says: #903.5

> Just as the space of the sky is completely changeless,
> The space of the nature of mind is also changeless.

What is changeless is the primordial peace of *nirvana*, the nature of Samantabhadra. The *All-Creating King* says: #903.6

This primordial purity, the unchanging nature of mind,
Is the self-existing essence, the doer of all, enlightenment.

#904..

2. Being encompassed in and perfected as the great miracle

a. Inseparable appearance and emptiness are primordially the same

Therefore, all *dharmas* are primordially and universally included in and perfected as the wondrously-arisen nature of the great perfection: #904.1

Inseparable and primordial appearance and emptiness
Are simple, without perception of either one or many.
With neither bias or partiality, all is equal.
It is equally appearance and equally emptiness;
It is equally true and equally it is falsehood.
It is equal in existence and equal in nonexistence.
Also it is equal in transcending all extremes,
In being the single space of primordial purity.

All *dharmas* are non-dual appearance/ emptiness beyond complexities of one and many, like space. There is nothing solid and definite to them at all. The *All-Creating King* says: #904.4

All *dharmas* have a nature like the sky.
As for the sky itself, it is natureless.
There is no example of the sky.
All these *dharmas,* without the least exception,
Should be known to really be like that.

Really equality like space, appearances are all equally like reflections in a mirror. They are equally emptiness, in having no intrinsic identity[410] of their own. From the viewpoint of confused mind, they are equal in truly existing only in the sense of having causal power. For example, either a form or a reflection can produce form-grasping awareness within the eye-consciousness. They are equally false, in that their natureless state is confused appearance, like the hallucinations created by eating *dhatura* plants.

#905

They are equally existent, as emanations exhausted in their mere appearance. They are equally non-existent, since their nature is not established, like water in a mirage. They are equally beyond extremes, like pure space. They are primordially equal, as the space of *dharmata* beyond division or clearing away, which is without example. As for their being primordially empty, the *Noble Sutra of the Clouds of the Three Jewels ('phags pa dkon mchog sprin gyi mdo)* says: #905.2

Dharmas, primordial emptiness, never come into being,
They have no going or staying, bereft of all existence.

There is never an essence in their illusory nature.
Pure of everything, completely like the sky,

The *dharmas* of the Conqueror have so been taught.
Since *dharmas* are not exhausted,[411] that has not been seen. 905.3-4

These *dharmas* were already selfless, and there are no sentient beings.
Though they were fully taught, they have not been exhausted.

On observing merely eternity, that is what was taught.
Samsara and the conventional were not found at all.

At first these have no rising, and at last no marks.
But, in order that future time could be known about

Karma and performance of action thus were dealt with:
That arose for both for the best and the lower ones.

Dharmas are eternal peace that is empty of nature.
They should also all be known as selflessness.

The *Moon Lamp* explains it the same way.

b. All mentally imputed labelings are empty of essence

Thus,

#906

All that is labeled by mind is empty of any essence.
Names are arbitrary, and intrinsic characteristics
Of individual things are only exaggeration.
There is no true nor false, No grasping and fixation,
No connection of mind and object. One does not cover the other.

The doctrines of the *skandhas, dhatus,* and so forth are explained to be mere mental imputations. Mentally imputed *dharmas* do not exist, and so they are empty of essence. All imputations of names have no reality, internal or external. They are incidental and unestablished. The imputation, "This is a real object that is a specifically characterized phenomenon" exhausts itself as mere name and conceptual picture. Though imputed objects have been maintained to be like a fire arising from kindling, like fire in a dream, the natures of these apparent forms of confused habitual patterns are not established. All appearances of the confused viewpoint of *samsara* are mere superimposed projections. In that sense, from the time such objects appear, they are equal in being only false.

However, if we analyze apparent objects and the awareness that fixates them, there are neither truth or falsity. Object and perceiver are like space. There are neither related object nor relationship, and so relationship is not real. There is nothing that has anything to do with anything else. Not only does relationship not exist, but though general and particular, are set forth by the mind, there are no universally characterized or specifically identifiable phenomena. Therefore, general and particular

characteristics are equally either not imputable, or by being imputed, they neither add or subtract anything, because these characteristics are equal.

So what if relationship and the fixated objects of grasping and fixation are shown by analysis not to exist? Then all the fixations of fools are confused. A small child has no such superimposed doctrines and distinctions, but later becomes accustomed to projecting obscurations drawn from doctrines of bad learning. The *Complete Ascertainment (rnam nges)* says: #907.3

> Beings become strictly rigid,
> Not seeing how virtue is harmed.
> Kye ma! Who propagated
> These unbearable devils of doctrine.

The *Middle Length Prajñaparamita* says: #907.3

> Subhuti, all *dharmas* are mere symbols, mere imputations. These mere symbols, mere imputations, are incidental. They are empty of essence.

c. Since mind emanates nothing, no objects arise. #907.4

As for the example of the instruction of not fixating this non-relationship:

> **Just as various forms appear within a mirror,**
> **Phenomenal objects rise in the space of sense awareness.**
> **By grasping them we feel desire and aggression.**
> **Then there is the confusion of the *samsaric* world.**
> **If there is close attention, mind is not projected.**
> **No objective phenomena[412] will rise within the mind.**
> **Being essenceless, they do not exist as two.**

If a short passage about the well-known example is added to make this easier to understand, when the reflection of a face appears in a mirror,

#908

do one's face and the reflection become two? Or is the reflection an object that appears to be like the face, while not going out of the face? Like that, as for appearance of various things in the individual faculties of the six senses, mind does not project itself outward as an external object. Nor do such objects appear within the phenomenal apprehension of sense awareness. The face does not project itself outward and become the appearance in the mirror; but the reflected face or phenomenon there is known to be like it.

When phenomena arise, the way they are grasped by mind is *samsaric* confusion. If these objects are analyzed, mind is not externally projected, and the external phenomena allegedly apprehended do not "arise internally" and exist in that way.

The mind of phenomenal arising is not established externally, internally, or in between. Then the fixator of these phenomena does not exist either. If those phenomena are analyzed, they are

essenceless, because what arises is unestablished. Phenomena, object and perceiver are all things that could not possibly be established. The *Mula-madhyamaka-karikas* says: #908.4

Where are they supported? Where do they arise?
In brief, such things cannot exist as what they are.[413]
And since they cannot be something other than they are,
They are not nothingness, and they are not eternal.

d. Since object and mind are natureless, they are self-liberated. #908.5

Appearing like this:

Objects all are one in that they have no essence.
Theories all are one, as their objects cannot be grasped.
Appearance and mind are not two, but one primordial purity.
There is no need for analysis or examination.
They are a single fundamental liberation,

#909

As the various things in a dream occur within a single state of sleep, all apparent variety is one in naturelessness. As appearances seem to arise continually, thoughts are one in their state of having no identifiable essence, just as waves are one in being states of water. Just as obscured vision is one with the eye-awareness that grasps it, appearance and mind are one within non-dual *dharmata*. Requiring no examination or analysis at all, transcending examination and analysis, the nature of this pleasure garden in the sky is taught to be that of the sky itself. The *Samadhiraja Sutra* says: #909.3

Just as with perception of your ego,
Train the mind with every kind of awareness.
The essence of all *dharmas* is emptiness.
They are completely pure like the space of the sky.

The *All-Creating King* says: #909.4

Thus, since all the *dharmas* of the phenomenal world
Are a unity within the unborn state,
No grasping and fixation are apprehended there.
Transcending all conceptions of either thought or speech,
Their nature is a single space that is like the sky

e. If we realize that what arises is self-liberated, that is sagacious #909.6

Also like that,

Non-dual *samsara*/*nirvana*, is one within the mind:
A variety of rivers are one within the ocean.
All has the equal taste of single co-emergence.
The change of four elements is one in the state of space:

#910

> **One in freedom from mental negation or assertion,**
> **One because whatever arises is liberation,**
> **One in the purity of non-duality,**
> **The play of waves is one with the water that is their substance.**
> **Whoever can realize this is said to be sagacious.**

As rivers flowing from the four directions are one within the ocean, *samsara* and *nirvana* are one within the mind. The *All-Creating King* says: #910.2

> Both the environment and the inhabitants,
> Buddhas and sentient beings, all the phenomenal world,
> Were made by mind, and they are one within the mind.

Whatever changes there may be in the four elements, they never depart from space. So, whatever phenomenal experiences of the view, meditation, action, and fruition may arise, they are one within the co-emergent natural state. Tog rtse pa says: #910.4

> That which is co-emergent with the natural state
> Is all of one taste with that, and it is one with that.

Assertions and negations that arise within the mind are one in being empty, because they have moved from the suchness of co-emergent wisdom. As waves are one with water, what arises is one with the unborn. The complexities of mind are one with the nature of mind. That nature is primordially without emanation and gathering. The *Embodiment of the Intention* says: #910.5

> Complexity has no complexity.

Discursive thoughts dissolve in the ground like water mixing with water. The *Dohakosha* says: #910.6

> As when water is poured into water,
> The waters becomes of one taste;
> Lord Buddha does not see
> Minds having faults and virtues.

The Lord

#911

Buddha is the nature of mind without complexity, beyond objects of seeing. Those who know that are sagacious. The *Avatamsaka Sutra* says: #911.1

> To completely analyze the meaning, in the words of the sagacious there are no conceptualized thoughts.

It is taught like that.

3. The final summary

a. The instruction that the meaning of being without accepting and rejecting is being without grasping and fixation

Now, as for the final summary:

> **Thus all *dharmas* are not grasped as different.**
> **These reflections possess the nature of non-duality.**
> **This play has no good and evil, accepting or rejecting.**
> **Rest where no duality is fixated by mind.**

Essentially pure suchness arising as play is beyond action, seeking, memory, and thought. As for resting in the non-duality of *mahasukha*, the *All-Creating King* says: #911.4

> Within the unborn, in *dharmata* completely pure,
> The appearance of things that are born rises like a reflection.
> Since the nature of arising is non-dual with that,
> Rest in *mahasukha*, the effortless nature of suchness.

b) The nature of the great perfection is without fixation #911.5

When one rests there:

> **Fixed objects do not arise when there are no reference points.**
> **Insight without fixation is the completeness of being,**
> **The nature of the great perfection, the natural state.**

At this time non-fixating insight arises in natural freedom from all assertions and denials. The great perfection is spontaneously present.

#912

The *All-Creating King* says:

> Kye!
> I, *bodhicitta*, the king who is the doer of all,
> Have neither glorification or denigration of objects.
> I meditate without any thoughts of anything.
> Artifacts of the three gates rest naturally as they are,
> Naturally liberated, just as they arise.
> Just as unborn space transcends all partial divisions,
> So the natural great perfection should be known.

I. The dedication of merit

Now there is the dedication of merit:

> **Thus, because of the equal nature of all *dharmas*,**
> **Having passed the pass of fixations of intellect;**
> **With limitless awareness bound in servitude,**

May our exhausted minds today ease their weariness.

By the merit of presenting this garland of the wondrously-arisen *Dharma* of instantaneous liberation into the essential meaning, may whatever beings there may be, enter into being the space of the great freedom from partiality. Fenced in with their personal doctrines, view and meditation, they do not encounter the nature without bondage and liberation. They are bound in assertion, denial, and so forth, wearied by attachment to true existence. May these come to rest in spontaneous adherence to the conceptionless nature of the great perfection. This is the vast space of the doer of all, *bodhicitta*.

Heaped up clouds in the spacious sky of the unborn essence
Resound with the thunder of emptiness in effortless suchness.
With the motionless nature of mind, the level of buddhahood,

#913

See perfect equality, the inexpressible essence.

May the minds of sentient beings, the state of confusion,
Which have entered into the snares of grasping and fixation,
Cross without exception to the nature of purity,
Called "the great vastness," equal space that is free from existence,
The field of Samantabhadra, where all is eternal perfection.

Sailing in stormy seas of conception-related *prana*,
May all who, far from profundity, fixate reflected forms,
In the cooling lake of non-thought, which is self-arising wisdom,
Come to rest in spontaneous motionless clarity.

#913.3
@

Chapter XI
Meditation, the chapter of spotless *dhyana*

A. Having resolved the view, we should meditate:
B. The gradation of powers of meditaters
    1. Those of the highest powers
        a. How the very highest will be liberated by realization
        b. Perfect mastery free from meditation and meditater.
        c. The instruction of how the middle and lesser ones should meditate
        d. The suitability for meditation
        e. The need to unite *shamatha* and *vipashyana*
        f. The explanation of the reason
    2. Those of average powers
        a. How they should meditate
            1) The instruction to rest in non-thought
            2) The points of posture and means of resting
            3) how virtues arise
            4) How to realize *dharmata*
            5) The main cause of the wisdom of the noble ones

b. the means of resting

1) Resting undistracted in simplicity

2) Resting in clear luminosity without disturbance:

3) Resting free from partiality like the sky:

4) Resting in spontaneous actionlessness

5) Resting the five gates in their intrinsic luminosity:

6) Resting in clear luminosity, undefiled by antidotes:

7) Resting with one-pointed attention:

8) Having put oneself at ease, as for resting there:

9) Summarizing the meaning of the eight means of resting

c. How to tread the path by means of four kinds of wisdom.

1 The inexpressible manner of seeing by the eight means of resting (The wisdom of appearance)

2) The sign of the path of liberation being accomplished (The wisdom of luminosity)

3) The wisdom of proliferation

4) The sign of attaining heat

5) The wisdom of the noble ones that is attained

6) How by becoming familiar with this seeing which has been attained, the *dharani*-clouds of wisdom arise.

7) How the noble ones are perfected by full attainment

3) How those of lesser powers, by becoming gradually accustomed to the means of resting, can also accomplish the state of an awareness holder *(vidyadhara*)

a. The brief teaching

b. Shamatha,

1) the teaching of taming discursive thoughts

2) Holding the object one-pointedly

3) The actual *samadhi* of *shamatha*

c. Vipashyana

1) The way of training.

a) The way they arise

b) The thirteen means of resting

1))examining the mind

2))How the natural state is seen

3)) Resting naturally relaxed

4)) How the natural state arises

5)) How to attain stability

6)) How to train in the meaning of nonduality

7)) How the middle way free from extremes is realized:

8)) Free from anything to meditate on or a meditater, this is the intention, buddhahood

9)) The way of realizing *dharmata*

10)) The way of the ultimate view

11)) Identifying the defining characteristics of *shamatha* and *vipashyana*.

12)) The functions or actions of *shamatha* and *vipashyana*

13)) The time of realizing non-conception by becoming familiar with this

2) How to establish *samadhi* by becoming familiar with this,

a) The virtues of *samadhi*

b) Explanation of the nine absorptions

1)) What are they?

2)) How the mind attains *dhyana*

3))The way of practicing the nine absorptions

c) The time of attaining the three *samadhis*
d) At the time of attaining the special *samadhis*:
e) Briefly the relationship of *vipashyana* and *shamatha* to *samadhi*

C. the explanation of the stages of the paths of meditation

1. The path of accumulation
    a. The lesser path oc accumulation
    b. The middle path of accumulation
    c. The greater path of accumulation
2. The path of preparation
3. The path of seeing
4. The path of meditation
5. The path of no more learning:
6. The final summary expressing the purpose of the paths and *bhumis*

D The dedication of merit

*****

#913.3

Now that we have become confident about the view of the nature of *all dharmas*, there is meditation, the great freedom from extremes, eleventh, there is the chapter of meditation, spotless *dhyana*.

A. Having resolved the view, we should meditate #913.5

Having thus explained the view of the great freedom from extremes, the natural state like the sky, in which all *dharmas* are by nature unborn; now there is the teaching of meditation, self-arising wisdom, luminous like the sun and moon. As just explained:

> **And so when we have seen the equality of all *dharmas*,**
> **It is important to rest in the natural state as it is.**

#914..

After first cutting through extremes with the view, we should rest within the natural state by meditation. Otherwise we will not be liberated from the host of *kleshas* or perfect the virtues of the path. Therefore we certainly should meditate. Rest in the sky-like natural purity of things as they are, cutting through complexities of hope and fear. The *All-creating King* says: #914.2

> Kye Ho *vajra* being! Now meditate on the meaning.
> In *dharmata*, enlightenment without meditation,
> There are neither meditation or its object,
> To rest in the nature of non-meditation is meditation.
>
> The meaning is the unborn, which is the meaning of all.
> When the marks of discursive thought are apprehended as suchness,
> None of the motions of memory, discursive thoughts, and mind,
> Can cause the least distraction from the unborn state.
>
> When it is known that thinking like that is meditation,
> Resting in non-meditation will never be distracted.

Also: #914.5

Kye Ho *vajra* being! Now you should meditate well!
Whatever appears or is heard, all the *dharmas* of that,
To one who well knows the essence,[414] are only that single meaning.
When the nature has manifested, that which has been shown,
Is realized to be the nature of the unborn itself.
Hopeless fearless non-distraction is meditation.

After hearing, contemplate and meditate on the meaning. This because the essence needs to arise in our being.

#915..

The *Sutra Teaching the Truth of Suchness (de kho na nyid nges par bstan pa'i mdo)* says: #915.1

> Shariputra, if someone listens to the *Dharma* for ten *kalpas*, and someone else meditates for merely the time of a finger-snap in the *samadhi* of suchness, the merit of the second will be increased much more than that of the first.

B. The gradation of powers of those who meditate into high, middle, and low

1. Those of the highest powers

a. How the very highest will be liberated by realization #915.3

As for meditaters:

There are levels of this teaching for those of different capacities.
Those of the highest powers will be liberated
By their realization of the natural state.
Meditation and its object are seen to be non-dual.
The phenomenal world is liberated as the ground.
In the nature of mind there is neither action nor effort.
Impartial insight flows along like the stream of a river.

Having the good fortune of formerly accumulated merit, those of the highest powers, with the condition of the holy guru, are liberated just by realizing the genuine state, the nature of mind like the sky that transcends meditation and meditater. Without needing to work at meditation, their constant *yogic* union with the nature of mind is like the stream of a river. The *All-creating King* says: #915.6

Kye! what is taught by me, the teacher, the doer of all,
Is the all-inclusive unborn, completely pure *samadhi*.
Not depending on coarse conditions of meditating or not,
Whatever *Dharma* appear are the object of meditation.
There is no particular way of where and how to rest.

#916..

Liberation of things as they are without seeking is meditation.

Kye! Within these oral instructions of non-meditation,
Since this is the meaning that goes beyond words and speech,
No former generations taught the doer of all.
Later ones too will never teach the doer of all.
Even now the doer of all is not being taught.

Kye! By the teacher of teachers, the doer of all, the King,
The unerring meaning of realization is being taught.
The essence beyond all glorification and denigration,
Like meditation and non-meditation disputing in space.

b. Perfect mastery free from meditation and meditater #916.3

When the intention of this is perfected, as for the goal of this meditation:

We cannot delineate sessions with a definite, "This is it."
All is self-liberated as the field of Samantabhadra.
Without any signs and any criteria that have to be met,
The self existing vast expanse that is the ground,
Remains in the state that it has been in from the beginning,
Therefore there is no straying, nor any place to stray,
no exertion in action and nothing that is improved
By being convinced there is neither attainment nor non-attainment,
We are buddhas right now, and need not aspire to that.
***Yogins* like this become the universal sky.**

When we have been liberated from attachment to true existence, there is no meditation on antidotes and, indeed, no meditation at all. There are no breaks between sessions. We continually abide in non-attachment to true existence. This play without fixation, self-liberation beyond partiality, is experience of the field of Samantabhadra. The *All-Creating King* says:

#917..

Kye! If we have attained the empowerment of the King,
Insight makes no things, suchness always rises.
Absence of cause and conditions is the path of excellent peace.
Such resting in the ground is resting within suchness.

The great *upaya* of the King, the doer of all,
Is the empowerment of ultimate realization.
If we enter into all objects exactly as they are,
We know both faults and virtues as equality.

Thus we go quite beyond both entering and non-entering.
The changeless self-existence of the realm of the King
Is the self-perfected nature that has neither progress nor training.

As when we meditate on things and characteristics, there are no signs and criteria of success. The same text says: #917.3

> As with the grasping at *dharmas* of things and characteristics,
> Criteria and signs are non-existent, like space.

With nothing we are supposed to reach, there is nowhere to go astray. With nothing in particular we are supposed to look at, the seer can have no obscuration. The same text says: #917.4

> As for this itself, the nature of *bodhicitta*,
> It is the essence of all the *Dharma* without remainder.
> The unborn is completely pure, completely unobscured,
> Without a path to tread, there is no such thing as straying.

Because of straying, obscuration, purification, improvement, view, and meditation, we look right at the nature of mind without seeing it, and obscuration arises. Trying to progress where there is no progress is already straying. The same text says: #917.6

> Within *bodhicitta*, the single nature of *all dharmas*,
>
> #918..
>
> Counting the one with numbers is straying and obscuration.
> Progressing where there is no progress, straying rises.
> By conceptual views of how things are without conception,
> It will not be seen, and obscuration will rise.

From the time we become convinced that our own mind really is the primordial self-existence of buddhahood, we know enough not to aspire to any buddhahood other than that. From that very moment we abide on the level of buddhahood. The same text says: #918.2

> Since the nature of mind was always completely enlightened,
> We cannot succeed or fail, and there is no hope and fear.

Also: #918.3

> Since I, the doer of all, am inclusive of everything,
> Therefore I am explained to be complete perfection.
> As the triple nature of me, the doer of all,
> Teacher, teaching, and retinue all arise into being.
> With them the label "doer of all" has also risen."
>
> First, as for nature of the perfect teacher,
> From the self-arising wisdom of me, the doer of all,
> The triple nature of the three *kayas* has arisen.
> *Trikaya* is taught to be the three-fold perfect teacher.

Regarding such a *mantra-yogin* the same text says:

> The individual body of a god or human being
> Is realization, *dharmata*, and buddhahood.

c. The instruction of how intermediate and lesser ones should meditate #918.6

> **Those of average and low capacities**
> **Have to make an effort to be familiar with this.**
> **Until fixations of ego have subsided into space,**
> **They must use various skillful means of meditation**

Because we are not free of ego-grasping, the cause of *samsara*, those of us who are of average and lesser powers have to work hard at meditation.

#919..

Here there are distinctions between meditation and non-meditation and the grasping and fixation of mind subsiding or not subsiding into space. The *All-Creating King* says:

> As for duality and pure non-dual wisdom
> They are labeled as meditation and non-meditation.

d. The suitability of meditation #919.3

The suitability of meditation is because those who have not reached self-arising and self-liberation, have the usual ordinary thoughts:

> **Evil discursive thoughts have led them into *samsara*.**[415]
> **To be free from these they use the means of meditation.**
> **Later the vast expanse of *prajña* will arise.**
> **That is completely liberated from all extremes.**

By conceptual discursive thoughts we fall into *samsar*. *Dharma*kirti's Praise to Mañjushri says: #919.4

> You fall in *samsara*'s ocean
> By conceptions' great ignorance.
> When you do not have conceptions,
> You will always pass beyond suffering.

The *Jewel Heap Sutra* says: #919.5

> By constant conception we wander in the wilderness of *samsara*.
> Because of constant formation of karma and the *kleshas*,
> Hundreds of sufferings are made to manifest.

Since these are pacified by meditating, by doing so, the *prajña* in which all *dharmas* are perfectly liberated is sure to arise.

e. The need to unite *shamatha* and *vipashyana* #919.6

Beginning with one-pointed *shamatha*,

> ***Kleshas* are first suppressed by means of *shamatha*.**
> **Then, by *vipashyana*, they are eradicated.**

#920..

The *Jewel Cloud Sutra* (*ratnameghasutra, dkon mchog sprin*) says: #920.1

> By *shamatha* the *kleshas* are suppressed.
> By *vipashyana* they turn into perfect enjoyment.

The *Bodhicharyavatara* says: #920.1

> Having learned the *kleshas* will be overcome
> By *vipashyana* possessing excellent *shamatha*;
> First of all we should search for *shamatha*,
> Established by genuine joy, without any worldly desire.

Regarding the single essence and the dualistic individual, resting or being in the former is *shamatha*. Luminosity or clarity of the latter is *vipashyana*. *Shamatha* and *vipashyana* are unified by realizing luminosity/emptiness free from extremes. This is liberation from *samsara*. The *Friendly Letter* says: #920.4

> *Without any prajña, dhyana will not exist.*
> Without any *dhyana*, also there is no *prajña*.
> Where these exist as two, there is still *samsara*.
> Get rid of it like a trace of polluted seas.

Difference has two divisions. There is difference according to words and difference according to the meaning. As for the first, hearing about one-pointed mind, is *shamatha*. Apprehending the meaning of this is *vipashyana*.

As for the second, by meditating, first, establishing one-pointedness is *shamatha*. Later, realizing that as natureless is *vipashyana*. The *Jewel Cloud Sutra* says: #920.6

> *Shamatha* is one-pointed mind. *Vipashyana* distinguishes Dharma as they really are.

#921..

The Commentary Ascertaining the Intention says: #921.1

> There are two kinds of *shamatha* and *vipashyana*, according to *prajña* and the oral instructions respectively. As for the one arising from *prajña*, mental comprehension of the words of the twelve aspects of *sutra* is *shamatha*. Realization of the meaning is *vipashyana*.
>
> As for that arising from the oral instructions, producing motionless mind by the oral instructions is *shamatha*. Realization of the meaning of that is *vipashyana*.

f. The explanation of the reason

The reason: #921.3

> **For the highest, evil thoughts dissolve in *dharmakaya*.**[416]
> **If there is no good nor evil, we need no antidote.**
>
> **As the middle ones meditate on unity with clear brilliance,**
> **Thoughts of good and evil vanish into space.**
> **Then there is realization of unity like the sky.**
>
> **Lower ones first must search for the peace of *shamatha*.**[417]
> **Attaining stability, whatever may be perceived.**
> **Then, by *vipashyana*'s discriminating awareness,**
> **By meditation, outer and inner, appearance and mind,**
> **Arise within the great liberation as the ground:**
> **Thus, it is important to know the gradation of powers.**

Those who come to an island of gold, will not find ordinary rocks and stones there, even if they look for them. So, for those of supreme powers, whatever arises is liberated as *dharmakaya*. When the antidotes are liberated into space, meditation with sessions and breaks is unnecessary. The *All-Creating King* says: #921.6

> In uncreated suchness, the Buddha's realization,
> How can conceptions of mind and mental events arise?

#922..

> By knowing how to rest in unborn suchness itself,
> We are free from characteristics of doing and seeking.

Average students, by realizing the view, rest within the unborn, clarity free from drowsiness and discursiveness, like a motionless undisturbed pond. By that they unify *shamatha* and *vipashyana*. After discursive thoughts subside into space, sky-like realization arises. The *Sutra of True Samadhi* (*ting nge 'dzin dam pa'i mdo*) says: #922.2

> In the *dharmata* of suchness as it is,
> If we rest the mind that also is like that,
> Experience unobstructed by names arises.
> This is what is is that is called *samadhi*.

Lesser students, who are stirred up like unruly monkeys and can hardly rest at all, moisten the mind with one-pointed *shamatha*, Then, as a further antidote, by meditating on *vipashyana* they discriminate all *dharmas* as natureless emptiness and all appearances as illusion and so forth. By that they realize the unborn. The *Sutra Requested by Maitreya* says: #922.5

> Having established *shamatha*, train in *vipashyana*.

2. Those of average powers

How they should meditate #922.5

1) The instruction to rest in non-thought #922.5

From these three stages of how to meditate in terms of students' powers, briefly: #922.6

> **Now meditation for those of average powers is taught.**
> **Just as when troubled water is being tossed by waves,**
> **Bright reflections will be unsteady and unclear,**
>
> **#923..**
>
> **As for the mind, unruly thoughts arise and move,**
> **When it begins to give credence to its complexities.**
> **The luminous nature of mind and the clarity of wisdom,**
> **The stars of the eyes and higher perceptions, do not arise.**
> **So unwavering one-pointed meditation is important.**

When water is agitated by waves, any reflections that may arise are not grasped. Similarly, though the mind has naturally-existing virtues of the higher perceptions and so forth, because of disturbing waves of false conceptions, these virtues do not manifest. Therefore meditating in unity is important. The *Dohakosha* says: #923.2

> By waves of *prana* included in the mind[418]
> Rising and moving, the mind becomes unruly.
> If the co-emergent nature is realized,
> By that one's nature will be stabilized.

Rest like that, with no disturbance by the waves of thoughts. The water of mind will come to rest motionlessly, self-illuminated by the luminous lamp of the nature of mind. The same text says: #923.5

> The excellent lord is without any waves.
> *Dhyana* without disturbance will occur.
> Release the water and the self-luminous lamp.
> Not coming and going or accepting and rejecting.

2) The points of posture and means of resting #923.6

As for the extensive teaching of the way to meditate, free from the three extremes, rest in the nature of the three motionlessness.

#924..

> **The body is like Mount Meru, with the seven points of posture.**
> **Because the senses are free from the limits of extremes,**
> **Sensation is like the stars reflected in a pond.**
> **The empty, luminous mind is as clear as the shining sky.**
> **Neither drowsy or discursive, rest in simplicity.**

As for the seven points of motionless body, as one meditates:

the legs are crossed
the hands are in the meditation *mudra*
the back is straight
the tongue touches the palate
the breath is slow
the eyes are focused on the tip of the nose
the neck is slightly bent forward.

As for motionlessness of the senses, the eyes do not fidget. The ears, nose, tongue, and body are not hindered. Whatever forms, sounds, smells, tastes, touch, and thoughts may arise, the sense doors are not hindered, but neither do we pursue phenomena. The five eyes, the divine eye and so forth, and the six higher perceptions, are virtues of resting the mind. If the doors of perception are hindered, clarity will not be attained. If we follow after thoughts, their continuity will not be cut. We will be no different from ordinary people.

Therefore, within the motionless pond of sense-awareness, meditate letting objects of individual appearance arise without obstruction, like reflected stars and planets. Although there is discrimination of objects, if they are not grasped, in addition to no harm being done, individual virtues will arise. This non-conceptualization of phenomenal appearance is called the wisdom of non-thought.

If there are no phenomena, the mind that perceives these

#925..

will also be absent. With apprehension neither of thought nor non-thought, that wisdom of complete non-thought will also be absent. Therefore, when objects appear in the senses, rest in non-thought. Because of the guru of individual and personal awareness, there will be a gap in the coming and going of thoughts. This is the cessation of *prana*. At that time realization will manifest. Though the *prana* of breathing moves in the nose and mouth, thoughts do not move. In this gap between complexities, the time of simplicity where thoughts are pacified, there is no need to meditate on the antidote. Why talk about needing an antidote for complexity, in the presence of the *yogini* of simplicity, *prajña*? Saying that is it not necessary, the *Dohakosha* says: #925.3

> The eyes are not closed, and mind too is unhindered.
> As for cessation of *prana*, the glorious guru is realized.
> At that time the cause of *prana* does not move,
> Let alone with the *yogini* at the time of death.

That time of encountering the pith is called “naturalness” or “non-fabrication of the six senses.” Though objects appear within the senses, sense awareness does not conceptualize them. Sense objects clearly befall, but not only do they not harm the intention, luminous *samadhi*, by augmenting it, they increase it

> As great an assembly of sense objects as may befall,
> These without selfhood and karma will completely blossom.[419]

Motionless mind resting without the extremes of complexity will arise within the motionlessness of the body and senses. As for resting in that clear mind without complexities,

#926..

not moving from luminosity, the same text says:

> Things and non-things both are bonds to the *Sugata*.
> Do not differentiate *samsara* from equality.
> The *yogin* who stays in the oneness of the natural state
> Should be known to be like water poured into water.

At that time, objects appearing as external things, and the non-thing mind of inner awareness, preoccupied with internal thoughts, bind co-emergent *sugatagarbha*. Because of that obscuration, there are *samsara* and *nirvana* and good and bad. Our own *samadhi*, because of that attachment and grasping, will not be produced at all.

By not conceptualizing things and non-things, when the time arises of not wishing for anything else, all the entities of false conception without remainder dissolve into the ground, the nature of mind. When mind becomes motionless and stable, we are liberated from samsara. Without dualistic grasping and attachment to self and other, we attain the body of *dharmakaya*, the great transcendence of thought and expression. The same text says: #926.5

> When we completely fathomed things as well as non-things,
> There all beings without remainder are dissolved.
> Then mind is motionless, becoming totally stable.
> It is self-liberated from the things of *samsara*.
> When both self and other are completely unknown,
> Then the unsurpassable body will be attained.

The *All-Creating King* says: #926.6

> Kye! within the realm of suchness of *mahasukha*
> Do not exert the three gates; do not produce fabrications.
>
> #927
>
> Do not make distinctions or follow after marks.
> Rest in the meaning of bliss, which is self-arising wisdom.
> This is realization of self-rising luminosity.
> This is the actualization of buddha activity.
> This is the realization of the doer of all the King.

3) How virtues arise #927.2

When we meditate like that in complete simplicity:

> **Then there is the single nature, the primal state,**
> ***dharmakaya* not apprehending grasping and fixation.**
> **In the spotless luminosity of the heart of the sun,**

Bliss, luminosity, and complete non-thought arise,
In a state where there is neither center or limit.

By passing beyond conception and thought into *dharmata*, discursive thoughts dissolve into space. Then there arises realization of the equal taste of *dharmakaya*, the luminous great perfection together with the nyam, the experiences of bliss, luminosity, and non-thought. This is the great symbol beyond example and meaning. The *All-Creating King* says: #927.4

The three times are a single one without distinction.
Arising is primordial, with neither before nor after.
Because *dharmakaya* is one and completely all-pervading,
We rest within the nature of the greatest of the great.

Also:

This marvelous and wondrous display
Is free from action and abides like space.
From completely thoughtless ignorance,
That suddenly arises from itself.

The *Dohakosha* says: #927.6

If we try hard, holding the guru's instruction,
Co-emergence will doubtlessly arise.
Its colors and qualities, unexampled by letters,
Are ineffable and pointless to describe.
Like a maiden's bliss in her heart's desire,

#928

Who can teach that ultimate lord of Being?

The Sutra of True Samadhi says: #928.1

In the state of *dharmata*, inconceivable by thought,
As mind is resting there without conception,
Experience without bias will certainly arise.
This is what it is that is called *samadhi*.

4) How to realize *dharmata* #928.2

When this co-emergent self-arising wisdom arises, from the viewpoint of the mind of the *yogin*:

Appearance and emptiness are an all-pervading unity,
Transcending all the extremes of existence and non-existence.
***Samsara* and *nirvana* are not conceived as two.**
Knowing and its objects are of a single essence.
See these as neither equal or not with *dharmata*.

The inner and outer *dharmin*, the eight examples of illusion, and *dharmata*, the essence by nature unborn, are not different. This is seeing the overall unity of appearance and emptiness. The *All-Creating King* says: 928.4

> Whatever appears is one within the state of suchness.
> As for this unfabricated king of equality,
> Realization of *dharmakaya*, arises from within.

The nature of mind beyond the extremes of existence and non-existence, the pure motionless luminosity of wisdom, arises as the non-dual play of *samsara* and *nirvana*. The same text says: #928.5

> Pacifying beginning, middle, and end,
> Pacifying *samsara* and *nirvana*,
> With the spontaneous presence of great bliss,
> By wisdom that is quite incomparable,
> By its own power rising out of insight,
> *Dharmas* will not arise as something other.

At that time,

#929

knowable objects and the knower, mind, arise as the equality of non-dual wisdom. The same text says:

> Both inner and outer are subsequently inner.
> This profound aspect has no conceptual objects.

5) The main cause of the wisdom of the noble ones

As for this manner*:*

> **This is the cause of wisdom that sees the noble truths**
> **Then the eye of mind, which is the seer of suchness,**
> **Will perfectly establish the conquerors' *dharmakaya*.**
> **May the fortunate always meditate in that.**

From becoming increasingly familiar with wisdom without complexity, the path of seeing and the others above are self-established. As to how this occurs, the *Determination (rnam nges)* says: #929.3

> Therefore what is real and what is not
> Having become completely familiar with these,
> If that familiarity is perfected,
> The fruit is bliss, luminosity, and non-thought.

That is what it is like

b. The means of resting

1) Resting undistracted in simplicity #929.4

Now, from the extensive teaching of the eight means of resting, As for resting without many distractions of emanation and gathering:

> **In the unborn nature of mind, the pure state like the sky,**
> **Events within the mind are not solidified.**
> **But left to fade and vanish like a heap of clouds.**
> **Meditate in what is, and eternally has been so,**
> **The undistracted awareness of simplicity.**

Rest thoughts and mental contents as they are in the sky-like nature of mind, watching them fade away like clouds. As for meditating in that undistracted state, the nature

#930..

which is exemplified, the *All Creating King* says:

> Kye! Now *vajra* being, meditate in suchness.
> By realization, the view liberated as it is,
> Distractionless resting in the nature is effortless.
> All as it is is self-arising and frees itself.

Also: #930.2

> This unborn nature of mind that is like the sky
> Is unborn and ceaseless. Rest within that nature.

2) Resting in clear luminosity without disturbance #930.2

While resting in clear luminosity without disturbance:

> **We should let ourselves rest like a clear and vacant ocean,**
> **Free from the turbulent waves of grasping and fixation.**

Clear because mind does not arise, smooth because it is not discursive, be like an ocean resting where it is, clear and pure of conceptual disturbances and defiling thoughts. The *All-Creating King* says: #930.4

> The *samadhi* of a clear and luminous ocean
> Is not produced by word-dependent mind.
> It is suchness pure of all disturbance.

Also: #930.4

> When this is known, by resting within it undistracted,
> Not engaging in effort, the mind does not train in antidotes.
> Objects are not put aside, and mindfulness is not gathered.
> Since anything that arises is itself the meaning,

Enter into the meaning of me, the doer of all.

3) Resting free from partiality like the sky

As for resting free from partiality like the sky

We should let ourselves be like an empty, luminous sky,
Impartial and free from any clouds of discursive thought.

Rest in the primordially empty sky-like nature of mind,

#931..

without emanating and gathering discursive thoughts. The *All-Creating King* says: 931.1

Kye great *vajra* being, now you should meditate.
In enlightenment, *dharmata*, that does not accept or reject,
Rest like space, without fabrications of body and mind.

Not attached or grasping perception, be without meditation.
Completely peaceful like space, free from all disturbance,
Do not engage with objects or concepts of intention.

4) Resting in spontaneous actionlessness #931.2

As for resting free from assertion and denial, hope and fear:

Let us be firm and steady like the King of Mountains.
Free from hope and fear, let us neither affirm nor deny.

With the mind motionless like the king of mountains, rest without discursive thoughts of denial and assertion. The *All-Creating King* says: #931.4

Kye! the teacher of teachers, the doer of all, the king,
Cuts the bonds of duality by realization.
By having rested in uncontradicted equality,
Realization of me, the doer of all, is established.

That which binds, discursive thought, has been cut through.
Not working on liberation, never gaining *nirvana*,
The essential meaning does not fixate such biased conceptions.
Do not meditate on the goal, nor engage beings with compassion.

5) Resting in apparent objects as unobstructed #931.6

Resting the five gates in their intrinsic luminosity:

We should let ourselves be a clear and luminous mirror,

Within which apparent objects are like ceaseless reflections.

In the openness of clear and luminous mind,

#932..

rest loosely but undistracted without conception or grasping, as the variegated apparent objects of the senses vanish like mist. The *All-Creating King* says: #932.1

Kye, therefore *vajra* being now you should meditate.
Though our natural wisdom lies beyond all conception,
With realization you need not abandon conceptual meaning.
Just go beyond objects and do not guard consciousness.

As things are clearly the essence, do not meditate.
With phenomena clearly the essence, neither hope nor fear.

6) Resting in the clear luminosity of primordial liberation #932.2

Resting in clear luminosity, undefiled by antidotes:

Like a rainbow, free from the start just as it is,
Rest in luminous purity, neither discursive nor drowsy.

As for resting without drowsiness or discursiveness in the clear luminous openness of mind, the *All-Creating King* says: #932.4

Kye O *vajra* being, now you should meditate well.
By appearance of the goal, the pure space of the unborn,
Apparent things are unseen, and fear is unproduced.
Appearance is self-liberation into the unborn.
Liberation realizes empty suchness in non-meditation.

Rest like that. This knowledge of appearance as emptiness is knowing that it is like a rainbow.

7) Resting one-pointedly like an archer #932.5

Resting with one-pointed attention:

We should let ourselves be undistracted like an archer,
In natural wisdom that neither gathers nor emanates.

Resting with mind undistracted from *dharmata*, precisely and directly focus the eyes like an archer aiming an arrow.

#933..

The *All-Creating King* says:

The oral instruction is that this essence of non-meditation
Ought to be grasped with undistracted mindfulness.

8) Resting without action in spontaneous presence #933.1

Having put ourselves at ease, as for resting there:

Let us be like those who are sure their work is done,
And rest in spontaneous presence with neither hope nor fear.

To rest mind as it is, resolving it into the spontaneous resting of *dharmakaya*, relax naturally into absence of hope and fear. Then rest there. The *All-Creating King* says: #933.3

Kye, the *yogin* who enters and meditates on this path
Dwells from now on on the level of the Victorious One.
Not fixating realization, not grasping with partial bias,
Go into the essence transcending entering or its lack.

Having relaxed the three gates naturally, rest in mere non-distractedness with no need for concentrated mindfulness. Even if we let ourselves be distracted and fall into ordinariness, our ordinary awareness rests in spontaneous non-distraction. The same text says: #933.5

Kye, for the teacher of teachers, the doer of all, the king,
In *dharmata* with no meditation, thought, or concept,
To rest in unthinking subsidence, is falling into *samsara*.
To seek and meditate is the path of conceptualization.

How so? The same text says: #933.6

Kye O vajra being, now meditate in suchness.
Do not change the body, and do not blunt the senses.
Do not try to restrain or do anything else with speech.
Not focusing mind on anything, let it rest motionless.

#934..

By meditating within this actionless buddha activity,
Doing nothing at all, all goals will be perfected.

Also: #934.1

Kye,
To *yogins* having the fortune of entering all at once,
When realization of the doer of all is taught,
Not repeated mindfulness of the space of realization,
But no meditation or entering is what they should be taught.

9. Summarizing the meaning of the eight means of resting #934.2

Of these eight means of resting:

> **Here within the natural purity of *samadhi***
> ***Shamatha* and *vipashyana* are unified.**
> **When we rest within the unborn, that is *shamatha*.**
> ***Vipashyana* is simple, luminous emptiness.**
> **They are united by having an essence inseparably one.**

With neither grasping nor fixation, there is naturally pure *samadhi*. This is how to unify *shamatha* and *vipashyana*. Abiding in the immediacy of 'what is' is *shamatha*. The luminosity of that time is *vipashyana*. Although this is said, these are inseparable, and from the time they are labeled as "unity," they are indivisible. In *shamatha*, "resting in peace," any perception of resting in peace is pacified. In *vipashyana*, "clear seeing," conceptualization of clear seeing does not occur. Therefore they are inseparably one in the natural state. The *Bodhisattva Pitaka Sutra (byang chub sems dpa'i sde snod kyi mdo*) says:

> The bodhisattva's *shamatha* is contemplation of reality. Not even perception of peace exists. *Vipashyana* sees the view, but never looks back even at the view.

#935..

> What is seen by that is thus genuinely seen.

6. Treading the Path #935.1

1) The inexpressible manner of seeing by the eight means of resting

Now, as we rest like that, there is the explanation of how to tread the path by means of four kinds of wisdom. Of these four, first there is the teaching of the wisdom of appearance. As by the eight means of resting the mind rests in the natural state: #935.2

> **Then this profound and peaceful simplicity of mind**
> **Sees the truth that is inexpressible by speech,**
> **The wisdom of appearance, utterly without concept,**
> **The luminosity known as *prajñaparamita*.**

The first arising of clear, luminous, motionless wisdom is the wisdom of appearance. This is the peace of mind's entering into the nature of mind beyond speech, thought, and expression. Its luminosity is the meaning of perfect knowledge, the *prajñaparamita*. The *Precious Ocean (rin chen rgya mtsho)* says: #935.4

> There are four kinds of luminosity,
> Completed as the level of the great wisdom.
> Appearance that is completely without conception.
> Wisdom of increase that is involved with illusion.
> True attainment, the path of the noble ones.
> Complete attainment, finished with that path.

Nyime Namgyal connects these with the four situations of the *bardo*. They are explained as ways of liberation. Those who attain recognition that things are like that right now are liberated.

2) The sign of the path of liberation being accomplished

By the luminous wisdom of appearance first arising, we recognize the nature of mind,

#936..

the wisdom of the natural state. By the path of liberation being begun, we plant the seed of enlightenment.

As for the wisdom of luminosity: #936.1

> **By seeing this the mind is totally at peace.**
> **There is little attachment to affirming and negation.**
> **Regarding the various *Dharma*, external and internal,**
> **Impartial compassion arises out of this emptiness,**
> **Inspiring us to virtuous actions for self and others.**
>
> **At this time we have an enjoyment of solitude,**
> **Feeling a need for few distractions and occupations.**
> **Even in dreams our behavior will be wholesome and proper.**
> **Now we are taking command of the path to liberation.**

When the luminous nature of mind, the wisdom of the ground is recognized, incidental false conceptions are liberated as they are. Therefore, the mother and son luminosities mix. By only virtuous behavior, there is the outer variety of the five *Dharma* objects.936.3e

The mind of inner cognition, with its assertions and denials, is free from all attachment. From the self-luminous emptiness of mind, by the arising of impartial compassion for sentient beings near and far, we also act beneficially for ourselves. For others too, we encourage only virtue.

We delight in isolated mountain valleys, forests, and so on, abandoning distractions and occupations. With this absence of bad thoughts, finally, even in dreams, only white and good appearances rise. With body, speech and mind completely trained, the virtues of the path of accumulation are in one's being. In the meditation hall we see various manifestations of luminosity. The *Lankavatara Sutra* says:

#937..

> Without any thoughts, having straightened the body,
> To the Buddha and also to enlightenment
> Having done prostrations again and again,
> We should meditate on selflessness.
>
> If having *yoga* we meditate on that,
> We will have the lotus life empowerment.
> We will be protectors for all beings.
>
> If those possessing *yoga* make an effort,
> Experiences like light and lotuses,

Or like the shining space of the sun and moon,
Or pictures drawn in fire in the sky are seen.

Then: #937.3

At that time the godlike hands of the buddhas
By having arisen from all the buddha fields,
Anoint one's head with empowerment and blessing.
This is a sign of engaging with the real.

3) The wisdom of proliferation #937.3

With these:

Then by greater and greater familiarity,
Mind's clarity and wisdom are more than they were before.
Appearance is realized to be like dreams and illusions.

Since *dharmas* are of one taste in non-duality,
When born and unborn alike are seen to be non-existent,
This proliferating wisdom becomes complete non-thought.
We attain meditation that is adorned with joy.

By becoming more and more familiar with these former realities, obscurations to the empty luminous mind of self-arising wisdom diminish. There are great waves of *prajña*, *samadhi*, and enlightened experience. External appearances are naturally seen as dream and illusion. The many natures of *Dharma* arise as realization of one taste. Resting in this space-like state

#938..

is the wisdom of proliferation. The *Stages of the Path of Miracle (sgyu 'phrul lam rim)* says: 938.1

Even in dreams illusion will be seen.
It increases and proliferates.

4) The sign of attaining heat #938.1

At this time:

Now both body and mind are purer than before.
There is spotless realization of *prajña* and *upaya*.
Through the higher perceptions, compassion does benefit.
Saddened with *samsara*, mind thoroughly renounces.
Even in our dreams, all *dharmas* are realized thus.

Our bodies will have no lice or nits, or any worms.
We will be free from drowsiness and discursiveness,
Established in the state of *samadhi* day and night.
Such people will quickly see the path of the noble ones.

By spotless realization, there is the special sign of body and mind being completely trained. By resting day and night in the *samadhi* of special union, we become inseparable from it. By compassion, activity to benefit beings, sadness and extraordinary renunciation for *samsara* arise. Even in dreams, all *dharmas* are seen as dreams, illusions, and so forth. There will be no worms within the body and no lice and other parasites on its surface. We will attain the signs of the path of preparation and quickly come in contact with the path of seeing. The former text says: #938.6

> Because of increase, it is not difficult
> To fully attain the path of the noble ones.

5) The wisdom of the noble ones that is attained #938.6

Through greater familiarity, this is more intense.

#939..

> **The sun of wisdom that is realized through *samadhi*,**
> **Arises now, although it never rose before.**
> **Now that we see the meaning of its being said,**
> **"All *Dharma* exist as a single state of equality."**
> **Possessing the eyes and higher perceptions unobscured,**
> **We see limitless thousands and millions of buddha fields.**
> **This is the spotless wisdom of the noble ones.**
> **This is the manifestation of what we call "attainment."**

By having first seen the spotless wisdom of the luminous nature of mind, the wisdom called "attainment" is gained.

Internally the hundred and one *pranas* of the *nadis* of the heart center are purified. The wisdom of the red and white essential elements becomes increasingly luminous. Also by illuminating the other *chakras*, the 1,200 special *prana* minds are supported, and the 1,200 *pranas* of the *kleshas* cease. By that, according to *mantrayana*, the inner elements appear as the primordial buddha fields.

According to the vehicle of characteristics, seeing the faces of a hundred buddhas and so forth is explained as external appearance manifesting as buddha fields. According to the levels of the *bhumis*, there are the eyes and higher perceptions of an individual being.[420] Obscurations and obstructions are greatly purified, so that non-obscuration is attained. Seeing false conceptions for what they are, we are completely liberated from the *kleshas* that are to be abandoned. Realization of luminous wisdom manifests. The *Avatamsaka Sutra* says: #939.6

> Oppressions cease and indignities of the lower realms.
> We are free from fear of *samsara*, unharmed by anxiety.

We are liberated from fear.

940..

6) How by becoming familiar with this seeing which has been attained, the *dharani*-clouds of wisdom[421] arise.

As for the above first attainment of the wisdom of the noble ones: #940.1

> **By letting this grow, grow ever greater and greater still,**
> **The *samadhi* of realization has countless qualities.**
> ***Dharmata* is the same whether concepts are there or not.**
> ***Dharani* clouds bring great increase of spotless wisdom.**
> **In meditation and non-meditation that are not two.**
> **Always different emanations of meditation**
> **Completely beyond the compass of thought will be displayed.**
> **We enter limitless buddha realms and visions of wisdom.**

Becoming familiar with what has been seen is the path of meditation. By lesser, middle, and greater attainments, the previously explained countless virtues of each of the *bhumis* are attained. By emanations, we benefit sentient beings. From the first to the seventh *bhumis*, conceptions in post meditation separate meditation and post-meditation. With the manifestation of the three pure *bhumis*, we no longer have these conceptions. Meditation and post-meditation are mixed, because they have the single taste of wisdom. The *Uttaratantra* says: #940.4

> The mind that always acts and accomplishes
> Blazes like fire….

There and so forth it has previously been explained.

7) How the noble ones are perfected by full attainment #940.5

With these special qualities of the *vajra* body:

> **With the *nadis* and the elements purified,**
> **When *prana* as well as mind, with excellent qualities,**
> **Become supremely expansive and immaculate,**
> **Then there are what are called the wisdoms of full attainment.**
> **After the path of the noble ones has been completed,**
> **The state of enlightenment will quickly be attained.**
> **This vehicle is that of the heart of luminosity,**
> **Whose fruition liberates fortunate ones within this life.**

#941..

The wisdom of the path of meditation is called the wisdom of full attainment. By meditating on the eight-fold noble path, there is co-emergence, and many stains are cleared away. In general, the virtues of the paths and *bhumis* appear from the workability of *nadi*, *prana*, and *bindu*. These also become workable through the accumulations of merit and wisdom and through efforts of purification as required.

There are twenty-one knots in the central channel. By releasing the first two, there is the first *bhumi*, and so on, until by releasing the nineteenth and twentieth the virtues of the tenth *bhumi* arise. The purified is the petals of the *nadis*. The purifier is wisdom proliferating in the nadi petals, drying up and emptying confused appearance attending on *prana*. By the purifier, the wisdom essence in the

wisdom *nadis*, *prana* enters into the complete motionlessness of non-thought. Realization of the paths and *bhumis* arises.

Moreover, by the workability of the navel emanation *chakra*, the virtues of union with the accumulations arise. We see the face of the *nirmanakaya* buddha. By the throat enjoyment *chakra* becoming workable, the fields of *sambhogakaya* appear. By the heart *chakra* becoming workable, there is the path of seeing. By the throat *chakra* becoming workable, the *sambhogakaya* qualities of the *bhumis* from the first to seventh appear. By the crown center becoming workable, the virtues of the three pure *bhumis* arise. When the twenty-first knot of the central channel is released, all the surrounding *nadis* are completely purified, so that the *kayas* and wisdoms arise.

#942..

The *Vajra Miracle (sgyu 'phrul rdo rje)* says:

> As for the *bhumis* and the virtues of the *bhumis*
> From growing and diminishing in the *nadis*
> There is said to be action of *prana* and great bliss.
>
> The purifier and ground of purification
> Reciprocally wax as the other wanes.
> *Samsara* and *nirvana* wax and wane.
>
> The *chakras* are counted as three or four or five
> As for two times two, its one is perfect.[422]
> As the last tenth *bhumi*, the *bhumi* of wisdom.
> By milking it is said to go up and down.

As explained above, the three *chakras* correlate with the three *kayas* . The four accord with those, plus the *mahasukhakaya* as the fourth. The five are completed by the great wisdom as fifth. The twentieth knot of the *chakras* is that of the tenth *bhumi*. The twenty-first is that of perfect buddhahood. When these are released one after another, we enter into luminosity. How the natural knots in the *nadis* are released will be additionally explained in connection with the *bardo*.

In the situation where the arising of the four luminosities is recognized, as previously taught, wisdom is in the middle of the central channel luminosity *nadi*. In the center of the heart the nature of the great essence arises at the time of arising and dissolving. As for the way it dissolves, The *Subsequent Tantra of the Manifestation of Wisdom* says: #942.5

> At the time of death of sentient beings,
> Form dissolves and passes into sound.
> Sound and smell, and taste dissolve in touch.
> Touch dissolves in the space of *Dharmadhatu*.

At that time the Play of Wisdom says: #942.6

> First earth dissolves in water.
> Then water into fire.
>
> #943..

Then fire into air.
Then air into consciousness.
The grasping of consciousness,
Now enters luminosity.

By form dissolving into sound, form becomes unclear. By earth dissolving into water, bodily strength diminishes. By sound dissolving into smell, the ear no longer hears sound. By the dissolving of water into fire, the moist aspect dries up. The blood essences are forced into the *nadis* and collect in the *roma* and *kyangma nadis.* By smell dissolving into taste, the nose no longer smells odors. By the dissolving of fire into air, heat is gathered in from the extremities and enters into the essences in the petals of the four *chakras*. By smell dissolving into touch, the tongue no longer experiences taste. By *prana* dissolving into consciousness, breathing ceases. All the essences of *roma* and *kyangma* go upwards to the tip of the nose.

When touch dissolves into *dharmas,* the body no longer experiences touchables, and its luster fades. Consciousness enters into luminosity. The HAM at the top of the central channel dissolves into the white essence of *roma.* The red A at the nose dissolves into the red essence of *kyangma*. By the wisdom of the heart center dissolving into the great essence of luminosity, after subtle and coarse thoughts have ceased, luminous wisdom arises. The buddhahood that intrinsically exists within mind appears. From the empty nature of mind the four luminosities of *dharmakaya* arise,

#944..

and from the aspect of appearance, the five luminosities of spontaneous presence of *rupakaya* arise.

First there come the wisdoms of appearance, proliferation, attainment and full attainment. As for the first, at the instant when consciousness dissolves into luminosity, the external sign or appearance is light rays of the five colors, having merely the aspect of a mirage. This arises when the five essences of the elements dissolve into the center of the heart. The inner sign or essence is that the wisdoms of bliss, luminosity, and non-thought arise like a mirror. The *All-Victorious Non-duality* says: #944.3

First that mirage is seen,
With light rays of the five colors.

Also: #944.3

Appearance of knowables is complete non-thought.
Within that luminosity that abandons grasping thoughts
Arising does not arise, and neither does the *prana*.
As they rest quietly, that is the first situation.

By that wisdom, the thirty-three thoughts arising from aggression cease. The *Embodiment of Action of Aryadeva* says: #944.5

What are the names of the thirty-three thoughts?

1. non-passion
2. intermediate non-passion
3. extreme non-passion
4. mental going
5. coming

6. suffering
7. intermediate suffering
8. extreme suffering
9. peace
10. discursive thoughts
11. fear
12. intermediate fear
13. extreme fear
14. craving
15. intermediate craving
16. extreme craving,

#945..

17. clinging
18. non-virtue
19. hunger
20. thirst
21. feeling
22. intermediate feeling
23. extreme feeling
24. the apprehender
25. the apprehended
26. discrimination
27. shame
28. kindness
29. intermediate kindness,
30. extreme kindness
31. fear
32. hoarding
33. envy.

Those are the thirty-three naturally existing thoughts.

Second, at the time of the wisdom of the dissolving of the proliferations of appearance, there is a paleness like that of the rising moon. By the mind entering into *alaya*, the white radiance of the *nadi* of arising shines. The inner sign is that, more luminous than before, that is not fixated. The All-Victorious says: #945.4

> The second is like the moon.

Also: #945.4

> Proliferating aspects are complete non-thought.
> More luminous is does not fixate or conceive.
> Not thought is subtle wisdom, liberated from *prana*,
> In the second situation of resting quietly.

By that wisdom, the thirty-three thoughts arising from passion cease. The *Summary of Action (spyod bsdus)* says: #945.5

What are the forty thoughts arising from passion?
1 desire,
2 intermediate desire,
3 extreme desire,
4 joy,
5 intermediate joy,
6 extreme joy,
7 rejoicing,
8 extreme gladness,
9 wonder,
10 laughing,
11 satisfaction,

#946..

12 embracing,
13 kissing,
14 sucking,
15 steadfastness,
16 play,
17 pride,
18 action,
19 association,
20 power,
21 forgetfulness,
22 delight,
23 the union of co-emergent joy,
24 union with supreme joy,
25 playfulness
26 extreme playfulness,
27 animosity,
28 virtue,
29 clear words,
30 truth,
31 untruth,
32 certainty,
33 clinging,
34 giving
35 criticizing others,
36 bravery,
37 shamelessness,
38 deceptiveness,
39 attractiveness
40 wildness,
41 great dishonesty.[8] ???
These are the forty thoughts arising from passion.

#946.4

[8] Either there is an error or two are combined.

Third, as for the wisdom of the dissolving of proliferation into attainment, the external sign is like the rising of the sun or brilliance of fire. It appears to be red-orange. As the *klesha* mind dissolves into *alaya*, it is the radiance of the *nadi* of discriminating wisdom. As the internal sign, wisdom that does not grasp bliss/luminosity arises even more than before. The *All-Victorious* says: #946.5

> The third is like the sun.

Also: #946.5

> The wisdom of attainment is complete non-thought.
> Almost not luminosity, it is very subtle.
> Utter clarity of *prana* and mind arises
> This is the third situation of resting quietly.

By this wisdom the seven thoughts arising from ignorance cease. The *Embodiment of Action* says:

#947..

> What are the seven thoughts arising from ignorance? Dullness, true forgetting, confusion, having nothing to say, sadness, laziness, doubt. All these seven thoughts arising from ignorance cease.

Fourth, the wisdom of attainment dissolving into complete attainment is like dark blue or green twilight. It is the radiance of the central *nadi* as the ignorance of *alaya* dissolves into *Dharmadhatu*. The inner sign is that even more than before all stains of attachment to clarity and luminosity are purified. The *All-Victorious* says: #947.3

> The fourth is like darkness.

Also: #947.3

> As for complete attainment, it is a spotless state,
> Self-arising self-luminous bliss without an object.
> Supreme *samadhi* has no coarse or subtle natures.
> This is the fourth situation, changeless and all pervading.

At that time, the blood and breath essences in the *nadis* of the heart that are like white silk cords completely dissolve into the *bindus* of A and HAM, and the wisdom of ultimate simplicity manifests. This is the *buddhadharmakaya*. By the successive arising of these four stages of luminosity, A and HAM are gathered into the *nadi* petals of the heart, gradually dissolving into the great essence in the *nadis*, which they become.

At the time of the first three luminosities, coarse obscurations dissolve into space.

#948..

At the time of the fourth, by the dissolving of subtle ones, this moment without all obscuration arises, revealing the first primordial liberation. This is the time when buddhahood manifests. This, which is an abandonment of the buddhas is irreversible. As for its being reversed if it is not recognized, as it is a abandonment on the path by the buddhas, if that abandonment is absent, it is reversed.

When we are liberated at the time of recognizing it, the higher perceptions and so forth are attained without defilement. There is no place to turn back to. That is the luminosity of *dharmakaya*.

Then the self-existing luminosity of *rupakaya* arises after the four moments. The *All-Victorious* says: #948.3

> Fifth, within that cloudless sky,
> Non-thought without center or limit arises.

First, from that dark blue radiance, like a cloudless autumn sky, there rises the *mandala* cluster of Vairochana. Here within the luminosity of his heart center is the pith of the bodies and buddha fields of the five families. Then the *mandala* clusters with Akshobhya, Ratnasambhava, Amitabha, and Amoghasiddhi as the principal deities, along with their retinues, arise. Self-arising from the radiance in their hearts, at that time the *mandala* of the *vajra* space of Akanishta also arises. Those who have formerly encountered and stabilized this will be liberated at that time.

Moreover

#949..

since the moments of luminosity are days of *samadhi*,[423] by having meditated in *samadhi*, discursive thoughts will then not be emanated, and the former clear luminosity of the space of cessation will exist, just so, for a long time. Since the instants of the *bardo* are these stages of *samadhi*, from now on it is very important to stabilize them. If these are not recognized, the dream-like *bardo* of becoming will instantly appear, half of former appearances, and half of those of our later existence and place.

When these arise, the best reverse the fearsomeness of the *bardo* by its lack of true existence, the middle like the illusions of the developing and fulfillment stage, and the lowest by going to refuge and so forth. It is taught that those who do so are born in the celestial realms and liberated there.

That completes the exposition of how to tread the path of the four luminosities, together with the subsidiary points.

7. How those of lesser powers, by becoming gradually accustomed to the means of resting, can also accomplish the state of a *vidyadhara*. #949.4

a. The brief teaching:

> **In the stages of meditation for those of lesser powers,**
> **At first there is a separate training in the skills**
> **First of *shamatha* and then of *vipashyana*.**
> **After both are stable, these meditations are unified.**
> **Training in this involves innumerable techniques.**

b. *Shamatha*

1) Taming discursive thoughts

How is it done?

> **First, regarding the stages of practicing *shamatha*,**
> **We should stay seated within a solitary place.**
> **In- and out-breaths are counted and colors visualized.**

#950..

Remain for several days to tame discursive thoughts.

At the time of meditating, stay in a place free from disturbances of people and occupations, danger, and so forth, among things which the mind naturally grasps as pleasant. Sitting cross-legged, rest the hands on the knees. Of the three luminous *nadis*, as from white *roma* the breath is exhaled from the right nostril, all sickness, *döns*, evil deeds, and obscurations are purified, like smoke escaping a cook-house.

When it enters in, the *samadhis* of the buddhas and so forth, becoming light, enter from the left nostril into the red *kyangma*. Visualize that they dissolve in the central channel, and that for a little while the *pranas* above and below the hearth of the Sage are grasped and united. Also in gradually sending as before, hold the rest a little while.

As for the colors of *pranas*, if the three places of the *prana* of spring are thickened by phlegm, the antidote is the green air *prana*. To clear away the heat of fire from the three of summer, there is the white water *prana*. For the three of autumn, to clear away the motility of bile, there is the yellow earth *prana*. For the three of winter, as an antidote to cold and dampness, meditate on the red fire *prana*.

As for their shapes, meditate on the essences of *prana* and mind in the heart center as respectively like a bow, triangular, round, and square. Those are their corresponding touchables.

As for counting, breaths up to seven are mentally counted.

Beginners should visualize the exhalation of that *prana* going four cubits and so forth from the nostrils,

951..

then more and farther until it fills the whole of the three realms. Make the mind completely undistracted. At the time of drowsiness, not keeping it inside, eliminate it by forcefully expelling outward. At the time of arousing virtue, faith, and so forth, hold them inside.

After training *prana* for some days, completely non-conceptual *shamatha* of the clear and luminous mind arises. At that time, because the coarse *pranas* are motionless, mind is without thoughts, and the white and red essences of *roma* and *kyangma* are the motionless sun and moon. Within, as that motionless *prana* remains in non-thought within the central channel, co-emergent wisdom is recognized. The *Dohakosha* says: #951.4

> In those whose *prana* and mind are without wandering,
> The sun and moon are inactive and unengaged.
> Those who do not know exhale their minds at this time.[424]

2) Holding the object one-pointedly #951.4

Then coarse discursive thoughts are suppressed, and after meditating in that way:

> Practice the four immeasurables and the two *bodhicitta*s.
> Then, within the practice of the developing stage,
> Meditate in one-pointed attention without distraction
> On whatever spiritual object may be appropriate,
> Such as a picture or a book of the holy texts.

Then train in the four immeasurables, kindness and so forth or in the *bodhicitta*s of aspiring and entering. The *Bodhicharyavatara* says: #951.6

> Thoughts should be completely pacified
> And we should meditate on *bodhicitta*.

Do that or practice the developing stage.

#952..

The *Dohakosha* says:

Grasp with the mind the form of the deity, painted etc.

The *Samadhiraja Sutra* says: #952.1

> With a statue that is gold in color,
> Entirely beautiful, of the Lord of the World,
> The mind of one into whom this image enters
> Meditates in the way of a *bodhisattva*.

In brief, those previously unfamiliar with the former objectless meditation can take some appropriate good object and meditate on it without being distracted to anything else. The *Mahayanasutralankara* says: #952.3

> Having focused the mind on the object of meditation,
> Never let yourself be distracted away from it.

3) The actual *samadhi* of *shamatha* #952.3

> **Resting in this way, the mind becomes workable.**
> **It keeps to its object and does not go anywhere else.**
> **It will stay as long as we rest in meditation.**
> **When body speech and mind are pervaded with spiritual joy.**
> **One-pointed unwavering *shamatha* has been established.**

The mind stays on its objects until we leave off meditation and does not emanate concepts. Mind and body are blissful. In speech one says little and the words are smooth and soft. This is the time when one-pointed *shamatha* is established. The *Sutras* say: #952.5

> O monks, the body and mind of me the *yoga* practitioner are workable. Preoccupation with food is small. There is little speech and words are soft. The skin is supple and smooth.

c. V*ipashyana*

#953..

1) The way of training.

When *shamatha* has become workable, as for training in *vipashyana*:

> **Then we learn the topic of *vipashyana*.**
> **All the external appearances of the phenomenal world,**
> **All these various *dharmas* of *samsara* and *nirvana*,**
> **Are like the appearances of a dream or an illusion.**
> **They are like a reflection, an emanation, or echo,**
> **A castle of the gandharvas, an illusion or mirage,**
> **Or heat ripples in the air, totally insubstantial.**[425]
> **They appear, but within the nature of emptiness.**

Meditate on appearances, appearing while they are primordially non-existent, as being like the eight examples of illusion. The *Shri Samadhiraja* says: #953.3

> These *dharmas* are hollow like a plantain tree.
> They are ephemeral like lightning in the sky.
> They are illusory, like the moon in water.

Also: #953.3

> Like a castle of the *gandharvas* or a mirage,
> They are like an illusion or like a dream.
> All *dharmas* should be known to be like that.
> Meditation on marks is empty of an essence.

The Sky Treasury *Sutra* (*nam mkha'a mdzod kyi mdo*) says: #953.4

> By the single *Dharma,* all *dharmas* are illusion,
> Like a mirage they are hollow and quite ungraspable.
> It should be concluded that they are false and impermanent.
> Those not blocked from this go to the heart of enlightenment.

All the vessel and essence of the phenomenal world, as it appears from the viewpoint of confused mind, along with all the dream-like pure appearances of the three jewels, are not really established. By not collecting habitual patterns of the viewpoint of confusion, they are purified. These appearances arise as if they were pure,

#954..

but since they arise from the viewpoint of dualistic appearance, they are false. The *sutras* say: #954.1

> *Nirvana* too is like a dream, like illusion.

The buddhas appearing from the viewpoint of confusion have the false nature of an emanation, in Sanskrit *nirmana*, like the moon in water. Appearing while in fact they do not emanate from the space of the *dhatu*, *dharmakaya* and *sambhogakaya*; the pure nature of the buddhas dwelling in Akanishta is not false and non-existent.

By confused conceptions, *samsara* and its joys and sorrows follow continuously one on the other, like a series of generations. Yet from that very time depending on the unborn nature of mind, there is neither *samsara* nor no *samsara*. *Samsara* is like a dream. From the time they arise within the confused sleep of habitual patterns, confused experiences do not exist at all. The *Noble Sutra Requested by the Close Retinue ('phags pa nye bar khor gyis zhus pa'i mdo)* says: #954.4

> Minds terrified of Hell thus have been taught by me:
> Though many thousands of sentient beings have been saddened
> By death and transmigration going to the lower realms,
> Those beings in actuality never really existed.
>
> Whatever swords, great arrows, and weapons have come forth,
> Even if they did harm, they did not exist,
> Even as when they were seen to descend upon their bodies.[426]
>
> A variety of pleasant flowers all in bloom,
> As well as pleasant glittering golden excellent mansions
> None of these have ever been produced at all.
> These are established only in the power of conception.

#955..

> In the power of conception, the world has been imputed.
> By fixating their perceptions fools gave rise to it.
> Neither fixation nor non-fixation ever rise.
> They are illusory thoughts, no more than a mirage.

In brief, meditate on these *darmas*of imputed appearances of what does not exist as tenuous and ephemeral like the eight examples of illusion.

a) The way they arise #955.3

As for not fixating these illusions at all and meditating on them as being like the sky, as for *dharmas*:

> **Since all is non-entity like the selfless space of the sky**
> **Meditate in this simplicity, the state of the unborn.**
> **Realize external *dharmas* as selflessness.**

Realize grasping and its objects as natureless.

Those appearances without true existence, except as mere imputations, are really intrinsically non-existent, and are not complex objects. Meditate within that. Eliminate fixated thoughts of external objects, either as truly existent or truly non-existent. When it is realized that the grasped object is unperceived and inconceivable,[427] attachment to that, the mind with thoughts of grasping it, does not exist. Then the subsequent fixation too cannot exist. Because none of these objects have an essence, realize and meditate on this as *dharmata* beyond perception and conception. The *Shri Samadhiraja Sutra* says: #955.6

In limitless *kalpas* that are already past,
The principal ones of men were led by me.

#956

The great Sage served them as a sturdy ship.
Names arose in the manner of non-things.
As soon as they arose, they existed as space.
All *dharmas* were taught to be in truth nonthings.

Then giving labels in accord with their marks,
Sounds resounded in all the various worlds.
All the gods emitted excellent sounds.
A nonthing was the alleged Victorious One.

As soon as he was born, he took seven steps,
The Conqueror said all *dharmas* were unreal.
The Sage who is the teacher of all *dharmas*,
When the Buddha was victorious over all *dharmas*,
Like Grass, and toilet sticks, and medicinal rocks,
"*Dharmas* are unreal," that sound arose.

As many as the worlds, that many sounds:
"All unreal, entirely unreal."
Like that, the melodious sound phenomena
Of the Leader of the World supremely rose.

b) The thirteen means of resting #956.4

1)) Examining the mind

After meditating like that:

Then examine inner mind in the following way:
Mind has various thoughts is but without an essence
Affirmations, negations, truth and falsity,
Joy as well as sorrow, and also indifference.
It projects various objects, yet they cannot be grasped,
Consider where you come from. Where is this you are now?
Where do you finally go, and what is your color or shape?[428]

When you examine your thoughts, this is what you will see:

Various objects pleasant and unpleasant, existent and non-existent, true and false, joyful and sorrowful,

#957

and so forth arise in your emanation and thought. Where did you first come from? Where are you now? At last where will you go? What is your color? What are your shape and characteristics like? Examine without being distracted for even an instant and try analyze it by examination. The *Jewel Heap Sutra* says #957.2

> Kashyapa, here if you ask what is the *prajña* that discriminates *Dharma*, it is exertion that thoroughly seeks for mind.

That is the meaning that is taught. By so examining, the object of examination and that same discriminating *prajña* too are not apprehended. When fire arises from wood, the wood burns, and from that having exhausted the fire's fuel, both are essenceless. As for realizing it like that, the same text says: #957.4

> For example, from heating wood with wind,
> From fire having arisen, it is burned;
> Likewise when the *prajña* power has arisen,
> It is burned away by discrimination.

That is the manner of it.

2)) How the natural state is seen #957.4

This discriminating:

> **Mind at first is empty of a cause of arising**
> **In the middle of remaining, and at last of ceasing.**
> **It has no color or shape. Its essence cannot be grasped.**
> **The past has ceased, and the future has not yet arisen.**
> **The present does not remain, outside, inside or anywhere.**
> **Know it to be like space, free from complexity.**

Thus as for this mind, since it is superficially conceived as if it existed, it is distorted.

958

In reality, in complete nonexistence since there is nothing to arise, at first it is without any cause of arising. Where nothing arises, there is nothing to endure. Therefore its endurance is empty of essence. In what does not endure there is nothing to cease. Therefore its cessation is empty of individuating characteristics. It has no color, no shape, no manifestation. It will not be found externally, internally, or in between, even if we look for it. The example of this unfindable state is the sky. There is nothing to grasp or analyze. It is elusive, insubstantial, and completely pure,

arising in freedom from action and actor. This is realizing the natural state, *dharmakaya*. The *Universal Bliss (bde ba rab 'byams)* says: #958.3

> As for the rootless nature of the mind,
> Emptiness and suchness, eternally so,
> Inexpressible wisdom, naturally so,
> Ungraspable, it is not found when looked for.

3)) Resting naturally relaxed #958.4

At that time:

> **At this time, thinking no thoughts within the mind,**
> **Relax like one who has suffered fatigue to the point of exhaustion.**
> **Do not think about anything. Forsake intellectualizations.**
> **Let everything rest in non-dual equanimity.**

Letting go of the previous meditation of repeated conceptual analysis of phenomena is like those exhausted by a burden refreshing themselves. We reach the end of our struggle. It is gone. Relaxing into the natural state, without thoughts or mindfulness of anything at all, rest in the blissful brilliance of insight. Let ceaseless appearance go free and disperse like vanishing mist. The *Dohakosha* says:

#959

> That mind which has been bound in entanglements
> Will doubtlessly be freed when these are loosened.
> The very things that are the bonds of fools,
> Completely liberate those who are capable.

In general, in meditating on the mind, when it is grasped one-pointedly, let its intrinsic emanations go as they like. That is relaxing in the natural freshness of *dharmata*. ??? like a tail. The same text says: 959.2-3

> Bonds are our undertakings that go in the ten directions.
> If these are abandoned, we rest stable and motionless.
> Wrong understanding, known by self, is like having a tail.
> Even children like you can directly perceive yourselves.

Like a raven on a ship in the middle of the ocean, the mind emanates outward, saying, "I won't come back." Having apparently gone out to external objects but finding none, then it returns inside. There it dwells in self-existing realization of emptiness as before. The same text says: #959.4

> Objects are pure. There are none to manifest.
> We are coursing in emptiness alone.
> Like a raven who flies up from a ship,
> Having circled and circled, it must return.

When objects of form and so forth are emanated from the mind, they have no true existence. The mind is never dependent on them for an instant. Self-eliminated, they rest in emptiness with nothing

to analyze; for example, as the raven, flying outward from a ship over the ocean, cannot depend on external objects,

#960

but returns to the ship.

4)) How the natural state arises #960.1

The way of meditating:

> **We realize that the individual grasped as "I"**
> **Does not exist as an independent, controlling master.**
> **The mind that fixates one also is without a nature.**

By eradicating thoughts attached to self and an owner or master and becoming accustomed to the reality that they are not to be found, the individual who fixates is egoless. Therefore fixation is natureless. Since former objects of grasping are essenceless, grasping too is realized to be essenceless. By the two kinds of self[429] being realized as empty, neither objects or the one who makes them arise within *samsara* are established. *Samsara* is liberated into naturelessness, the liberation of *nirvana*. This is because *samsara* is not other than mind. The *Dohakosha* says: #960.4

> The nature of *samsara* is the essence of mind.
> Fools take what is said by Saraha in jest.

With such realization, even if there is no liberation during this life, there will be in the next. The *Four Hundred on the Middle Way (dbu ma bzhi brgya pa)* says: #960.5

> For anyone who knows this,
> If *nirvana* is not attained,
> Within a later life,
> It will be without effort.

For example, if because of great virtue or nonvirtue it cannot be experienced, in a later life, acording to this karma of experiencing it, it will surely be experienced, it is said.

5)) How to attain stability

After stability of *shamatha* and *vipashyana* has been attained individually:

#961..

> **Then they are unified as wisdom, the natural state.**
> **Appearance and mind are non-dual, like the moon reflected in water.**

When the moon arises in the water of a pond, there is no difference between the water and the form of the moon. So appearance and the mind that fixates it at that time are non-dual. Appearance is grasping. It should be understood that grasping is not said to be the appearing object.[430] The appearing object and its emptiness are non-dual, like the water and the moon in water.

6)) How to train in the meaning of non-duality #961.2

Though it is like that, by not understanding this:

> **Grasping duality is confusion in *samsara*.**
> **Awareness of non-duality goes to the peace of *nirvana*.**
> **So let us train in the meaning of non-duality.**
> **Unborn *dharmas* are all of the essence of mind.**
> **The nature of the mind is pure and undefiled.**
> **Rest in this spotless simplicity, empty and luminous.**

By grasping what really does not exist as having selfhood, as being independently existing things, the confusion of *samsara*, already grasped as terrifying, like water in a dream, becomes even more terrifying. Habitual patterns of confused appearance are stabilized when they are not established as anything other than confused appearances of mind. The mind that is the basis of arising of these confused appearances is also pure of nature. It too is essencelessness. Therefore there is no obscuration by *kleshas*. The *Uttaratantra* says: #961.6

> Since the nature of that mind is luminosity, the kleshas are seen to be essenceless.

Rest in immaculate wisdom,

#962..

the essence unobscured by extremes, the essence of simplicity like the sky. Do not struggle with conceptual analysis. If this is done, the nature of mind is obscured, and false conceptions proliferate. This is like a poisonous snake in a basket. Left alone, it does no harm; but it will if prodded. Mind too should be left alone without effort and establishing or accepting and rejecting. The *Song of the Oral Instructions of the Inexhaustible Treasury (mi zad pa'i gter mdzod man ngag gi glu)* says: #962.2

> As for the nature of mind, which is the natural state,
> It is hard for anyone to realize.
> As for the spotless essence undefiled by extremes,
> No one should analyze primordial purity.
> If it is analyzed, it is like what happens
> To a person who teases a dangerous, poisonous snake.

The *All-Creating King* says: #962.4

> In that appearances are one in the state of suchness,
> Within this do not fabricate anything at all.
> Rest in the uncreated king of equality,
> The ultimate state, the non-thought of *dharmakaya*.

7)) How the middle way free from extremes is realized #962.5

As for the way of meditating:

By that the disturbances of *kleshas* are pacified.
We rest within the great wisdom, completely without conception.
Insight, *samadhi*, and higher perceptions are established.
We realize there are neither grasping nor fixation,
We realize the middle way, which is free from extremes.

Disturbances of the *kleshas* are pacified. By wisdom with neither grasping or fixation, the *samadhi* of complete non-thought, enlightened insight, the buddha qualities of liberation,

#963..

the five eyes, and the higher perceptions are established. The *prajñaparamita*-sañ*cayagatha* says:

Dhyana eliminates baser qualities of desire.
Insight, higher perceptions, and *samadhi* are gained.

8)) Free from anything to meditate on or a meditater, this is the intention, buddhahood #963.1

At the time of meditating:

At this time the mind is like the space of the sky.
Objects are not apprehended by being conceptualized.
The nature is free from any such complexities.
Within this *dharmata* there is no meditation,
Nor is there any object upon which to meditate.
As there is no agent of action, and nothing to act upon.
This is the state of things as they were at the beginning.
This is the spotless nature, enlightened purity.

At the time of that meditation, from within the mind's sky-like freedom from emanation and gathering, apparent objects still appear; but since there is no conceptual grasping, these appearances are non-dual wisdom that does not enter into perception of dualistic natures. Since there are neither meditation or meditater, causes of action and their producer are liberated as they are. Dissolving mind and mental contents into space, we reach the space of the primordial nature. This is the goal, the nature of mind. This is abiding in self-existing realization, *dharmakaya*, buddhahood. The *Dohakosha* says: #963.5

Buddhahood abides as the stream of everything.
Since this is the essential purity of mind,
This itself exists as the spotless, highest level.

As mind and mental contents dissolve into the natural purity of the nature of mind, there is no motion of thoughts. They are like salt dissolved in water. The same text says:

#964..

Conceptual mind is motionless and stably resting.
Just as salt dissolves and disappears in water,
So the mind dissolves and dissapears in its nature.
At that time, self and other are seen as equality.

9)) The way of realizing *dharmata* #964.1

Moreover, at this time:

> **There is no grasping of objects in a conceptual way,**
> **As with a mirage, or the moon reflected in water.**
> **There is no conceptualization of a fixater,**
> **What is there is motionless impartiality.**
> **This nondual appearance and mind is the state of the perfections.**
> **Let us drink in[431] this nature of *Dharma* like *amrita*.**
> **Deep and peaceful simplicity, uncompounded and luminous**.

#964.3

Externally, we realize that the five kinds of grasped object are like a mirage, or the moon reflected in water. Therefore, conceptualized perception attached to grasping thoughts as truly existent does not occur.

Internally, we realize that fixating awareness is partless like space, and that fixation is essenceless. Awareness with neither grasping or fixation, fresh reality, without emanation or gathering, is the perfection of *prajña*. It is profound, peaceful, simple, naturally luminous, individual and personal wisdom. This is like *amrita*:

> Profound and peaceful, simple and luminous, uncompounded
> I have found a *Dharma* that is like *amrita*.

This side is *samsara*. The other side is *nirvana*. The three nonconceptualized paths of learning between the two are the perfection of *prajña*. The *Abhisamayalankara* says: #964.6

> It is not the extremes of this side or the other.
> Nor is it a matter of dwelling between the two.
> Knowing the different times to be equality,
> This is maintained to be the *prajñaparamita*.

#965..

10)) The way of the ultimate view

As for abiding within this, by the vast, great *samadhi* without fixation:

> **When we cross the ocean[432] from these three worlds of *samsara***
> **Within the vast ship of *samadhi* where there is no grasping,**
> **Arriving at last in the nature of the great perfection,**
> **Along with the bliss of the ground, there is constant mental well being.**

When we have crossed the ocean of *samsaric* complexities, abiding, as if in a ship, in realization of the view of the great vastness, the primordial simplicity of the ground is mixed with the primordial simplicity of the mind at that time. As this non-dual space and wisdom is called “the state of the great perfection,” that is what we have reached. Self-arising, unproduced realization arises perfecting all goals. The *All-Creating King* says: #965.4

Kye, therefore as prophesied by me, the doer of all,
Make unerringly stable the meaning of what you heard.
Arising from buddha activity free from action and seeking,
Unmade realization rises perfecting all goals.

11)) Identifying the defining characteristics of *shamatha* and *vipashyana*. #965.5

At the time of meditating in this way, in the mind, which is quiet, without emanation and gathering:

By resting in empty *dharmakaya*, *shamatha*,
***vipashyana* appears as luminous *rupakaya*.**
There are *upaya* and *prajña* and the two accumulations.
Both developing and perfection are established.

The empty aspect of nonthought due to resting is *shamatha*. Its cause is *dharmakaya*. It is the accumulation of wisdom, *prajña* and the completion stage. The aspect of appearance due to luminosity is *vipashyana*. Its cause is *rupakaya*.

#966..

It is the accumulation of merit, *upaya* and the developing stage. At that time, the six ultimate conceptionless perfections are perfected. *The Sutra requested by Pure Special Mind (tshangs pa khyad par sems kyis zhus pa'i mdo)* says: #966.1

No fixation is generosity.
No guarding of anything is discipline.
No dwelling is that which is desiognated patience.
No effort is what is called exertion.
No wishing is what is designated *dhyana*.
No conception is what is known as *prajña*.

As for practice of these six, generosity and so forth, they are perfected not by dwelling on them, but by going beyond any thought of them. At this time true discipline is also perfected. *The Sutra Requested by the son of the gods Sthaviramati (lha'i bu blo gros rab gnas zhus pa'i mdo)* says: #966.5

When discipline and transgression are not perceived, this is perfection of discipline.

The two accumulations are also perfected. *The Ten Wheels of Kshitigarbha (sa'i snying po 'khor lo bcu pa*) says: #966.4

That non-conceptualization is the accumulations of merit and wisdom.

The Ultimate Wisdom Sutra (ye shes dam pa'i mdo) says: #966.5

The *bodhisattva* Pinnacle of Wisdom (*ye shes tog*) asked, "How should *yogacharin* monks gather the accumulations?"

The Buddha spoke, saying, “What is accumulated is merit and wisdom. Accumulation is their manifold increase.”

How is the accumulation of merit gathered?

The Buddha spoke, saying, “It is generosity and so forth,

#967..

white *dharmas*, which possess characteristics.

How is wisdom accumulated?

The Buddha spoke, saying, “It is *prajña* and so forth, which possess no characteristics.”

How are these two gathered?

The Buddha spoke, saying, “The accumulation of merit is called the accumulation of *samsara*. It is like, for example, the water in an ox’s track. Why so? It is quickly lost and exhausted. It beguiles fools. Having experienced the happiness of gods and human beings, they whirl about once more in the lower realms.

“The accumulation of wisdom is called the accumulation of *nirvana*. It is like the water in a great ocean. It is not lost. It is not exhausted. It is not deceptive. It produces attainment of *nirvana*. O Pinnacle of Wisdom, the accumulation of wisdom alone should be gathered.”

The intention is that things belonging to merit are changed into wisdom by *dhyana*, and that wisdom in that sense should be emphasized.

12)) The functions of *shamatha* and *vipashyana* #967.5

Moreover,

Arousing the *prajña* that realizes *vipashyana*,
We can remain within it because of *shamatha*.

Also our previously becoming acquainted with the meaning of realizing *vipashyana*, depended on *shamatha*. Therefore we should certainly try to unify the two.

13)) The time of realizing non-conception by becoming familiar with this #967.6

How so? At this time of meditation:

When we no longer dwell at all in the mental phenomena
Of grasping and fixation of either things or non-things,
Then, in the non-duality of space and wisdom,
Mind and its objects are not perceived, and are pacified.

When one meditates in the genuine meaning, realization that grasping and fixation of things and non-things are natureless is the *vipashyana* that is “first to be done.” Abiding within the state thus realized, without arising of the phenomena of mind is the *shamatha*, “to be done later” If space and wisdom are non-dual, union of *shamatha* and *vipashyana* as the fruition is established. Then these two should be known as inseparable. The *Bodhicharyavatara* says: #968.3

> When neither things or non-things
> Exist before the mind,
> Other will be absent,
> Pacified in non-concept.

It is as taught there.

2) How to establish *samadhi* by becoming familiar with this. #968.4

a. The virtues of *samadhi*

How, by becoming familiar with this, are the virtues of *samadhi* established? Though the mind possesses these virtues primordially, when they are obscured by defilements, they do not appear. Meditating in *shamatha* and *vipashyana*, we have an opportunity to purify all these obscurations. When the false conceptions of mind subside into space:

> **Whenever the nature of mind, of primordial purity,**
> **Is temporarily pure of false incidental conceptions,**
> **The nine absorptions and the powers of miracle,**
> **As well as the various higher perceptions will be there.**
> **Countless clouds of *samadhi* are spontaneously present.**

When the incidental false conceptions of mind are temporarily purified,

#969

a host of good qualities are established, such as the nine absorptions.

b. Explanation of the nine absorptions

1)) What are they?

> **When the mind, with desire to be in its natural place,**
> **Meditates one-pointedly in a state of *samadhi*,**
> **With discursive thought and analytic discernment,**
> **And bliss and well being, the first *dhyana* has arisen.**
>
> **When nondiscursive meditation so analyzes,**
> **That luminous mind of bliss and well being is the second.**
>
> **When meditation is neither discursive nor analytic,**
> **Steeped in bliss and well-being, the third *dhyana* has arisen.**

Then when meditation has gathered in its bliss,
There is the fourth, with all the benefits of well being.

Here are mind with the wish for cessation, the four *dhyanas*, and the five formless attainments. These nine *samadhis* are the nine ultimate absorptions. Here, the mind of desire becomes one-pointed. The above-described union of *shamatha* and *vipashyana* exists here as the wisdom of complete non-thought. By meditating within it, the mind of bliss, luminosity, and complete non-thought of wisdom are attained from the desirable support of being a human being. The support is, more particularly, attaining human birth with the freedoms and favors.

Then as for the mind of *dhyana*, From the divisions of access and the main meditation, access is the preparatory stage. It is said that some do just the main meditation. Also it shold be understood that each *dhyana* is said to be the access to the next.

#970

When the mind rests one-pointedly, there is access to the first *dhyana*, which can handle anything. It has the discursive thought that we should meditate. By joining this to resting in complete non-thought, together with analytic discernment of the peak of mindfulness, there is the real object of meditation, the wisdom of non-thought. It examines thoughts and the boundary of meditation and post-meditation.

As for the second *dhyana*, from the access of the first, we join non-thought only to analytic discernment without examination by discursive conceptual thoughts. The main object is luminosity and non-thought.

As for the third *dhyana*, from the access of the second, transferring there by being without either examination of discursive thought or analytic discernment, the special main object, non-thought, arises.

As for the fourth, from the access of the third, together with well being and bliss attained by *samadhi*, the special object arises. The *Middle Length Prajñaparamita* says: #970.4

The first *dhyana* has discursiveness and discrimination.
The second discriminates without discursiveness
The third's attention is neither discursive or discriminating.
Attention gathered in well-being is the fourth.

ii) How the mind attains formless *dhyana*

As for the mind of *dhyana*:

Then the mind is pure translucency like space.

#971..

This attains the *ayatana*[433] of limitless space.

Then there is mind, without the complexities of all *dharmas*,
Attaining the *ayatana* of limitless consciousness.

Then simplicity apprehends no mind or appearance,
Attaining the *ayatana* of nothing whatever.

Mind freed from complexities of existence and non-existence,
Is within the realm of neither existence nor non-existence.[434]

Then there is cessation of the mental nature
Composed of all the different complexities of the *kleshas*.
This is when the peace of *nirvana* is attained.

Then, from the support of *dhyana*, there arise the special formless minds. First there is realm of limitless space. As all *dharmas* are pure like space, there is steady attention to the undefiled essence. Limitless consciousness is mind-only. There is attention on limitless mind, without beginning and end.

As for nothing whatsoever, because of non-conception or non-thought, the mind sees nothing at all.

The peak of *samsara* is attention to mind beyond all extremes of existence and non-existence.

In cessation, all the complexities of mind cease. The commentary on the *Madhyamakavatara* says: #971.6

Cessation occurs because all complexities of the mind cease.

To classify, from the mind examining and analyzing there is discriminating cessation. Not examining,

#972..

resting in *dharmata* is non-discriminating cessation. However, the cessation of the *bodhisattva*s, because of compassion, still looks after sentient beings. The *Madhyamakavatara* says: #972.1

Though this is indeed *samadhi* of all-inclusive cessation,
Compassion remains, arising for helpless sentient beings.

It may be asked, "But then complexities don't cease, do they?"

In the compassion of the wisdom of complete non-thought, complexities do not exist. The *Middle Length Prajñaparamita* says: #972.3

Within the nine ultimate absorptions, there is the goal, "I should produce absorption." In general in the *dhyanas* of ordinary beings and noble ones, aside from attaining the great fruition of the mind of equal space, there is the bliss of *shamatha*. Having thought, "All *dharmas* are like space," within that state, from the subsiding of the engagements of mind, we are impelled into the formless states of mind up to the peak of *samsara*.

Noble ones, in particular, by the wisdom of *vipashyana*, attain the unified nature that does not grasp *dharmas* as "me" and "mine." Having attained the mind of a great being, by attaining the supreme wisdom whose meditation sees as far as Akanishta, they pass beyond suffering to *nirvana*. Within this mind are all the virtues of the formless

dhyanas. Though these *samadhis* are included within it, the mind does not have the individuating characteristics of those realms.

973..

Therefore, noble ones of the great vehicle do not fixate the arising of these realms.

3)) The way of practicing the nine absorptions #973.1

As just explained:

Then at the end we practice the skills of these nine absorptions
Either in order, or out of order on the spot.

We shall have the knowledge, both for ourselves and others,
Of all the actions done in former and later lives.
We shall know the places where their minds will go.
Having completely eliminated the obscurations,
We shall see their deaths and births and transmigrations.
We shall manifest one and many emanations.
Because there are no *kleshas*, we shall have the wisdoms
That know the nature of *dharmas* and also their extent.
We shall see buddha fields filled with the buddha's children.

By meditating on the ultimate *samadhis* the formerly unknown eyes and higher perceptions become unobscured. There are miraculous displays, and the virtues of leaping up from *bhumi* to *bhumi*. Having seen the buddha fields, we listen to the *Dharma* there, perfect the accumulations, and so forth. Finally, from the three ways of meditating on these objects, as for the yawning lion, having meditated upward by stages in the four *dhyanas* and four formless attainments, also meditate by stages downward as if climbing up and down a nine-runged ladder. The *Middle Length Prajñaparamita* says: #973.6

If it is asked, "What is the *samadhi* of the yawning lion of a *bodhisattva mahasattva*?" it is like this. Fully attain the first *dhyana*. After saying, "I am resting there," after that, it is taught that after that one goes from cessation and the peak of *samsara*

#974..

back down to the first *dhyana.*

As for the lesser sudden approach, after having meditated upward on the *dhyanas*, formless attainments, and cessation, jump back down to the first and meditate there.

From the two sections of the greater sudden approach, going up to cessation in order, meditate on the first *dhyana*. Having meditated on cessation, do likewise in each up to cessation. Having entered into each, meditate on them by turns. As for entering into non-meditating mind, having arisen from cessation, produce the mind of non-meditation. So gradually meditate down until the first *dhyana*.

Similarly the way is taught that without the first *dhyana*, entering into the second, we should go upward to cessation, and meditate downward on each one. Then leave out the second, third, fourth,

fifth, sixth, seventh, all eight, up to the eighth. Then meditate downward on each one. The *Abhisamayalankara* says: #974.5

> In the nine *dhyanas* including the stage of cessation,
> Both having gone and come in a twofold way,
> Desire that realizes consciousness
> Will grasp the border of non-meditation.[435]
>
> As for the sudden approach, among the *dhyanas*
> Having skipped the first and second and third,
> The fourth and fifth and sixth and seventh and eighth,
> Go up to cessation in different ways.

#975..

The eyes and higher perceptions have been discussed above.

c. The time of attaining the three *samadhis* #975.1

At the time of attaining the special *samadhis*:

> **By fully realizing appearance as illusion,**
> **The state is gained of the illusion-like *samadhi*.**
> **Since disturbance is pacified, the mind is free from torment.**
> **Then there is the *samadhi* like a spotless moon.**
> **In a single equality no *dharmas* are perceived.**
> **There is the *samadhi* like a cloudless sky.**
> **There will be countless hundreds and thousands of such *samadhis*.**

The single disk of the sun, by dispelling darkness is called the "light-maker". By radiating light rays, it is the "one with a thousand lights." By making lotus blossom, it is called "the friend of the lotus." It has many such different names. Similarly, when appearance is realized as illusion, one-pointedness on that is called the illusion-like *samadhi*. Pacifying the darkness and torment of the *kleshas* is the spotless moon *samadhi*. Realizing that all *dharmas* are like space is the cloudless sky *samadhi*. By the manifold increase of the virtues of these and other *samadhis*, within a single mind, these and hundreds, thousands, and countless others are attained. The illusion-like *samadhi* and so forth are taught in the *sutras*.

d. Briefly the relationship of *vipashyana* and *shamatha* to *samadhi* is taught

In regard to that,

> ***Vipashyana* is the meaning of total realization,**
> **And proper *shamatha* will grasp this one-pointedly.**
> **So retention and *samadhi* are in spontaneous union.**

#976..

The words and sense of the *Dharma*, well realized by discriminating *vipashyana*, are one-pointedly grasped in our being by *shamatha*. As for *vipashyana*, within that retention or keeping, *shamatha* is resting in *samadhi*. The *Blossoming Wisdom (ye shes rgyas pa)* says: #976.2

> *Vipashyana* is the keeper
> Of the gate of *Dharma*.
> *Shamatha* is *samadhi*.

Regarding that keeper, the *Tantra of Practicing Well (legs par grub pa'i rgyud)* says: #976.2

> It is called "keeper," because it keeps in three ways.
> Words and meaning and both, as well as good karma,
> Are kept from damage. Because of so keeping these,
> That is the reason that it is called their keeper.

By that the details of the subject are completed.

C. The stages of the paths of meditation on this #976.3

Now there are explanations of the purposes of the paths of accumulation, preparation, seeing, meditation, and no more learning. With the final summary, there are six sections.

1. The path of accumulation

a. The lesser path of accumulation

Now as for the particular paths and their divisions which should be known: #976.4

> **We are liberated by treading the five paths.**
> **On the lower level of the path of accumulation**
> **We meditate on the four-fold objects of mindfulness.**
> **These four objects are body, feeling, mind, and *dharmas*.**[436]

Since all the buddhas attained enlightenment after having traveled over the five paths, their details are described here. The first, the path of accumulation, starts from the time of first meditating on arousing *bodhicitta*, the attitude directed towards supreme enlightenment. Until heat arises in our being, its realizations of hearing, contemplating, and meditating and so forth

#977..

along with the virtuous accumulations of *samadhi* are the path of crossing to the land of liberation.

The cause of this path is arousing the *bodhicitta* of the *Mahayana*, the newly arising support of awakening the *gotra*, the enlightened family. The fruition is the four subsequent paths. Semantically, it is called the path of accumulation because it chiefly "accumulates" hearing, contemplating, and merit.

Of the three divisions, in the lesser we chiefly meditate on the four objects of mindfulness, body, feeling, mind, and *dharmas*, both in meditation and post-meditation.

Here, in meditation, meditate on the bodies of oneself and others as being like space. Post-meditation is like illusion. Also, as an antidote to desire, meditate on perceptions of impurity.

Feelings too in meditation are not conceptualized, and in post-meditation are meditated on as hollow and insubstantial like a banana tree. Turn the attention to suffering.

Meditate on mind as unborn and impermanent.

Meditate on *dharmas* as only names and merely illusory. The *Sutra Teaching the Topic of Enlightenment (byang chub kyi phyogs bstan pa'i mdo)* says: #977.5

> Mañjushri, whoever sees body as being like space, has the object of mindfulness of looking at the body with the body. Feelings are not internal. they are not external. Aslo they are not conceived as both or neither. This is the object of mindfulness that looks at feelings. Mind is merely a name. By its nature it is unborn.

#978..

Whoever sees this has the object of mindfulness of mind. Whoever sees all *dharmas* as non-dual has the object of mindfulness of *dharmas*.

b. The middle path of accumulation #978.1

After developing the former path from becoming familiar with it, meditate on the four means of true abandoning:

> **On the middle level of the path of accumulation**
> **We truly abandon the four attachments to good and evil.**
> **By yearning, effort, diligence, and exertion.**

So that non-arising of non-virtue will be produced, yearning and effort are produced. We strive diligently and exert ourselves to abandon persons and so forth that produce the non-arising of virtue. In order that its arising may increase, we produce effort and so forth, those four. The *Middle Length Prajñaparamita* says: #978.4

> Subhuti, what are these four true ways of abandoning? They are like this. In order that non-arising of the non-virtuous may be produced, we produce yearning. We make an effort. We are diligent. We try to exert ourselves supremely.

c. The greater path of accumulation #978.5

> **On the greater, meditate on the four legs of miracle,**
> **Yearning, investigation, contemplation and mindfulness.**[437]

Meditate on the four legs of *samadhi*-miracle, which are yearning, investigation, contemplation, and mindfulness. The *Mother* says: #978.6

> The yearning leg of *samadhi* miracle and these others, four altogether are taught.

On the greater path of accumulation, discipline is directed at enlightenment,

#979

and we make an effort to practice *yoga* by binding the gates of the senses, understanding the proper measure of food and not sleeping in the first and last quarters of the night. By remaining conscientiously in non-accepting and non-rejecting there are delight, unreproaching happiness, joy, faith, devotion and other such virtues that are causes of liberation. By making an effort in hearing, contemplating, and meditating, we are joined to the path of preparation. Also from the lesser path of accumulation we start gathering the accumulations for three countless *kalpas*. The *Summary of the Vehicles (theg pa bsdus pa)* says: #979.3

> Those with the powers of goodness and ripening,
> Have beings with minds that are especially stable.
> As *bodhisattvas* over three countless *kalpas*,
> They will make an effort it is taught.

At the time of meditating on the four objects of mindfulness, the time of arising of the path of preparation is uncertain. As for the time of meditation on the four right exertions, at the time of the path of preparation, their arising in the time of later lives is certain. The juncture of meditating on the four legs of miracle will certainly arise at that same time in the path.

As for the particular antidotes of this path, when we have conceptually seen how formations do their damage, we completely eliminate them with the antidotes.

As for what is abandoned, when we have seen the faults of defiled *dharmaa*, the corresponding attachments that make them manifest are cut off and abandoned.

As for what is realized, mostly the two egolessnesses

#980

are realized in a general way through hearing and contemplating. There is also the arising of realization from meditation. The *General Compendium (kun las btus)* says: #980.1

> *Prajña* arising from meditation is also applicable.

As for qualities, there are the eyes, higher perceptions, and all kinds of others. The *Mahayanasutralankara* says: #980.2

> At that time from out of the stream of *Dharma*
> As from the buddhas there will be attainment
> Of *shamatha* and also of vast wisdom,
> Extensive oral instructions will be attained.

Also: #980.2

> Dwelling completely within the gates of *Dharma*,
> We are instructed by seeing *tathagatas*,
> As if being led away from strife and contention,
> We are led from the manifold thickets of faults

To be established in true enlightenment.

At the time of attaining the greater path of accumulation we are mindful of the three *prajña*s of hearing, contemplating, and meditating regarding the three jewels. We are mindful of the three characteristics of all compounded things as impermanent, defiled and painful. All *dharmas* are empty, selfless, *nirvana* and peace. These are the four *mudras* of *dharmas*. Also faith, exertion, mindfulness, *samadhi*, and *prajña* are the special five according with liberation, not arising within the essence of the senses.

#981..

We meditate on discipline and generosity, the free and well favored body and birth, and the inhaling and exhaling of the breath. If the practice is completely performed, we should meditate on impure perceptions and the eight thoughts of a great being.

In preparation, first meditate on taking refuge and arousing *bodhicitta*. To accomplish the final purification, meditate on the nine impure perceptions. These are that the dead body of oneself and others become:

1. rotten
2. worm-eaten
3. bloody red
4. green
5. black
6. devoured
7. scattered
8. burned
9. decomposed.

For desire meditate on impurity, for hatred kindness, and for ignorance interdependent arising. The *Sutra Requested by Good Army (dpung bzang gyis zhus pa'i mdo)* says: #981.4

> Desire is mostly eliminated by one's having viewed
> Decaying flesh and fat, and skin and skeletons.
> Aggression by the stream of kindness and compassion,
> And ignorance by the path of interdependent arising.

As for the eight thoughts of a great being, the *Commentary on the Twenty-thousand* says: #981.6

> One thinks the thought, 1) "I am always able to remove suffering from sentient beings," and the thought, 2) "I am always able to establish beings who are afflicted by poverty in great wealth," and the thought,

#982..

> 3) "A body of flesh and blood can always be of use to sentient beings," and the thought, 4) "I could always benefit sentient beings by staying in Hell for a long time," and, 5) "By worldly and world-transcending great wealth, I can always fulfill the hopes of sentient beings," and, 6) "Having become enlightened, I could always eliminate the sufferings of sentient beings," and the thought, 7) "The arising of what does not benefit sentient beings, the taste of the absolute being analyzed away as unity, words that do not

make all beings think, livelihood that does not benefit others, and likewise body and *prajña* and wealth and power that do not benefit them, and rejoicing in doing harm to sentient beings--in all generations may these never occur," and the thought, 8) "Because the fruition of the evil deeds of sentient beings always ripens in myself and the fruition of my virtue always arises in them, may they be happy."

Meditate on these together with taking refuge and arousing *bodhicitta*. Moreover, as taught before, meditate in the realm of complete purity.

2. The path of preparation #982.6

Then there is the explanation of the path of preparation:

> There are four divisions of the path of preparation.
> In the stages of heat and peak we meditate on the five powers[438]
> Faith and energy, awareness, *samadhi* and *prajña*.
> In patience and highest *Dharma* these five are the five supreme forces.

#983..

The support of the path of preparation is beings of any of the six realms in whom the greater path of accumulation has arisen and been finished. Countless gods, *nagas, asuras*, and so forth for whom it arose are described in the *sutras*. The support of thought is any of the six desire or *samadhi* levels. The cause is finishing the greater path of accumulation. The *Small Commentary* says: #983.2

> According with liberation, for delighted sentient beings there are therefore the aids to liberation.

The essence is the worldly wisdom arisen from meditation. The four divisions are heat, peak experience, patience, and highest *Dharma*. There is meditation in the stages of heat and peak experience on faith, exertion, mindfulness, *samadhi*, and *prajña*. They are called "powers" because they actually produce the power of arousing *bodhicitta*. The *Middle Length Prajñaparamita* says: #983.5

> The power of faith and these others are explained.

Moreover there are the four wisdoms of the four paths of preparation. First, as for the wisdom of attaining the appearance of the heat of the *Mahayana*, all *dharmas* are seen merely as mental appearances. By the appearances arising in worldly meditation not occurring at all, the antidote to grasping the true existence of objects is produced. The *Mahayanasutralankara* says: #983.6

> Then occuring in such a way as that
> For *bodhisattvas* in their meditation,
>
> #984..
>
> Except for being expressions of mind,
> All objects are entirely unseen.

As for such appearances, the patience of thinking truly about *dharmas* is produced. The *Salty River Sutra* says: #984.1

As for "appearance," the patience of truly thinking about is the designation of the word.

That is also presented in the *Mahayanasutralankara* commentary. Peak experience is the wisdom of intensified appearance. Because the appearance of *Dharma* is intensified, by making an effort to meditate on egolessness, meditation on appearance arising as the middle way is attained. The former text says:

> In order to intensify appearances of *dharmas*,
> We should make a total and persevering effort.

Patience is an aspect of the wisdom of suchness. Meditation-arisen appearance is grasped as mind-only. Supreme attainment of that produces an antidote for attachment to external objects. The same text says: #984.4

> Having intensified the appearance of *dharmas*,
> We should then abide within mind-only.
> Then all appearances of different objects,
> Will truly and completely appear as mind.
>
> Distraction of the object that is grasped
> Will be fully abandoned at this time.
> Distraction of the grasper[439] of that object
> Will be left entirely alone.

As for the highest or supreme *Dharma*, the immediately preceding wisdom, undistracted grasping of the meaning arising in meditation on mere appearance, is completely perfected. There is nothing between this and attainment of the path of seeing of the *Mahayana*. The same text says:

#985

> At that time unobstructed
> *Samadhi* is quickly reached.

These four aspects of ascertainment are each divided into three as lesser, middle, and greater, making twelve altogether. The *Mahayanasutralankara* says: #985.1

> Thus in terms of the aspects of ascertainment,
> There are lesser and middle, and the great.

As for the particular antidotes, suppression is the antidote of abandoning. In general the four kinds of antidote are:

1. antidote of eliminating,
2. antidote of abandoning,
3. supporting antidote,
4. antidote of keeping one's distance.

Of the two kinds of abandoning antidote, suppressing abandons by keeping down manifestations. In abandoning from the root the seeds are also cleared away, as with an unobstructed path. As for the

special characteristics of abandoning, the seeds of obscuration and their manifestations are kept down, and we are liberated from the poverty and degeneration of individual beings. As for the special characteristics of realization of this, by the wisdom arising in worldly meditation, the two egolessnesses are realized in an abstract way. As for the virtues, it is taught that from clouds of the three jewels there are many *samadhis, dharanis*, higher perceptions, and so forth.

As for what makes the path of preparation higher than the path of accumulation, though it is without distinction from the greater path of accumulation in meditation arising, in terms the wisdom of complete non-thought being clear and unclear, the two are distinguished as relatively near and far from the path of seeing. The *Great Commentary on the Eight Thousand* says: #985.6

If there are no obstacles, this "very nearly arising of the path of seeing,"

#986

should be known as especially according with the aspect of liberation.

3. The path of seeing #986.1

Then as for first seeing the wisdom of the noble ones:

> The path of seeing is at the first *bhumi* called "Supreme Joy."
> Here we meditate well on the seven limbs of enlightenment.
> Joy and pliancy here are added to the five powers.

On completing the great supreme *Dharma*, there is the arising of the wisdom of the path of seeing. It has the nature of sixteen moments. For each of the four noble truths of:

1. suffering
2. the cause of suffering
3. the cessation of suffering
4. the path leading to cessation

there are:

1. acceptance of knowing *Dharma*
2. knowing *Dharma*
3. acceptance of subsequent cognition
4. subsequent cognition

As for these sixteen natures, The *Abhisamayalankara* says: #986.4

> According with the four truths of suffering and so forth
> There are knowledge of *Dharma*, and subsequent cognition,
> With the acceptance of each. The instants of these natures,
> And the way of knowing all these, are called the path of seeing.

The commentary says: #986.5

> Of the individual truths, acceptance of knowing *dharmas*, knowing *dharmas*, acceptance of subsequent cognition, and subsequent cognition, as for the natures of these sixteen moments, on the occasion of knowing all these, there is the path of seeing.

The body of a being that is the support of this wisdom is one with the greater supreme *Dharma*. It may be that of any of the beings of the six realms, though this is not the view of the *shravakas*.

#987

The support of thought is the four *dhyanas*. The main cause is finishing the level of supreme *Dharma*. Accumulation and preparation are the external causal factors. The fruition is production of the subsequent two paths. In the essence, by dividing the four noble truths, depending on defilements of the *dhatu* being abandoned, there are the sixteen moments. From the defilements and antidotes, as for the first, there are five kinds of defiling views. These are:

1. views of a transitory collection as a self,
2. views that fixate extremes,
3. wrong views,
4. fixating a view as supreme, and
5. fixating discipline and asceticism as supreme.

Also there are five defiling non-views of doubt about these. By the ten *kleshas* of these ten defiling views arising in the desire realm, there are corresponding wrong ways of entering each of the four noble truths, making 10 x 4 = 40 wrong ways altogether.

For the two above, defiling views and non-views, for each of the four truths, due to the nine bases of enmity explained below there are also 9 x 4 x 2 = 72 wrong enterings. Thus, all the *kleshas* abandoned by seeing total 72 + 40 or 112. The *Universal Compendium* says:

> As for the hundred and twelve *kleshas*, those are the kinds of *kleshas* to be abandoned by seeing.

As for enmity not entering into the four levels of *dhyana* and the four formless attainments, since one's being has been moistened with *shamatha*, the nine tormented states of mind which are the bases of enmity are absent. Within these nine are the three thoughts regarding oneself:

This has harmed me before.

#988

It will do so now.
In the future too, it will do so.

The three analogous thoughts about harm to friends

The three analogous thoughts about benefit to enemies

As for the ways of wrong entering by these *kleshas*, taking the truth of suffering as an example:

By the view of a transitory collection, within the truth of suffering we fixate me and mine.

By the view that grasps extremes, within the truth of suffering we fixate the extremes of existence, non-existence, eternalism, and nihilism.
By wrong view, we grasp the truth of suffering as non-existent.
By ignorance, we enter not knowing the characteristics of the truth of suffering.
By doubt, we enter doubting whether the five do or do not suffer.

Within these, five ways of entering,

Because of attachment to desire, desire is produced.
By pride, haughtiness and arrogance are produced.
By fixating the view as supreme, the supreme ultimate is fixated.
By fixating discipline and asceticism as supreme, the path to purification and liberation is fixated.
The way of entering with enmity toward what does not accord with these five, produces aggressive thoughts.

Entering the other three truths should be similarly understood. Moreover, the name of the truth of cessation is conceptualized, and we do not perceive the real entering of it.

As for the divisions of the antidotes, by seeing the *kleshas* of the three realms,

#989

the *kleshas* which are to be abandoned are abandoned. Here for the truths of suffering, its cause, cessation, and the path, there are the four acceptances of knowing the *Dharma*.

These characteristics cannot be within in one mental substance within one instant of arising time, since there are four aspects individually regarding the four truths, the seeds of being seen and abandoned; and since the completely abandoning antidote is not without obstruction. They are abandoned by a hundred and twelve separate instants of seeing and abandoning.

Moreover, the direct cause of acceptance of knowing the *dharmas* of the individual four truths, and the corresponding things to be abandoned are encountered as two potencies. At a second time, the main cause and its corresponding to-be-abandoned are encountered as two non-potencies. At a third time, the arising of the four *dharma* acceptances and all their corresponding to-be-abandoned subtle seeds are abandoned in the manner of being simultaneously made to cease. The *Uttaratantra* says:
#989.4

As the sprout and so forth gradually arise,
As the husk of the seed is cut and split apart,
So by having seen the ultimate nature of suchness
What is abandoned by seeing is driven out.

In the one mind-nature, the individual *dharmas* of the four truths are an antidote that is a path of complete liberation from the *kleshas*, which are aspects of those four truths about the three realms. Similarly with the four acceptances and the four subsequent knowledges, this is the path of the special antidotes of keeping one's distance. These abandonments also deal with the two obscurations. They liberate from these two.

#990..

The *Center and Limit* says:

Two obscurations are taught

Of *kleshas* and of knowables,
When they have been quite exhausted,
That is called liberation.

As for the distinctions of these two, The *Uttaratantra* says: #990.2

Where there are thoughts of avarice and so forth,
These are called the obscuration of *kleshas*.
Where discursive thoughts of the three realms,
These are called the obscuration of knowables

The obscuration of *kleshas* is the avarice and so forth of an unpacified mind, whose essence is likely to be obscured by unhappiness.

The obscuration of knowables is thoughts of grasping and fixation, the object and perceiver without freedom from attachment to the true existence of the three realms, where the essence is likely to be defiled or obscured by unhappiness.

False conceptions of the obscuration of the *kleshas* are abandoned by seeing. The co-emergent *kleshas* are abandoned by meditation.

As for the obscuration of knowables, coarse thoughts of grasping and fixation are abandoned by seeing. Subtle ones are abandoned by meditation.

As for the distinctions of realization: By world-transcending *prajña*, the two egolessness are realized in perception. The qualities are the previously mentioned hundred and twelve of the first *bhumi*.

As for the distinction of time, first by the revelation of the four truths there is the one time of the four acceptances. After that, there arises the one time of the four knowledges. After that arises the one time of the four acceptances of subsequent cognition.

#991

After that, by the arising of the one time of the four subsequent cognitions, in the four moments of completing the action, the essence of four kinds and sixteen aspects arises. There is simultaneous realization of the four truths, and so the four acceptances gradually arise.

Those things abandoned by seeing are instantly abandoned by acceptance of the *Dharma*. This happens in stages over the four aspects of the path of seeing.

Moreover, at the time of the first *bhumi*, we meditate on the seven limbs of enlightenment. What are they? The *Friendly Letter* says: #991.3

Mindfulness, examining *dharmas*, and exertion
Joy and pliancy, *samadhi* and equanimity;
These are called the seven limbs of enlightenment.
This assembly of virtues makes us attain *nirvana*.

How so? The *Sutra Teaching the Side of Enlightenment (byang chub kyi phyogs bstan pa'i mdo)* says: #991.4

1) Mañjushri, for whomever there is no mindfulness and therefore no attention, seeing all *dharmas* as unreal is the limb of enlightenment of true mindfulness.

2) Mañjushri, for whomever, because of completely not practicing virtue, non-virtue, or what is neutral, all *dharmas* are eliminated and unperceived, there is the limb of enlightenment of true investigation of *Dharma*.

3) Mañjushri, for whomever, because of having destroyed perception of a body,

#992..

there is neither accepting or rejecting of the three worlds, there is the limb of enlightenment of true exertion.

4) Mañjushri, for whomever because they have destroyed joy and non-joy, all formations do not produce joy, there is the limb of enlightenment of true joy.

5) Mañjushri, for whomever, because conceptual things are not conceptualized, the mind has become completely trained for all *dharmas*, there is the limb of enlightenment of pliancy.
6) Mañjushri, for whomever, because they think of all *dharmas* as destroyed, mind is not conceived, there is the limb of enlightenment of true *samadhi*.
7) Mañjushri, for whomever, because they do not dwell on anything, depend on anything, produce passion, or produce bondage, there is equanimity whose sight does not follow after *dharmas*, this attainment of joy is the limb of enlightenment of true equanimity.

d. The path of meditation #992.4

Because of becoming familiar with what has been seen:

There are lesser, middle, and greater paths of meditation.
Each of these again has been divided in three.
From lesser lesser to greater greater there are nine.
These are Stainless, Light-producer, and Brilliant Shining;
Difficult to conquer, Presence, and Far-going,
Immovable, Good Understanding, and finally Cloud of *Dharma.*
On these we travel over the noble eight-fold path,
Right view, right thought, right speech, right action, right livelihood,
Right effort, right mindfulness, and last right meditation.

The path of meditation accords with the true meaning seen on the path of seeing, producing ever higher familiarity with this. The *Abhisamayalankara* says:

#993..

With the path of seeing ascertain the limbs.
And also with the path of meditation
One should contemplate again and again.
Encounter and true perception are the path of meditation.

Within the path of meditation there are lesser, middle, and greater, again divided into three, so that there are nine in all. What are they?

The lesser lesser is the second *bhumi*, the Spotless One.
The middle lesser is the third *bhumi*, the Light Producer.
The greater lesser is the fourth *bhumi*, the Brilliantly Shining.
The lesser middle is the fifth *bhumi*, the One Difficult to Conquer.
The middle middle is the sixth *bhumi*, Presence.
The greater middle is the seventh *bhumi*, the Far-going.
The lesser greater is the eighth *bhumi*, the Immovable.
The middle greater is the ninth *bhumi*, Good Intellect.
The greater greater is the tenth *bhumi*, the Clouds of *Dharma*.

Regarding these nine levels, the same text says: #993.4

> As for these nine *bhumis*, the greater greater and so on
> They are antidotes to defilements, lesser of lesser and so forth,
> On these paths those defilements will be purified.

What is abandoned by meditation also has greater, middle, and lesser, and they are similarly divided into nine as greater greater, middle greater, lesser greater, greater middle, middle middle, lesser middle, greater lesser, middle lesser, and lesser lesser. On the nine levels of the Stainless One and so forth these are gradually abandoned.

Moreover, these go from the lesser lesser, the second *bhumi*, the Stainless One, on which the greater greater defilement is abandoned by meditation, up to abandoning the lesser lesser defilement to be abandoned by meditation on the greater greater path of meditation,

#994..

the tenth *bhumi*.

These terms have the approach that coarser defilements are called greater and subtle ones lesser. The bodily support arising on these paths of meditation is the same as for the path of seeing. For the most part they are men and women of the three continents[440] and gods of the desire and form realms. Other births are possible, and so the bodily support that has achieved birth can be any. The same text says: #994.2

> The fields and the practice exist like an illusion,
> *Samsara* is received according to one's thoughts.

The support of mind is said to be mostly the four *dhyanas* and whatever others there may be. The cause is the first three paths. The fruition is the path of no more learning. The essence, is that depending on the antidote for abandoning particular defilements on the nine *bhumis* there are

union,
the path of non-obstruction
the path of complete liberation
the special path.

These also abandon the obscurations of those *bhumis.* Union and the path of non-obstruction are the antidote of abandoning. The path of complete liberation is the antidote to the support. The special path is the antidote of keeping one's distance.[441]

For example, at the instant of the arising of the wisdom of the second *bhumi*, by the finish of the previous one, the first, manifestations of suppressing *kleshas* that obscure the second are abandoned.

While the wisdom of the second arises unobstructed, the untrue apparent seeds of one's alloted disregarded discipline, intrinsic but uncertain in their manifestation, are completely abandoned.

#995..

In the second instant, there is the main object. By the path of complete liberation, the antidote to the support is produced.

At the end of the *bhumi*, the level of the special path is the antidote of keeping one's distance.

From the first instant of these *bhumis* until they are finished, their individual obscurations are abandoned in this way. These defilements are completely exhausted and abandoned at the same time the *bhumi* ceases.

Here these days some coarse describers of the perfections say that all abandonings by seeing are abandonment on arising. They maintain that all that is abandoned by meditation is abandoned by the path of cessation. By this stupid kind of antidote guarding and *dharmas* are seen as being the same thing. However, the *Jewel Heap Sutra* says: #995.4

> Here by *bodhisattvas*, at the time when this spotless one has completely arisen, the defilements of disregarded discipline are completely abandoned.

From that, up to the tenth aspect of defilements that do not accord with the tenth *bhumi*, at the time when these *bhumis* arise, having been abandoned on the path of non-obstruction, by the path of complete liberation the antidote to the support is produced, until by the special antidote, the obstruction of keeping one's distance is abandoned.

Moreover, if all that is abandoned on seeing is abandoned by meditation on things as they are, how can these things be abandoned at all?

The quality was already explained in the case of the previous *bhumi*. As for how the nine defilements of the nine *bhumis* are abandoned, there are six co-emergent stains:
1. desire,
2. enmity,

#996..

3. pride,
4. ignorance,
5. the view of a transitory collection,
6. the view that fixates extremes.

By divisions of the realms, in the desire realm there are all 6. Within the *dhyanas* and formless attainments, enmity is absent, so there are 5 each there, 16 altogether.

By levels, in desire there are 6 defilements. There are 4 *dhyanas* + 5 formless attainments. With those 9, counting 5 each, there are 6 + (9x5)= 51 altogether

The six are multiplied by greater and middle, for example, desire multiplied by greater and middle = 9.[442] In the other 5 defilements are also 9 each, altogether 6x9 = 54.

In each of the 4 levels of *dhyana*, since enmity is discarded, the 5 *kleshas* are multiplied by greater and middle making 9 each are 5x9 = 45, and altogether 5x9x4 = 180

Similarly in the formless realm, there are 5 defilements multiplied into 9 each, 45 in 5 sets, for the five realms, 5x9x5 = 225. By combining them, those things abandoned by meditation are 54 + 180 + 225 = 459. ???

The way of abandoning is that by union they are suppressed. By having no obstacles they are really abandoned. By complete liberation, the antidote to the support is produced. By the special path by the means of producing the antidote of keeping one's distance, within the nine *bhumis* the manifestations and seeds are abandoned.

Within these *bhumis* one completely meditates on the eight-fold noble path. The *Friendly Letter* says: #996.5

> Right view, right livelihood, right effort, right mindfulness
> With right *samadhi* are limits placed on speech and action.
> Right thought is concerned with the eight limbs of the path.
> Meditate on these for the sake of producing peace.

The *Sutra Teaching the Side of Enlightenment (byang chub phyogs bstan pa'i mdo)* says:

#997..

> Mañjushri, wherever someone sees all *dharmas* as without inequality and nondual, this is right view.
>
> Mañjushri, wherever someone sees all *dharmas* as unseen, seeing them as without thought, without conception, completely without discursive thought, this is right thought.
>
> Mañjushri, wherever someone sees all *dharmas* as inexpressible, this is right speech.
>
> Mañjushri, completely establishing all *dharmas* in a manner without effort and without establishing is right effort.
>
> Mañjushri, seeing all *dharmas* without engaged attention and mindfulness is right mindfulness.
>
> Mañjushri, since all *dharmas* are not conceptualized, they are naturally at rest in meditative equality/equanimity. Seeing them in the non-disturbance of non-conception is right *samadhi*.

If one looks at the intrinsic essence of these *bhumis*, it is beyond conceptual thought. The *Avatamsaka Sutra* says: #997.6

As for these *bhumis* of the buddha-sons, their appearance is utterly and completely pure,

#998..

like the track of a bird in the sky.

By clearing away the details obscuring the *dhatu*s, they are transformed into the ultimate *dhatu*, and one looks with the vision of buddhahood. This is differently presented. At the time of the final purification of individual defilements, the primordial space of the *dhatu* or luminous buddhahood is seen in its intrinsic luminosity, like the moon appearing by the power of the time of the month. The *Praise of Dharmadhatu* says: #998.2

Just as in the cycle of the moon,
It is seen to grow from moment to moment,
So the ones who dwell upon the *bhumis*,
Are gradually seen to be increasing.

Just as on the fifteenth day of waxing,
The circle of the moon is round and full,
So at the completion of the *bhumis*,
Dharmakaya is said to be complete.

e. The path of no more learning: #998.3

Reaching the end of practice on these four paths of learning,
Involved with the thirty-seven factors of enlightenment,
Then we reach the final path of no more learning.
Here in non-dwelling *nirvana* we pass beyond suffering.

When accumulation of the thirty-seven factors of enlightenment on the paths of learning is finally complete, the level of no more learning, the enlightenment of buddhahood manifests. Here the bodily support, according to the ordinary vehicles, is of the *bhraman* or *kshatriya* castes of Jambuling. According to the *Mahayana*, it is maintained that by attaining the *sambhogakaya* realm of Akanishta, the buddha is born with that as a support. It is the same as the support of a *bodhisattva* of the tenth *bhumi*.

#999..

The support of thought is the four *dhyanas*. The cause is the four paths of learning of the *Mahayana*. The fruition is establishing limitless beings in enlightenment by the great buddha activity. As for the essence, the inexhaustible body, speech, mind, quality, and action of the level of buddhahood is the sphere of the ornament. As for abandoning, the two obscurations together with their habitual patterns are abandoned. The *Vajra Peak (rdo rje rtse mo)* says: #999.2

The various *kleshas,* and likewise their arising,
And likewise the obscurations of *kleshas* and knowables,
These quite incompatible classes of *dharmas* are overcome.
That is the explanation of overcoming the enemy.[443]

As for the distinguishing characteristics of the realization, one realizes with complete perception of *dharmakaya*. The commentary to the *Uttaratantra* says: #999.3

> Bhagavan you have limitless comprehension of *dharmakaya*
> Limitless knowables pervading the space of the *dhatu* are seen.

As for the qualities, all the limitless world-transcending qualities are perfected. The *Precious Garland of the Middle Way (dbu ma rin chen phreng ba)* says: #999.5

> Moreover, as for the level of the buddhas,
> Within the palace of omniscient knowledge,
> That vastness they possess can be expressed
> Just by saying that they have the ten powers.
>
> As for each one of these powers of the buddhas,
> Though beings' *alaya* is immeasurable,
> The immeasurableness of the buddhas,
> Is said to be like the space of all the directions
> Along with its earth and water, air, and fire.

6. The final summary expressing the purpose of the paths and *bhumis*

#1000..

Now the final summary tells the purpose of these paths and *bhumis.*

> **No buddhas have ever arisen anywhere at all**
> **Without having first gone through these ten *bhumis* and five paths.**
> **Liberated through many lives in many *kalpas*,**
> **This is the path where all of them have placed their trust.**
> **Those on the vehicles of either cause or fruition,**
> **Must learn these paths and *bhumis* and travel over them.**

It is impossible that unsurpassable enlightenment should arise without fully completing the paths and *bhumis.* The *Sutra of Buddhas and Beings* says: #1000.3

> Those who attained the *kalpa*'s buddhahood
> Who became its lord steersmen, all of these
> Arose by having traversed the paths and *bhumis.*
> Therefore desiring the treasury of the Buddha,
> Supported by ultimate buddhahood, strive on these.
> Aside from this path, it will not rise from another.

Whether buddhahood is attained over many *kalpas*, in ten lives, six, and so forth, or very quickly in one life, we must travel according to the paths and the *bhumis.* That is because the obscurations of these must be purified and their good qualities perfected. These days, when people try to attain buddhahood without depending on the paths and *bhumis*, the accumulations are not perfected. The obscurations are not purified. Exponents of this approach say that enlightenment is attained without completing the paths and *bhumis*,

#1001..

and that the same blessings manifest in another way; but this would contradict the great learned and accomplished ones of the *sutras* and *tantras*, and the great treatises. Therefore, try to train in the genuine paths and *bhumis.*

D. The dedication of merit #1001.2

Now as for the dedication of the merit to perfect enlightenment, this true way:

> **When all beings by this essence, profound and luminous,**
> **Have thoroughly pacified disturbances of mind,**
> **Exhausted by long belief in complexity here in *samsara*,**
> **May the mind today relieve its weariness.**

Cooled by the appearance of the rain of this good presentation of this true, great path, by the quietly falling water of merit flowing into the filled ocean, when the disturbance of the *kleshas* of beings have been completely pacified, may this nature of mind exhausted by the beginningless complexities of *samsara* ease its weariness in the hermitage of the natural purity of *dharmakaya* and the great bliss.

May the mirror-like wisdom, the great full lake of *dharmata*,
In equality of non-thought, free from the stains of extremes,
Reaching the goal of renunciation/realization,
Fulfill without remainder all the hopes of beings.

Those who wander alone in the darkness of ignorance,
Oppressed by suffering in the torments of the three fires
Sightless and separate from the path of liberation,
Not remaining here, may they soon attain *nirvana*.

#1002..

Though they have the freedoms and favors without exception,
They are impermanent and essenceless.
Having abandoned all unwholesome evil deeds,
Without exception may they attain enlightenment.

1002.2

#1002.2
@/Chapter 12

The Commentary on Chapter XII:
THE LIMBS OF THE PATH OF SKILLFUL MEANS IN ESTABLISHING *SAMADHI*

A. The instruction to train in the cause establishing *dhyana*.
B. The teaching of the three factors of immovable *samadhi*
    1. The brief teaching

2. The extended explanation has three sections
    a. The procedure by which it is established
        1) the practice for renunciates,
        2) *Samadhi* will be established by being disciplined and hearing much
        3) Establishing it by abandoning the five obscurations:
        4) Its being established by staying in solitude with few activities:
        5) For those having the family of the *Mahayana* it will be established:
    b. The limbs of the means of how to practice
        1) The main means of practice, *shamatha* and *vipashyana*
        2) The individual explanations of the means of practice, *shamatha* and *vipashyana*,
        1) General means of practicing *shamatha* and *vipashyana*, has three parts.
            a) The teaching of abandoning and antidotes
            b) Clearing away hindrances:
            c) Relying on the antidote, unification
        2) The two individual explanations of *shamatha* and *vipashyana*
            a) *shamatha*,
                i)) The cause of its being established,
                ii) The way of grasping the object
                iii) The limbs of means:
                iv. The means of practice:
            b) *Vipashyana*
                i)). The principal feature and subsidiary aspects like its retinue.
                ii) Training in the skill of discriminating *vipashyana*
                iii) Benefits of training in drowsiness & discursiveness as play
                iv) Having trained in both, as for inseparably uniting them
                v) The non-duality/dual non-existence of arising & liberation[444]
                vi) Meditation to train in the skills and to dispel.
                vii) The explanation of what is gained:
                viii) How the outer, inner, and secret luminosities arise.
    c. The essence of the practice of non-duality,
        1) The great perfection beyond accepting and rejecting,
        2) The teaching of the meaning of this by example
        3) The example of assertion and denial
        4) The example of realized experience:
        5) The example of *samsara* and *nirvana*:
        6) The teaching of mind and the nature of mind:
        7) The teaching of the example of thought and non-thought:
        8) The teaching of the example of hope and fear:

C. The dedication of merit

*****

Having practiced in that way, we are unified with the ultimate fruition, buddhahood. Now, twelfth there is the chapter on actions of benefit.

Having explained the extremely profound way of meditation on the path, now the nature of truly establishing its limbs will be discussed. As just explained: #1002.4

As a cause of establishing the unity of *dhyana*
There is training in the three limbs of unwavering *samadhi*.

The essence of the path to be completely trained in at this time, the special *dhyana*, also has three limbs of union by which it will be perfected.

B. The teaching of the three factors of immovable *samadhis*

there are two sections,

1. The brief teaching
2. The extended explanation.

1. The brief teaching

What are these three limbs? they are like this: #1002.6

The first is the procedure for one who wants to achieve it.
The second is the means of how we ought to practice.
The third is non-duality, the essence of the practice.

#1003..

All true *samadhi* is established by these three:

1). The individual by whom it is established
2). The skilful means for establishing it
3). The essence that is established.

2. The extensive explanation

a. The procedure by which it is established

There are five parts

1) Practice with renunciation

First, as for the individual: #1003.2

Those who practice this must have renunciation,
Keeping their bodies far from the bustle of civilization;
Keeping their minds far off from the host of complexities;
In such a way, *samadhi* will quickly be established.

With body and speech distracted by the bustle of activities, and mind distracted by a thousand nets of complexities, if we don't even establish *shamatha*, why even mention *samadhi*? Therefore, keep the body far from the bustle of civilization. Stay alone in a completely solitary place like a remote forest. Keep the mind far from the host of complexities. Then within our being, moistened by *shamatha*, profound *samadhi* will be established. The *Samadhiraja Sutra* says: #1003.5

Prince, therefore those desiring *samadhi* should forsake places disturbed by bustling activity, and exert themselves while remaining alone in a solitary place.

It will not be established, while living in a house.

#1004..

The same text says: #1004.1

Whoever stays inside or outside a house,
As for attaining completely pure true enlightenment,
Such a buddha has never arisen yet.
They do not exist, and never will.

2) *Samadhi* will be established by being disciplined and hearing

Moreover: #1004.2

They should have faith and modesty as well as decency.
With care and pure discipline, they should delight in goodness.
Knowing much and desiring little, they are content.
In such a way, *samadhi* will quickly be established.

By having faith, it will be established. By having faith in the *Dharma*, they enter and remain, and excellent faith will therefore increase more and more. The *Jewel Heap Sutra* says: # 1004.3

For persons who have faith
White *dharma*s rise by themselves.

With "modesty as well as decency," meditating in *samadhi*, enthusiastically not giving up, one will produce yogic union. Since, by being careful, the mind is guarded from distraction, *samadhi* is established. The *Sutra on Genuine Samadhi (ting nge 'dzin dam pa'i mdo)* says: #1004.5

By care, with modesty and decency,
Genuine deep *samadhi* is established.

Regarding establishing it by discipline, the former text says: #1004.5

Having discipline and staying with it,
The excellent peace of *samadhi* is attained.

Rejoicing in virtue, having heard much, having few desires and knowing what is enough we will establish *samadhi*. The *Moon Lamp* says: #1004.6

Desiring a host of excellent qualities, and knowing what is enough,

#1005..

Having heard much of the *Dharma*, but reducing personal baggage,
Staying in solitude, rejoicing in being alone,

By this it is not hard to gain this supreme *samadhi*.

3 Establishing it by abandoning the five obscurations:

Moreover: #1005.2

Controlled in mind and body, they love to stay in solitude.
They abandon the love of chatter, and being drowsy or lazy.
Neither hostile nor resentful, they have little to ask of others.
In such a way, *samadhi* will quickly be established.

Uncontrolled body and mind, becoming shamelessly mean spirited, contradict the path of peace. Living in cities and such places where many people gather, we will be harmed. Delighting in abiding in drowsiness, dullness and laziness, if nothing else will be established, why even mention *samadhi*? It is incompatible with such things. As for hostility and resentment, since they distract the mind, *vipashyana* will be interrupted. A place of relationships with many people and dear friends, since it is also a place of passion and aggression, is contradictory to *samadhi*. Those whose *samadhi* is damaged by delight in talking will obscure and hinder its arising. They will also give birth to much hostility and contention. If these hindrances are abandoned, *samadhi* will naturally develop, and the *Dharma* of the Victorious One will be grasped. The former text says: #1005.6

Without preoccupations, delighting in solitude,

#1006..

With few acquaintances, giving up sleep and laziness,
Neither depressed or manic, body and mind are controlled.
By that it is not hard to gain supreme *samadhi*

The *Wisdom Mudra (ye shes phyag rgya)* says: #1006.1

The body far from crowds, completely devoted to peace,
As graceful as a deer, will be the cause of non-dwelling.
Like air within the sky, without desiring attainment,
So we will grasp the *Dharma* of the Victorious One.

3) Its being established by staying in solitude with few actions: #1006.2

Moreover:

Without the bustle of cities and people who live in them,
In solitary places with little dependence and contact,
They have no connection with various goals and actions.
In such a way, *samadhi* will quickly be established.

Those who frequent cities, the people who are part of them, crowds, and places where people congregate, 1006.4 rather than resorting to solitary places as renunciates, because of the completely distracting objects and many activities of this life, never establish the *samadhi* of peace. When we live with few associates, objects and activities, goodness will naturally develop. *Samadhi* will be established, because there will be many proper attentive apprehensions of the mind. The *Jewel Heap Sutra* says: #1006.6 8

Future monks, easy going, not controlling distraction,
Infatuated with property and reverent service,
Will just get angry with anyone who is disciplined.
Those desiring *samadhi* should not attend on these.

#1007..

Rather, staying alone in a place of hermitage
Living like that. they should rejoice in solitude.

With only proper objects of attention, they will produce transcendence. The *Friendly Letter* says: #1007.2

Really trying to see the ultimate absolute,
Becoming accustomed to training in proper kinds of attention--
There is no other *Dharma* of any kind at all
Than that which is the possessor of such virtues as these.

5) For those having the family of the *Mahayana* it will be established: #1007.3

Caring little for fruits of happiness in this life or the next,
Or to strive for *nirvana* for their own benefit,
Desiring liberation from samsara for the sake of other beings,
They are sad with *samsara* and have renunciation.
In such a way, *samadhi* will quickly be established.

These remain in peaceful solitude, working with *samadhi* for the benefit of others. Thus, aspiring to the self-serving peace and bliss of the *shravakas* and *pratyekabuddhas* is not the path of holy beings abiding in the great vehicle. They do not wish for a fruition of happiness in this life or the next, nor for peace as a benefit for themselves. These individuals are sad with *samsara*, and practice *dhyana* with an attitude of renunciation, for the sake of the sentient beings of *samsara*. The *True Supreme Samadhi (ting nge 'dzin mchog dam pa)* says: #1007.6

Completely not desiring the happiness of *samsara*,
Free from the wish of seeking solitary peace,

#1008..

For compounded beings they have a feeling of sadness
Because of that, supreme *samadhi* is established.

None of the happiness of this life is desired. In particular, train in diminishing personal baggage by purifying the craving for wealth. The *Friendly Letter* says: #1008.2

Like evil villains, and poison, weapons, foes, and fire,
The mind of the good of desire ought to be driven out.
Therefore liberate the *skandhas* from desire.
The Lord of Sages taught that their fruit is like a *kimba*[445]
Therefore abandon it. By being bound in its chains,
In the prison of *samsara* these worldly ones are bound

Within, sexual passion is what must chiefly be abandoned. The same text says: #1008.4 4

> Separate yourself from the bodies of young women.
> Craving their nine stinking holes, and joy for such a vessel
> Filled with everything filthy, though covered with skin and adorned,
> See them as something that properly ought to be put aside.

The *Objects of Mindfulness* says: #1008.5

> Women give rise to ruin
> In this world and the other.
> To do yourself a favor,
> Completely abandon them.

The *Bodhisattva Collection Sutra (Bodhisattva Pitaka Sutra, byang chub sems dpa'i sde snod kyi mdo)* says: #1008.6

> Even if I examine the thousand world realms, there is no enemy like a wife.

#1009..

In brief, the idea is that the most predominant *kleshas* in one's being should be examined first and are the principal ones to abandon. All attachment for objects of the six senses should be abandoned. The *Friendly Letter* says: #1009.1

> Whoever would be stable, for the objects of the six senses
> Always unstable and forever moving about,
> With the attitude of war, must conquer these enemies and so forth.
> At first the capable must try to be very brave.

And also: #1009.2

> Gambling and physical pampering.
> Having recourse to lazy good for nothing associates,
> Liquor and evil wanderings at night
> With harmful gossip, these six should be abandoned.

By grasping our own *Dharma* as supreme, we disparage others, and doubt profound *Dharmas*. We grasp the impermanent as permanent, the untrue as true, the erroneous as ultimate, and the suffering of *samsara* as happiness. These last four errors entirely unite one with *samsara*, so these are principal things to abandon. The same text says: #1009.5

> Grasping ascetic discipline in the body as supreme,
> Views with the four errors, as well as producing doubts,
> When put together, these three will block the gates to the city
> Of ultimate liberation. This should be well known.

In particular, if there is gain, there is joy, and if loss, sorrow; and if there is happiness, there is joy and if unhappiness, sorrow;

#1010

if we become famous, there is joy, but if disparaging and unpleasant things are said, there is sorrow; when there is praise, we feel joy, and, when there is blame, sorrow. These eight worldly *dharma*s should certainly be abandoned. The same text says: #1010.1

> Happiness and sorrow, as well as loss and gain,
> Praise and blame, and also pleasure and pain,
> By knowers of the world are called the eight worldly *dharma*s.
> Produce equanimity, with these objects of mind

In regard to establishing the seven riches the same text says: #1010.2

> Purity and discipline, learning and generosity,
> Spotless, perfect humility, modesty, and *prajña*,
> These are the seven riches as they were taught by the Sage.

Householders and so forth should encourage others to virtue and establish supportive activities. The same text says: #1010.4

> Injury, theft and false sex
> Desire for liquor and snacks,
> Delight in high seats and songs
> Dances and special garlands--
>
> Abandon these and follow the discipline of the *arhats*.
> If they have these eight limbs, men and women
> Have renewal and pleasures of sense.
> A god's pleasing body is taught.[446]

In brief, meditaters dwelling in solitude, restrain the mind from what is associated with bad activity by the discipline of their vows. By the discipline of gathering good *dharma*s, *samadhi*, liberation, and so forth, that were not possessed before, are established.

#1011..

Good *dharma*s that were formerly possessed increase. They spend their time day and night on the side of the good alone.

By the discipline of performing benefit for sentient beings, those remaining in *samsara* are urged to virtue. Those desiring *Dharma* who have gone wrong in the ongoing rules of discipline, or those whose *Dharma* was too much for them, should be made to rejoice.

Finally, do not injure even birds, beasts, insects, ants and such sentient beings. Giving them food and so forth, speak the name of the Tathagata, proclaim the names of the three jewels, and always think that even these will certainly get enlightened eventually. Always think, "May these be liberated as my retinue," and "Even these may be emanations."

Having thought in this way, arouse devotion and sacred outlook. Even if it exists now, today produce matchless apprehension of separation and impermanence. Not being mundane for even for an instant, let the mind spend time only with what is good.

b. The limbs of the means of how to practice #1011.5

1) The main means of practice, *shamatha* and *vipashyana*,

a) The teaching of abandoning and antidotes

There are those two topics: #1011.6

> **Then within the limbs of how to do the practice,**
> **These five obscurations ought to be abandoned:**
> **Being drowsy, dull, discursive, disconsolate,[9] or doubtful.**
> **Practice the union of *shamatha* and *vipashyana*.**
>
> **Being drowsy and dull will obscure one's *shamatha*,**

#1012..

> **And discursive or disconsolate thoughts disrupt *vipashyana*.**
> **Doubt harms both, incompatible with either one.**

Yogacharins have five obscurations of *dhyana*. Within true *shamatha* revealing clear luminosity, by drowsiness and dullness, depression is produced. Within the one-pointed lucency of *vipashyana*, by being discursive or disconsolate, proliferation of thoughts is produced. Times of doubt are causes of neither *shamatha* nor *vipashyana* being established. As for drowsiness, entering into it involuntarily, the mind is gathered up in it. Dullness is a neutrality where objects are not clearly known. As for discursiveness, because of objects, thoughts are emanated. As for being disconsolate, because of some action that the mind remembers, there is a very unhappy feeling. These should be abandoned. The *Friendly Letter* says: #1012.4

> Discursive-disconsolate, malicious, dull and drowsy,
> Interested in desire; and being doubtful.
> These five obscurations are errors about the good.
> It ought to be known that they are plundering thieves.

Here being discursive and disconsolate are taken as one. Drowsiness and dullness are one. With interest in desire, malice, and doubt there are five.[447]

b) Clearing away hindrances: #1012.6

> **These five obscurations drowsiness, dullness and so on**
> **Are summarized under drowsiness and discursiveness.**
> **If there is drowsiness, we should try to refresh our practice.**
> **If there is discursiveness, do one -pointed meditation.**

Drowsiness and dullness are depressive sinking,

#1013..

---

[9] a'gyod pa: Or regretful.

so in refreshing them meditate on the eleven apprehensions as below. If there is discursiveness about other things or people, try to meditate with the subsequent nine means of resting.

c) Relying on the antidote, unification

It is like this: #1013.2

> ***Vipashyana* without *shamatha* is discursive complexity.**
> **Without *vipashyana*, *shamatha* will go nowhere.**
> **It is the highest path when these two are combined.**
> **This is the antidote for the two obscurations.**

Prajña unmoistened by *shamatha* is only verbal understanding. *Shamatha* uncompleted by *vipashyana* cannot succeed and cannot be expected to elevate us above the seeds of *samsara*. Therefore, try to unify them. The *Friendly Letter* says: #1013.3

> Without any *prajña*, *dhyana* does not exist.
> Without any *dhyana*, also there is no *prajña*.
> Where there are both, the black ocean of *samsara*,
> Will have be searched for like the tracks of cattle.

2) The two individual explanations of *shamatha* and *vipashyana* #1013.4

a) *Shamatha*

i) The cause of its being established

Here first: #1013.5

> **When body, speech, and mind, and cognition are at ease,**
> **Then it can be said that *shamatha* is established.**
> **There is equanimity with the natures of all *dharma*s,**
> **The chief of its limbs is that all conceptions are pacified.**
> **In *samsaric* style, the mind is grasping a single object.**

The complete non-thought of *samadhi* is established by putting the three gates completely at ease. By putting the body at ease, the nadis are put at ease. By putting the *nadis* at ease, *prana* is put at ease. By putting *prana* at ease the red and white essential elements are at ease. They naturally collect in the petals of the four *chakras* and so forth.

#1014..

Then the mental resting of *shamatha* is naturally established. This is because the supports of mind, the elemental essences, motionlessly collect in one place.

Thus at the time of gently resting, the nature of mind, without gathering and emanation ,is the main thing in the essence of shamatha. As the object to be supported by that, the mind by grasping a single object of meditation abides in the manner of a retinue with a slight degree of nonthought.

Moreover, the nature of mind continually exists in its natural state, its natural manner of inexpressible evenness that does not come, go, or remain anywhere at all.[10] The half of this that is the aspect of vividness and clarity is *vipashyana*. The aspect of abiding and resting is *shamatha*. Their non-duality is called their union. Because it always exists in all beings, luminous clarity is easily encountered when there is the comfort and ease of natural motionlessness and so forth. Whether the *yogin* is emanating or resting, by knowing *shamatha*/*vipashyana* where everything is left as it is without fabrication or defilement, there is liberation.

ii) The way of grasping the object #1014.5

As for the way in which the mind grasps a single object:

> **One kind has an apparent object and one does not.**
> **Either kind can be external or internal.**
> **In all that makes four ways the object can be grasped.**
>
> **When there are apparent objects of *shamatha*,**
> **They will be forms and such, the objects of the five senses.**
> **That without form is one-pointed resting in non-thought.**
> **External objects are things like rocks and trees and statues.**
> **The internal ones are like the inverted heart-center lotus**

#1015..

First, as for the way the mind grasps, in *shamatha* with an apparent object, the mind rests one-pointedly with undistracted focus on form, sound, smell, taste, and touchables, whatever object or objects there may be. When shamatha is unsupported by such appearance, what is grasped by the mind is a state of complete non-thought.

Within the body, by meditating on the bodies of gods, syllables, wheels and other scepters, or the downward-opening heart lotus, and so forth, or by meditating on light and so forth, after complexities are pacified, *shamatha* with a preponderance of bliss arises.

Externally, if we grasp as a support rocks, trees, bodily forms, and so forth and are without distraction, also the clear and luminous half of *shamatha* will arise.
1015.4
Here by complexities coming to predominate, if objects are grasped as external, and their proliferations are grasped as internal. With the diminishing of thoughts, if objects are grasped as internal, by drowsiness predominating, they will also be grasped as external. Moreover, by the mind having first grasped something with characteristics, afterwards the state without characteristics will arise.

Those who do not know this, if their minds grasp bodily forms and so forth, go into complexity.[448] Therefore, even when they say they are resting in a state without complexity of nothing whatsoever, they miss the point. This is the speech of those with little experience.

Here though one's mind seems to be steadily focused on something, at the time of first being directed toward that, a thought precedes it. Then, not entering into that object or that appearance, the mind without emanating and gathering,

[10] For example, no nature of mind is found by examination.

#1016..

substanceless, pure, and vivid, like an autumn sky free from clouds, does not remain there and cannot possibly do so.

In a state without appearance, even if the mind grasps, further damage will not occur. Even if there are such faults, we cannot be harmed by drowsiness or discursiveness. In brief, not entering into the appearance of objects, a mind resting free from emanation and gathering is called *dhyana*. Whatever the mind grasps, whether with or without appearance, it is maintained that it should arise adorned by realization of the experiences of bliss, luminosity, and non-thought, as the great non-fixation free from extremes. If that does not arise, there are faults. If it does arise, the *samadhi* of genuine *dhyana* in which upaya and *prajña* are non-dual has said to have arisen.

iii) The limb of means: #1016.4

In brief:

> **To rest the mind one-pointedly on a single object**
> **Is the limb of means that establishes *shamatha***

The object on which one wants to rest is one-pointedly grasped by the mind. Then by the following nine means of resting the mind, it should be stabilized.

On that object the mind should

(1) rest and
(2) continually rest.

If it emanates outward, the mind should be

(3) brought back to resting.

As we become more and more assiduous, there is

(4) thoroughly resting.

When that has produced joy, there is

(5) taming,
(6) pacification of the faults of distraction.

When sleepiness, dullness and so forth have been cleared away, there is

(7) complete pacification.

Non-emanation of other produces

#1017..

(8) one-pointedness.

By not struggling with that, there is

(9) resting in equanimity.

The *Middle Length Prajñaparamita* says: #1017.1

> Resting the mind, continually resting, bringing back to resting, taming, pacifying, complete pacifying, one-pointedness, and resting in equanimity.

iv. The means of practice: #1017.2

How?

> **When one-pointed *shamatha* has arisen by means of this,**
> **By reason of its stabilization and further increase,**
> **The wisdom of *vipashyana* will proliferate.**
> **It is important, to gain the benefit of this,**
> **That it should be mixed with everything we do.**
> **Relying on this, in freshness of both body and mind,**
> **We should meditate as is described before.**
> **It will quickly be established by doing this.**

There can be no accomplishment by the condition of the mind's having achieved mere one-pointedness, since that is not suitable for mixing with *vipashyana*. At this time of one-pointedness it is mixed with *vipashyana*, clear seeing of illusion and so forth. Also *shamatha* is mixed with going, staying and so forth.

If this mixing is not produced, after the mind has been distracted by emanated objects meditate as before. Then we shall attain self-control over the object on which we want to rest, the period for which we want to rest, and the way in which we want to rest. The power of resting and disengaging will arise. The *Ornament of the Mahayana Sutras* (*Mahayanasutralankara)* says: #1017.6

> By that, having made that increase,
> By that increase having gone far,…

#1018..

The main practice of resting will thus truly be attained.

b) *Vipashyana*

i. The principal feature and the subsidiary aspects that are like its retinue.

Having trained in *shamatha*:

> **For whoever wants the clear seeing of *vipashyana***
> **Within the limpid clarity of the luminous mind,**
> **Discriminating awareness is the principal aspect.**
> **Meditative equipoise in a state of non-thought**
> **Exists in the form of a retinue surrounding that.**

At the time of *shamatha*, the clear state of looking at the nature of *dharma*s within luminous mind is the principal feature, like the ruler. The luminous aspect of the mind of non-thought, not emanating, exists as the retinue or the ordinary people.

ii) Training in the skill of discriminating *vipashyana #1018.3*

As for discriminating *vipashyana*:

> **Here there are the two aspects of *dharmin* and *dharmata*.**
> **The *dharmin* is viewed as like the eight similes of illusion.**
> **As for *dharmata*, the way that we should train**
> **Is that phenomena are the emptiness of space.**
> **By resting within suchness, wisdom will arise.**

From stabilized meditation, examine in detail the essence of these external appearances, the dependent arising of the *dharmin*, appearing as dream, illusion, and so forth. Meditate within that as long as is desired. The *Ten Circles of Kshitigarbha Sutra* (*sa'i snying po 'khor lo bcu pa'i mdo)* says:

> All these *dharma*s are like an illusion or a mirage,
> A dream or trick of the eyes, an echo or emanation.
> Like the colored scarves of a dancer these should be realized.
> I bow down to this as an excellent field of merit.

Look at it like that.

#1019..

Rest without mental struggle in *dharmata*, the naturally existing unborn that is like space. The *Precious Treasury of the Unborn* (*skye med rin po che'i mdzod*) says: #1019.1

> No concept of anything, also not thinking anything,
> Create nothing artificial; let the nature be.
> That non-artificiality is the precious treasury known as the unborn,
> Where all the victorious ones of all the three times have gone.

Meditating in that way, within the realization that all objects are like illusion, do not enter into fixation. Then within realization of the nature like space, arises the wisdom of unobstructed objects of appearance, the natural wisdom of simplicity, emptiness/luminosity. The *All-Creating King* says: #1019.3

> Kye! As for me, enlightenment, the doer of all, the king,
> I am a perfect mirror that looks at all the *dharma*s.
> All that arises is natureless luminosity.
> I teach that by not looking there is that luminous nature.
> Within the realm of suchness, which is the unborn,
> Realize the great seeing, without any objects to look at.

iii) The benefit of training in drowsiness and discursiveness as the power of play

In the pond of this *vipashyana* meditation:

In doing this, train in the various *dharma*s as power of play,[449]
Viewing them purely as non-dual illusion and emptiness.
When there is proliferation, we should compose the mind
Within the equality that is found in *shamatha*.
At this time in luminosity like the sky
We see in simplicity the empty/ luminous essence.
This frees us from the two-fold clouds of the obscurations.

Sometimes there rises a luminosity like an ocean.

#1020..

Within its clarity, what arises is liberated.
This nonconceptual state is one that is self-existing.
It is important to gain the benefit of this,
And that it should be mixed with everything we do.
Thus *vipashyana* will quickly be established.

In the pond of *vipashyana*, the unborn, proliferate many *dharma*s of denying, affirming and so forth. Train in them as the power of play of vividly insubstantial illusion, passing the pass into non-dual illusion. If thoughts emanate, meditate as before in *shamatha*. Relying on that state, meditate on the eleven apprehensions below.[450]

Moreover, examine with the conceptions of independent arising and so forth. However, if because of these there is emanation, meditate in *shamatha* and do not analyze. That is, if because of this there are conceptualizing thoughts, put the mind in a state of non-thought that does not flicker with conceptual analysis. To prolong this, contemplate the reason for completely grasping the mind. Contemplate the reason for *shamatha*, not moving the mind from resting. Contemplate the reason for *vipashyana*, the half of luminous clarity. Contemplate the reason for non-dually mixing luminosity and emptiness in union. Contemplate the reason for equanimity, the natureless equality of all *dharma*s. The *Middle Length Prajñaparamita* says: #1020.6

1 Apprehend with conceptual thoughts and analytic discrimination;[451]
2 Without conceptual thoughts, apprehend with just analytic discrimination

#1021..

3 Apprehend with neither thought nor analytic discrimination.
4 Apprehend *shamatha*.
5 Apprehend *vipashyana*.
6 Apprehend their unity.
7 Apprehend the reason for completely grasping the mind.
8 Apprehend the reason for *shamatha*.
9 Apprehend the reason for *vipashyana*.
10 Apprehend the reason for their union.
11 Apprehend the reason for equanimity.

That is the meaning. If the mind emanates, tame it. If it becomes drowsy, refresh it. By training in the skill of uniting *shamatha* and *vipashyana*, the ocean of mind and its waves arise like luminosity that has become space.

Rest the objects that are the mind's reference points without fixation in luminosity/emptiness. Such resting is unharmed by the waves of flickering thoughts. They are self-liberated at the very time they arise as our own nature.

Like clouds and the sky, as the imputations of *vipashyana* become space, the luminous nature of mind is seen, changeless, free from stains of artificiality, as naked luminosity/emptiness.

Even if mind exists, it exists as *dharmata*. Confidence is attained that it is primordially pure of existence and non-existence. By manifestation arising as the play of *dharmata*, whatever appears is known as the play of wisdom.

This is the time when conditioned appearances are liberated as naturally arisen wisdom. By seeing the essence of our own minds as tri*kaya*,

#1022..

we are liberated from the *dharma*s of characteristics of effort and establishing. The *All-Creating King* says: #1022.1

> Kye ho, listen to me now O *mahasattva*!
> As for *dharmakaya*, it is *bodhicitta*.
> As for *Bodhicitta*, it is *dharmakaya*.
> Not even an atom was ever created by anyone.
> Therefore, there is neither buddhahood nor mind.
>
> As for *Sambhogakaya*, it is *bodhicitta*.
> *Bodhicitta* likewise is *Sambhogakaya*.
> All the different forms arising from the mind
> Are nothing else but that, *Sambhogakaya* itself.
>
> As for *Nirmanakaya*, it is *bodhicitta*.
> *Bodhicitta* likewise is *Nirmanakaya*.
> There is no other producer of benefit for beings.
> All of the buddhas throughout the three divisions of time
> Are nothing else but that. They are *bodhicitta* itself.
>
> Previously, the buddhas abiding in the past
> Saw self-realization of unfabricated mind.
> At this time the buddhas dwelling in the present
> Are the realization of unfabricated mind.
>
> Now they do benefits for others, sentient beings.
> In time to come for buddhas arising in the future,
> This naturally existing nature of the mind
> Is destined not to have its former fabrications,
>
> Now the mind of *samadhi* has no fabrications,
> Arrive, remaining on the path of non-fabrication.

iv) Having trained in both *shamatha* and *vipashyana*, as for inseparably uniting them

Thus having trained individually in *shamatha* and *vipashyana*, inseparably unite these two: #1022.5

> **In the union of *shamatha* and *vipashyana***
> **It is equal whether awareness rests or proliferates.**
> **Both are primarily the wisdom of non-thought.**
> **Both within the principal wisdom of non-thought**
> **Are the retinue that is without complexities,**
> **Either of existence or of nonexistence.**

As for "union," when the essence of shamatha and vipashyana arises as nondual luminosity/emptiness, emanation and resting are not contradictory. The main point is wisdom that does not grasp apparent objects, the freedom from confusion that is non-thought. The nature of awareness that does not move from this state exists as a retinue. Though the main thing is always the non-dual nature of mind, at the time of meditating in *shamatha*/*vipashyana* this is easy to realize. Therefore, it possesses those means of non-distraction as a retinue or aspect. Nagarjuna says: #1023.2

> When grasping and fixation
> Go into non-duality,
> Not different from the nature,
> They are said to be in union.

At that time, by the subsiding of incidental complexities, the nature of mind goes into the ground, like water poured into water. There is no division in their equal taste. The *Dohakosha* says: #1023.4

> The mind of the natural state, for the *yogin* in unity,
> Ought to be known to be like water poured into water.

v) The non-duality of arising and liberation #1023.4

At the time of abiding in that union, as for concepts:

> **Because we rest in the state of letting things be as they are,**
> **As by their arising things are liberated.**
> **Therefore we are resting within equality,**
> **Unifying *shamatha* and *vipashyana*.**
> **Bliss, luminosity, and non-thought will then arise.**
> **Appearance /emptiness then exists as spontaneous presence**
> **Of upaya and *prajña*, developing and completion.**

Like waves being pacified as water, whatever discursive thoughts arise, going instantly into natural self-pacification, arise and are liberated at the same time. The time when they are liberated by arising is that of *vipashyana*, clear seeing. This accumulation of merit with appearance also possesses the spontaneous presence of the developing stage.

#1024..

Self-pacified self-awareness, abiding with luminous clarity, is *shamatha*. It is the perfection of the accumulation of wisdom which is without appearance.

The unified nature of *shamatha* and *vipashyana* primordially abides as spontaneous presence of mind. The *All-Creating King* says: #1024.2

Knowing this, abide undistracted in the real.
Make no effort. Do not train the mind in antidotes.
Do not postulate objects nor gather the mind of mindfulness.
Whatever arises then will be the meaning itself.
So enter into the meaning of me the doer of all.

vi) Meditation to train in the skills and to dispel. #1024.3

By meditating in this union undefiled by fabrication:

Moreover, we should train in the individual skills
Both of *shamatha* and of *vipashyana*
As antidotes for discursiveness and drowsiness.
Also if drowsiness and discursiveness increase,
We should meditate in order to dispel them

In addition to *shamatha*, we should meditate in *vipashyana*. In addition to *vipashyana*, we should meditate in *shamatha*. By meditating in *vipashyana* when there is drowsiness and *shamatha* when there is discursiveness, there will be liberation from these faults.

vii) The explanation of what is gained: #1024.5

As for the benefit of this:

When there is the benefit, like a clear and cloudless sky,
Looking into the space of the sky with the sun at our back,
Simple awareness of emptiness/luminosity rises.

At the time of a clear sky, with the sun to our backs, look with the gaze of the *ushnisha*. The luminosity/emptiness that indeed arises at that instant is the wisdom of union. The *Prajñaparamita-sañcayagatha* says:

#1025..

Examine the pure space which is the meaning of this.

That is the meaning of it.

viii) How the outer, inner, and secret luminosities arise.

At that time: #1025.1

Outer space is pure, but only an example,
Of the greater inner space of the nature, *dharmata*.
The secret space is the heart of luminosity.
Know realization as being composed of these three spaces.

When we look at the example of external space, the meaning, self-awareness actually arises. The arising of realization of secret wisdom is what all the instructions of the ultimate meaning are really teaching. The *Dohakosha* says: #1025.3

> However, the sayings of the guru should be viewed as one.

Also: #1025.3

> Entering into the essence of the sayings of the guru
> Is like seeing a treasure placed in the palm of your hand.

That is the meaning. The *All-Creating King* says: #1025.4

> If one wants to realize what this truly means,
> Look into the example, the purity of the sky.

The *Middle Length Prajñaparamita* says: #1025.4

> As for producing the *yogic* union of the perfection of *prajña*, *yogic* union with space is produced.

The *Dohakosha* says: #1025.5

> As for mind, it should be grasped as being like space.
> The nature of space should be also grasped as being mind.

The example is the luminous, empty, unobstructed outer space of the sky. Awareness at this time is also luminous, empty, and unobstructed as wisdom. That is inner space. That empty, luminous, simple

#1026..

wisdom arises co-emergently with the experiences of bliss, luminosity and non-thought. By that all *dharma*s are self-liberated into the characteristic of space. This liberation of all fixations of things and characteristics is the secret space of the great luminosity. At that time, there are the ten signs of smoke and so forth,

1) smoke
2) mirage
3) firefly
4) lamp
5) blazing
6) moon
7) sun
8) Rahu
9) aspect or supreme aspect
10) bindu seeing.

There is also the appearance of the five lights.[452] By the entering of *prana* and mind into the central channel, space is completely illuminated. The *Avatamsaka Sutra* says: #1026.2

> From the nature that is not conceptualized

Come the varied phenomena of the *mandalas* of light.
These several luminosities that shine in the center of space,
Though expressing variety, have never risen at all.

These signs of the stability of true *samadhi* arise within us, even if we do not want them to.

c. The essence of the practice of non-duality

1) The great perfection beyond accepting and rejecting

A third meaning :

As for the limbs of the essence of practicing non-duality.
This is the state of the great perfection, where all is of equal taste.
Accepting and rejecting are things that should not be done.
Cast away attachment to objective reference points.
Attachments to the grasper are formations of *samsara*.
Without fixated objects, as it is in space,
There is no bondage and also there is no liberation.

The essential nature is beyond effort and establishing and accepting and rejecting, like space. Realizing this is the view. Not being distracted from this is meditation. Therefore, aware that this meditation is beyond existence and non-existence, accepting and rejecting, and hope and fear, attain stability by meditating in this *samadhi*.

#1027..

Here there is no thought of improvement, still less of doing any other meditation. The *All-creating King* says: #1027.1

Having desire for bliss is the sickness of desire,
By not desiring bliss, bliss will be received.
By establishing buddhahood, there is no establishment.
The nature that need not be sought is spontaneously present.
Do not conceptualize, and the nature will need no seeking.

Also: #1027.2

Kye *mahasattva*,
If you want to establish the nature of your own mind,
As it is self-established, when you are without desire,
Don't try to establish the equanimity of non-thought.
Rest in the sphere of the nature that does not accept and reject.
Naturally rest in the state of natural motionlessness.

As for mind, the essence of it is suchness itself.
All of the *dharma*s, likewise, are established as suchness.
Do not fabricate anything in the state of suchness.
Do not establish anything other than the essence.
If it is sought, that buddha-space will not be found.

It is already made. You need not make it now.
It is already established. No need to do it again.
Meditate in non-thought. Don't realize anything.

If fixation and attachment exist, we are not liberated from *samsara*. The *Song of the Oral Instructions of the inexhaustible Treasury (mi zad pa'i gter mdzod man ngag gi glu)* says: #1027.6

If the mind of *yoga* is drunk with the poisons of hope and fear,
Co-emergent wisdom will be bound in place.[453]

Having no reference point, we go beyond all bondage and liberation. The same text says:

#1028..

The ultimate *vajra* mind has neither hope nor fear.

Even going to Hell, we will not suffer there.
Even in fruition, there is no more to gain.

Having abandoned help and harm by pleasure and pain,
By good and evil actions, these will not grow and diminish.

Wanting a better Buddha, besides this non-duality
As realization of wisdom, we should be labeled fools.

2) The teaching of the meaning of this by example #1028.2

As for the extensive explanation of this nature of *dharmata* beyond accepting and rejecting

For example: #1028.3

Like various reflections and the surface of a mirror,
Such are the various *dharma*s and the state of emptiness.

As reflections are not something other than the surface of a mirror, all *dharma*s should be known as emptiness. The *Jewel Heap Sutra* says: 1028.4

In a pure and luminous mirror,
As reflected natures appear,
All *dharma*s are reflections
To be truly viewed as unborn.

3) The example of assertion and denial #1028.5

As a further example,

Just like various clouds within the space of the sky,
Such are various affirmations and negations,
As they are found within the space of the nature of mind.

As they accumulate and dissipate moment by moment, clouds never move from the space of the sky. Similarly, whatever affirmations and denials arise within the space of the mind do not move from the space of the nature of mind. The *Golden Garland of Oral Instructions* (*man ngag gser phreng*) says:

#1029..

> All clouds are within the sky.
> Mind's thoughts are in *dharmata*.

4) The example of realized experience: #1029.1

> **Just like various rivers in the expanse of the ocean,**
> **Is the variety of realized experience,**
> **As it occurs within the space of meditation.**

As tributary streams become one in the ocean, experiences of realization are of one taste with meditation. The same text says:

> Within the limitless ocean of precious qualities,
> All the various waters of experience
> Flow together, and then they are naturally motionless.
> A stable mind is characterized by wish-fulfillment

5) The example of *samsara* and *nirvana*: #1029.3

As for a further example:

> **Like various illusions and the space of emanation;**
> **Such are the variety of *samsara* and *nirvana***
> **And their emanation within the space of *dharmata*.**

Illusions are natureless from the time they appear. Just so, be aware that *samsara* and *nirvana* do not move from *dharmata*. The *Sutra Requested by Bhadra (bzang pos zhus pa'i mdo)* says:

> All *dharma*s, in their nature of illusion,
> Are taught as emptiness of any essence.

The *Dohakosha* says: #1029.4

> That which is *samsara* is that which is *nirvana*

6) The teaching of mind and the nature of mind

As for a further example, #1029.5

> **Like the space of the ten directions that is without a ground,**
> **Is the state that views[454] eternally liberated *dharma*s.**
> **As water pours into water without duality,**
> **So mind and the nature of mind cannot be separated.**

As the space of the sky has no different natures, the nature of all *dharma*s is non-dual with their nature. The *All-Creating King* says:

#1030..

> Just as the sky is inseparable,
> So *dharma*s are inseparable.

When water is mixed with water, they are not two. When thoughts that arise within the space of the nature of mind dissolve back into the ground, these also are not two. The *Golden Garland (gser phreng)* says:

> As water dissolving in water is not two,
> So it is with mind and the nature of mind.

7. The teaching of the example of thought and non-thought:

As for a further example, #1030.2

> **Just like various dreams within the state of sleep,**
> **Such is the state of the action that does not accept or reject.**
> **Just like an ocean and the waves within its waters,**
> **Such is equality of discursive thought and non-thought.**

Dreams do not move from sleep. So all that is accepted and rejected is of one taste in non-duality, the same text says: #1030.3

> Dreams are luminosity in the space of sleep.
> *Dharmas* are luminosity non-dual from emptiness.

Waves are made of water. They are not something other than water. Thoughts and non-thought are the same. The *Dohakosha says*: #1030.4

> So long as there are emanations of mind,
> So long there is the nature of the Lord.
> Can there be otherness of waves and water?

8. The teaching of the example of hope and fear

As for a further example: #1030.5

> **Just as we are happy with successful business,**
> **There are neither hope or fear within fruition.**
> **Know the monolithic state of the great perfection**
> **To be the all-encompassing space of *dharmata*.**

When we successfully take care of business, the mind is in a relaxed and comfortable state without hope or fear.

#1031..

Just so, having gained conviction that buddhahood is one's own mind, we are relaxed and comfortable within that. The same text says: #1031.1

> If a mad elephant were to get its mind together,
> It would stop coming and going, and then start resting at ease.
> So, when there is realization, there is nothing else to look for.

If this state of the nature of mind, self-arising wisdom without accepting and rejecting, is fully complete, there is liberation from perception of characteristics of action and seeking. The *All-Creating King* says: #1031.2

> This path has no completion of anything at all
> Perfect as one, perfect as two, perfect as all,
> It is therefore the happiness of perfection of action.
>
> It is perfect as one as perfect *bodhicitta*.
> It is perfect as two as perfect actions of mind.
> It is perfect as all as perfection in its fullness.
>
> By this teaching of the unity of perfection,
> We will dwell in realization of buddhahood.
> By the reality of this perfection of everything,
> Everything is really made to be complete.
>
> Whoever so abides within this established action
> Whether with the body of a god or human being,
> Is enlightened in *dharmata*, benefiting beings,
> With effortless non-establishing, abiding in perfect bliss.

C. The dedication of merit #1031.5

Now the merit of these teachings is dedicated to sentient beings. As to how:

> **Thus, by the single taste of difference as non-dual,**
> **All sentient beings will be completely liberated**
> **From self and other, as well as grasping and fixation.**
> **Exhausted here within the confusion of *samsara,***
> **By the perception and understanding that "this is it,[455]"**
> **May mind this very day relieve its weariness.**

This supremely wondrous merit, vast and non-dual, is like immaculate space. Those in the realms of beings, exhausted in *samsara* by confusion that grasps duality, have become far-distanced from this realization. However, as a hundred light rays of merit are emanated by those in the *bhumis* and divine realms, may those beings ease their weariness in the pleasure grove of the Buddha Bhagavat, built of flowers.

Realms of the gods adorn the sky above the earth,
Arising on red supporting feet of spotless light,
To these seven levels[456] of noble ones may beings cross.

May they have the vast wealth of the Buddha's treasury.

In their mountain peaks and forests may beings be delighted
With lands of herbs adorned with flowers and flowing water.
Because of having passed through this life successfully,
May freedom and its qualities be fully established.

As the moon, only beautified by being wreathed in clouds,
Makes white *kumut* lotuses stretch into space and bloom,
By this may the "good light rabbit[457]" of ultimate peace be grasped.
For beings without remainder, may there be the ground of life.

#1032.6 ???
@

Chapter XIII
The Commentary on the Thirteenth Chapter:
THE FRUITION, THE GREAT SELF-EXISTENCE

A. The teaching of the establishment of the *kayas* and wisdoms, by completing the path
B. The explanation of the *kayas* and wisdoms
 1. How peace is attained
 2. How luminosity dwells within space and wisdom without adding or taking away. (solitary *dharmakaya*)
 3. The extensive explanations of the divisions of the five *kayas*
  a. the changeless *vajrakaya*
  b. The *kaya* of the manifestation of enlightenment
  c. The peaceful *dharmakaya*
   1) The explanation of the nature
   2) Its being beyond the four extremes, because it does not enter into objects
   3) Its abiding as the peace of *dharmadhatu*
   4) The teaching of the assembly of *dharmakaya* wisdoms:
  d. *Sambhogakaya*,
   1) The brief teaching
   2) The extensive explanation
    a) The perfect place.
     i The Essence
     ii) The Ornaments
     iii) What is inside
    b) The perfect time
    c) The perfect teacher
    d) The perfect *dharma*
    e) The perfect retinue,
     1) The peaceful retinue.
     2) The wrathful retinue,
    f) The explanation of self appearance and other-appearance
    g) The final summary,
    h) How these are not seen even by the pure ones of the tenth bhumi
    i) This is realized only by the buddhas
  e. *Nirmanakaya*

1) The brief teaching
2) The extended explanation of the three kinds of *nirmanakayas* ,
a) The self-existing *nirmanakaya*
i)) as for the place and teacher
ii) Wisdom
1)) The short teaching
2)) The extended explanation,
a)) The *dharmadhatu* wisdom
b)) The mirror-like wisdom
c)) The wisdom of equality
d)) Discriminating wisdom
e)) All-accomplishing wisdom
iii) the *Dharma* and retinue
iv) The time
v) Distinguishing what is to be purified by the and teacher,
a)) Vairochana:
b)) Those of the other four families:
vi) The real field,
a)) How in terms of the distinction between teacher and retinue there is half-emanation
b)) The four fields of peace
c)) The celestial field
b) *Nirmanakayas* who are tamers of beings
i)) the field of *sambhogakaya*:
ii) The explanation of emanations and further emanations
iii) Taming whatever needs to be tamed:
iv) How benefits are performed by wisdom,
a)) How individual benefits are performed:
b)) The way of knowing:
v) The way of appearing to impure beings
vi) How impure appearances arise
vii) How these also possess limitless compassion
c) The various *nirmanakayas*
i)) how the created *nirmanakayas* produce benefit for beings
ii)) The spontaneous arising of temporal and ultimate true goodness

C. How these arise from space and dissolve into space, the final summary
D. The dedication of merit

*****

#1032.6

Now that we have thus been made suitable vessels of *tantra* by the causal vehicles of the perfections, after the path leading to the luminous *vajra* essence has been completed, along with the action of the direct causes of ripening and freeing, thirteenth, there is the chapter of the manifestations of the fruition, the *kayas* and wisdoms.

A. The teaching of the establishment of the *kayas* and wisdoms, by completing the path

The details of the ground and path have been presented. Now the subject of the fruition established by them is to be taught. As just explained: #1033.3

Thus having reached the goals of both *upaya* and *prajña*,
The *kayas* and wisdoms and buddha activity self-exist.

When the virtues of the path are complete, enlightenment or buddhahood, free from all defilements of the *dhatu* is attained. The luminous nature of mind, the sun after all obscuring clouds have faded away, is the *kayas* and wisdoms. These are not something acquired nor were they ever separated. "Attaining them" is manifestation of their self-existing power. The *Uttaratantra* says: #1033.5

Here the "luminous nature" is like the sun and space,
Separate from the ominous host of obscuring clouds,
Incidental obscurations of *kleshas* and knowables.

Spotless buddhahood, possessing all good qualities,
The eternal enduring *swastika* of perfect Buddha,
Is attainable due to depending on discriminating wisdom.

#1034..

At this time, as the benefit for oneself, within the primordial space of ultimate *dharmakaya*, by attaining *trikaya* with neither acquiring nor separation, realization that is not other from buddhahood exists as the support. The same text says: #1034.1

Without beginning, middle, end, or discrimination,
Without a second or third, or defiling discursive thoughts,
By realizing *dharmadhatu*, which is the nature of things,
This is what is seen by the *yoga* of meditation.

More radiant than a million palaces of the gods,
Having unthinkable qualities, matchless and supreme;
As for this spotless space of the *tathagatas*,
It has abandoned all faults, and all their habitual patterns.

Within that space appears *dharmakaya*. From that *sambhogakaya* is produced, appearing from the viewpoint of those who are to be tamed, always abiding with neither increase or decrease like the moon in space. From that comes *nirmanakaya*, the ground of emanation. The same text says: #1034.5

Apparent variety, *kaya* of light rays of Holy *Dharma*,
Strives to establish the benefit of freeing sentient beings.
Its deeds are like a king of wish-fulfilling gems.
Variety is real, but the nature of it is not.

Entering the world within the path to peace,
Such forms, the cause of ripening and scriptures being taught,
Always abide here in the element of space,
As if they really were of the element of form.

#1035..

The *Madhyamakavatara* says:

> The *kaya* of peace is luminous, like a wish-fulfilling tree.
> Like a wish-fulfilling gem, it is inconceivable.
> Till beings are liberated, it is always there
> To benefit the world, appearing as simplicity.

This is realized only by the buddhas. It does not appear to those who are to be tamed. The three *kayas* of the space of the *dhatu* are of one taste with the solitary space of *dharmakaya*. Within that, they exist as the subtle wisdom of that space. From the blessing of that, and from the aspirations of those who are to be tamed, appear the two *rupakayas* . Here the pure buddha activity of wisdom arises as the appearance of an external other. These are like the moon in the sky and the moon in water. These days, when some proclaim *trikaya* as totally one, it follows that all the buddha qualities of the space of the *dhatu* would also be appearances for those who are to be tamed. That is because *rupakayas* of one nature with them would appear for those who are to be tamed. Having maintained trikaya as one, that is how the pure realm of the Buddha and so forth would have to be elucidated. Therefore, knowing these two as separate is very important.

Attaining the two ultimates, *dharmakaya* and *rupakaya*, is becoming the Buddha *Bhagavat* himself. Relating this buddhahood to the perfections of the *Mahayana*, at the end of the tenth *bhumi*, after all defilements have been abandoned, we become enlightened in Akanishta. *Sambhogakaya*, the appearances of a *bodhisattva* of the tenth *bhumi*, appears. Many emanations are shown within the realm of sentient beings, taming whatever needs to be tamed. So it is maintained.

#1036..

Sometimes *mantrayana* says the same thing. In the *Great Net of Illusion*, buddhahood, the inexhaustible sphere of ornament of the *Tathagata*'s body, speech, and mind, does not appear in the realization of others. If it does appear, they too are buddhas. From buddhahood, by the appearance of the great emanation, and the various emanations, benefits are produced for sentient beings.

The great emanation is *sambhogakaya*, as it appears to the *bodhisattvas* of the tenth *bhumi*. The various emanations are the supreme *nirmanakaya* and so forth, which appear to benefit sentient beings.

Both these traditions maintain that buddhahood is attained in the perfect place, Akanishta. The *Gandavyuha Sutra* says: #1036.4

> In the enlightenment of perfect buddhahood,
> The one to be enlightened, in the highest place, Akanishta
> Becomes a changeless buddha; and in the desire realm,
> He does not perform the actions of a buddha.

The *Secret Moon Bindu Tantra (zla gsang thig le'i rgyud)* says: #1036.5

> In the supreme, delightful place called Akanishta,
> There the actual buddha gains enlightenment.

The *Avatamsaka Sutra (sangs rgyas phal po che)* says: #1036.5

> These inconceivable numbers of world realms, the World Realm of Fortitude and so forth being included is called “the ground and essence being adorned by flowers.” The place where these inconceivable things are included is called the world-realm “Ocean.”

It exists in the palm of the hand of the *tathagata* Vairochana Great Full Ocean.

#1037..

The place where the *Bhagavan* Vairochana and his retinue dwell is called the buddha field of Gandavyuha. This is the place of *sambhogakaya*. All the fragmentary things existing within that are *nirmanakaya*.

Where do these things that are explained exist? They are within the inseparable space and wisdom where Buddhism is attained, because all incidental stains have been abandoned. That is Akanishta. Its oneness is unbroken. There *dharmas* are like a dream coming into the single situation of sleep. The *Praise of Dharmadhatu (Dharmadhatustotra, chos kyi dbyings su bstod pa)* says: #1037.4

That which is the highest place of Maheshvara,
Akanishta itself, is completely beautiful.
The unification of the three awarenesses,
Mixing together as one, is said to be its nature.

The *Summary of the Vehicles (theg pa bsdus)* says: #1037.5

Because of being without any ego-grasping,
A difference of places does not exist.
Subsequent to this former situation,
By labeling they are differentiated.

"The teacher Shaakyamuni went there at the time of attaining enlightenment." Don't think that way! The *Tantra of the Display of Wisdom (ye shes rol pa'i rgyud)* says:

In the pure time without beginning and end,
I am enlightened fully and completely.

At this time, in the Saha Realm, the Realm of Fortitude where lives are about a hundred years,

#1038..

it is taught, regarding the time of the Buddha's enlightenment, that first he was primordially enlightened in pure Akanishta, and then he appeared as the Buddha in Jambuling. The *Sutra of the Manifestation of Enlightenment of Vairochana (rnam par snang mdzad mngon par byang chub pa'i rgyud)* says: #1038.1

Within the realms of desire and formlessness,
You Buddha did not gain complete awakening.
In Akanishta in the realm of form,
Free from desire, you were enlightened there.

Having abandoned all the other pure lands
The one called Akanishta was enjoyed.
The actual Buddha was enlightened there.
An emanation was enlightened here.

He appeared equally in all the array of Realms of Fortitude.[458] This is like one moon in the sky appearing in a hundred times ten million vessels at the same time. Just this is the characteristic. He

manifested at the same time in the twelve individual abodes of sentient beings,[459] and so forth, throughout limitless space, and there he benefited many different sentient beings. That is how the enlightened one appears from the viewpoint of those to be tamed.

Since the nature of the *Bhagavan* is beyond the three realms, he does not abide in the form realm, with habitual patterns of confused appearance of those to be tamed. He is beyond all habitual patterns. He always abides in the pure self-appearance of Akanishta beyond the three realms, the immeasurable display of the palace of wisdom.

#1039..

Regarding Gandavyuha, and Buddha's appearance and arising, the true meaning *Avatamsaka Sutra* says:

> The formless, desire and form realms
> Without their perception, like that,
> Transcending place the Buddha's power abides
> In the Gandavyuha *mandala*.

Also: #1039.2

> It is stable, dense,[460] and uncompounded.

How is enlightenment attained? It is attained after we are free from all defilements. What is excluded or separated? Nothing at all. The *Mahayanasutralankara* says: #1039.4

> Without distinctions of earlier and later,
> Without the stains of any defilements
> Suchness is maintained to be buddhahood.

All incidental extremes are abandoned. The same text says: #1039.5

> Where the seeds of the obscurations of the *kleshas* and knowables have always been possessed for a long time, there they will always be utterly overcome by this supremely vast abandonment. Attainment of the good qualities supremely excellent transformed white *dharmas* is buddhahood. The great object, completely pure non-thought, totally and supremely pure, is attained by the path of wisdom.

At that time, the *kleshas* are transformed, and, by the power of their true nature, they are said to appear as the qualities. However,

#1040..

that the cause, the *kleshas*, is transformed into the fruition the buddha qualities, and that the impure becomes pure, is not maintained. That the cause or essence of evil deeds, the *kleshas*, becomes completely pure is not possible. Rather, depending on the power of separating separable defilements, the buddha qualities become directly visible. When this is called "transformation," the five poisons may properly be said to be transformed into the five wisdoms, *alaya* to be transformed into the wisdom of *dharmadhatu*, *alayavijñana* to be transformed into the mirror-like wisdom etc.. The *Sutra of Entering into Trikaya (sku gsum la 'jug pa'i mdo)* says: #1040.3

> The subsiding of *Alayavijñana* into space is the mirror-like wisdom.

Likewise, regarding the remaining three, the same text says: #1040.3

> The subsiding of the mind consciousness into space is the wisdom of equality. The subsiding of the *klesha*-having mind into space is discriminating awareness wisdom. The subsiding of the consciousnesses of the five gates into space is the all-accomplishing wisdom.

At that time, external appearance is transformed into the buddha fields. The inner *skandhas* are transformed into the bodies of the deities. The secret eight consciousnesses being transformed into wisdom. By that we are enlightened forever. As for the cause, the essence, and the primordial *dhatu* primordially possessing the buddha qualities, that *gotra*, is a second thing. The *Uttaratantra* says: #1040.6

> By the primordial *kaya* there is the first of these.
> By the second, later, come the other two.[461]

#1041..

There and so forth it is explained. *Svabhavikakaya* is the spotless nature of the other three *kayas* . *dharmakaya* is the ultimate source of the powers of buddhahood and so forth, *Sambhogakaya is* replete with the major and minor marks. *Nirmanakaya* performs limitless benefits for beings. These four are taught. Their good qualities are sixty-four. The *Uttaratantra* commentary says: #1041.2

> The *Tathagata*'s ten powers and four fearlessnesses, and the eighteen distinct *dharmas* of a buddha, and the thirty-two marks of a great being, collected into one, make sixty-four.

Some *sutra*s say that *trikaya* is one with its wisdoms. The *Holy Golden Light (gser 'od dam pa)* says: #1041.4

> All the *tathagatas* possess *trikaya*. These three *kayas* are *dharmakaya*, *sambhogakaya*, and *nirmanakaya*. *dharmakaya* is the existence just of true wisdom itself. Second *kayas* are just imputations. *dharmakaya* is truth. It is the ground of the secondary *kayas* . Why so? Aside from the suchness of *dharmas* and the wisdom of complete non-thought, no *buddhadharma* exists.
>
> It was asked, "How does the wisdom of suchness while it is complete non-thought attain mastery of buddha activity?"
>
> The Buddha spoke, saying,

#1042..

> "For example, it is like the sun and moon being reflected in water or a mirror, although these are impermanent. The wisdom of suchness too, by the force of aspiration, performs benefits for impermanent beings.

Nirmanakaya possesses the *skandhas*. This is *nirvana* with residue. *Sambhogakaya* is *nirvana* without residue. *dharmakaya* is non-dwelling *nirvana*.

The *Mahayanasutralankara* says: #1042.3

If we categorize the *kayas* of the buddhas,
There is the *kaya* of the nature of perfect enjoyment[462]
And also *nirmanakaya*, the first supporting the second.

Also: #1042.3

There are three pure *kayas* , those that should be known
To be included within the bodies of buddhahood.
These, as the self-existing objects of trikaya,
Are those that are taught to be there, together with their support.

The *Uttaratantra* and *Abhisamayalankara*, as said before, teach four *kayas* . The *Uttaratantra* says: #1042.5

Since it is pure by nature,
Dharmadhatu is luminous;
Ineffable, countless, unthinkable,
True *svabhavikakaya*
Has these matchless, ultimate qualities.

Also: #1042.6

The first is *dharmakaya*.
Forms exist as space.
In this first the later exist.

Some texts in the secret *mantra* say that the *mahasukhakaya* is a fourth with these great three.

#1043..

The *Two Segments (brtag pa gnyis pa)* says: #1043.1

In completely knowing *trikaya*,
It is the sphere of great bliss.

The *Net of Miracles of Mañjushri* presents five *kayas* , with these words: #1043.2

The *kaya* of the buddhas has five natures.
These are the five of all-pervading wisdom.

The mere totality of all these kinds and qualities is in reality without difference from them.

The way of the dharmas the level of buddhahood being included within that is through their single essence of being merely individual. So it should be explained.

B. The explanation of the *kayas* and wisdoms #1043.3

1. How peace is attained

Now, according to the presentation of the *Great Miracle,* from the way of attaining peace and the divisions of the *kayas* , there is a brief explanation of the first.

At the time of the pure, ultimate wisdom of the path, that wisdom is gathered together as the continuity of the three realms to be abandoned. These realms have the aspects of grasping and fixation, which are of the nature of conceptual examination and analytic discernment:

> **By mind and mental contents together with *alaya*,**
> **Entering into *dharmadhatu*, the time of the fourth,[463]**
> **Space and wisdom are non-dual and of one taste.**
> **Possession of the two purities then pacifies complexity.**

The phenomena of motion producing mind and mental contents, included under the aspects of grasping and fixation, are at the level of the three realms. The *Two Truths of the Essence of Wisdom (ye shes snying po'i bden gnyis)* says:

> Mind and mental contents are the three realms.
> These thoughts are superimposed upon[464] phenomena.

According to that, the eight consciousnesses and *alaya* are pacified and dissolve in the luminous nature of mind, naturally pure *dharmadhatu*. At that time, that ground of primordial space and the wisdom of the things to be dissolved are non-dually mixed. Their one taste is ultimate *dharmakaya* possessing the two purities. The two complete purities are:

1). Purity of the primordially undefiled nature
2). Purity from incidental stains.

The *Letter of the Drop of Amrita (spring yig bdud rtsi thigs pa)* says: #1044.3

> Like water poured into water
> And oil extracted by oil,
> Are the simple suchness of knowables
> Mixed with inseparable wisdom.
>
> This is called "*dharmakaya*,"
> The nature of all the buddhas.

Whenever there is a gap in the continuous entering of mental contents, there is the single taste of the great wisdom. The *Prajñaparamita-sañcayagatha* says: #1044.5

> Having burned away the dry firewood of knowables,
> Is peace, the *dharmakaya* of the victorious ones.
> Then there is no birth and there is no cessation;
> Cessation of mind produces perception of the *kayas* .

2. How luminosity dwells within space and wisdom without adding or taking away. #1044.6

At that time, *dharmakaya*, free from the extremes of complexity, manifests as the great peace, in completely unborn luminosity:

Completely unborn, within the essence of luminosity,

#1045..

This is like the new moon, subsided into space.
The lotus of subtle wisdom remains in the space of the sky.
With no conceptualization, peace has been obtained,

This is the pure ultimate. When we reach the luminous state of peace, the space of the *dhatu*, within that sky is the new moon of wisdom, the inner luminosity of omniscience. This is the support, or basis of arising, of the buddha qualities.

At this point, aside from that, the phenomena or appearances of *sambhogakaya* do not exist externally from the viewpoint of those who are to be tamed. This is the time of solitary *dharmakaya*, transcending the defilements of the four extremes. The new moon is in the sky, but its luminosity is invisible to others. So the profound and subtle wisdom of *dharmakaya* is gathered into space. The *Appearance of Wisdom (ye shes snang ba)* says: #1045.4

Gathered into space, though it is not seen,
It is not non-existent, because of being subtle.

The former play of *dharmas*, like the invisible moon,
Is peaceful and profound, as well as very subtle.

Within the extensive explanation of the divisions are the changeless *vajrakaya* the *kaya* of manifest enlightenment, the peaceful *dharmakaya*, *sambhogakaya*, and the *kaya* of emanation of everything whatever.

3. The extensive explanations of the divisions #1045.5

Now from the five sections there is

a. The changeless *vajrakaya*

First there is the changeless *vajrakaya*, beyond the complex objects of thought and expression: #1045.6

Conceptionless *dharmata* is changeless throughout the three times.
This nature, in its aspect of primordial purity,

#1046..

Has been expressed by the name "the changeless *vajrakaya*."
In this ultimate *dharmata*, the space of the ground is exhausted.

The changeless nature of the ground, primordially luminous *dharmadhatu*, the final destination of the buddhas, is called the unchanging *vajrakaya*. The *Net of Wisdom (ye shes dra ba)* says: #1046.2

The purity of space is called the *vajrakaya*.

Transcending thought, it is changeless and indestructible.

b. The *kaya* of the manifestation of enlightenment #1046.2

The *kaya* of the manifestation of enlightenment is the essence of ultimate renunciation/realization.

Thus:

Because the nature has become completely pure
Of the two obscurations, which are merely incidental,
The ocean of omniscience regarding all *dharmas* is reached.
Due to all the qualities having become complete,
Those of renunciation that is also realization,
Dealing with the aspects of perfection of power and so on,
This is called the *kaya* of manifesting enlightenment.
This is the ground of arising of buddhas' exclusive qualities.

At the time of the ultimate luminous nature of mind, the aspect possessing the two purities has the qualities of realization. These are the ten powers, four fearlessnesses, eighteen exclusive *dharmas* of the buddhas, the great compassion, the thirty-seven factors of enlightenment, and so forth, as discussed above. This aspect, also possessing the powers of supreme knowledge and kindness, is the *kaya* of the manifestation of enlightenment. It is the ground of arising of all the exclusive qualities of a buddha. The *Net of Wisdom* says: #1046.6

To separate all stains, it undergoes purification.
When blossoming qualities expand into perfection.

#1047..

Because of their non-dual mixing, these are in perfect union.
Thus it is called the *kaya o*f manifesting enlightenment.[465]

The *Seventeen Refuges (skyabs 'gro bcu bdun pa)* says: #1047.1

Because it is purified of ignorance and sleep,
Because the mind expands as all that can be known,
Buddhahood blossoms forth like the petals of a lotus.[466]

The *Uttaratantra* says: #1047.2

Buddhahood is completely inseparable.
Yet purified *dharmas* are fully discriminated.
Wisdom is like the sun, and space is like
The dualistic marks that are left behind.
The two are made inseparable luminous aspects.
It is like the pervasive river Ganges,
Being beyond the sand grains in its bed;
Buddhahood is possession of all *dharmas*.

The nature of buddhahood is unestablished.
As for the universal and incidental,

Obscurations of *kleshas* and knowables,
Are said to be like clouds floating in the sky

The cause of being free of the two obscurations
Is this two-fold wisdom of buddhahood
Non-thought and its post-meditation are called wisdom
These are what are called by the name of wisdom.

c. The peaceful *dharmakaya* #1047.5

There are four sections

1) The explanation of the nature

As for the third *kaya*, the peaceful *dharmakaya*, in the state of space beyond extremes, abides very subtle wisdom, the essence of the *kayas* and wisdoms, the mere aspect of the moon subsiding into the space of the sky: #1047.6

Because such a mind does not enter into knowable objects,
There is also no apprehension of a knowing mind who grasps them.
There is an inner luminosity like the moon
When it has completely subsided into space,
Supreme, but subtle wisdom, not dulled in its dissolving.

#1048 ..

As the essence and ground of arising of the aspect of omniscience,
From this, omniscient *rupakaya* proliferates.
A treasury of good qualities is made to appear for others.
This very subtle wisdom is utterly pacified.[467]
Therefore has been called the peaceful *dharmakaya*.

The element or *dhatu*, the space which is the nature of mind, is inseparably mixed in one taste with wisdom. At this time, which is like that of the new moon, the hosts of complexities are fully pacified. Since the aspect of omniscience is not obstructed, wisdom is said to be "not dulled in its dissolving."

The wisdom of inner luminosity, the aspect of meditation, is where the wisdom of outer luminosity, the essence of proliferation, is produced. This special inner wisdom of non-thought in which object and perceiver are not fixated as two[468] is called the peaceful *dharmakaya*. The *Guru of Miracle (sgyu 'phrul bla ma)* says: #1048.4

The very subtle wisdom, the inner luminosity,
The perceptionless ground of arising, is known as *dharmakaya*.

The *Uttaratantra* says: #1048.4

Spotless, complete non-thought,
This is the realm of *yogins*,
Since the essence of *dharmadhatu*
Is pure, it is luminous.

Nihilistic emptiness is not said to be *dharmakaya*, because it is not insight-wisdom. When *dharmata* is maintained to be *dharmakaya*, that refers to the *vajrakaya*, as already explained.

2) Its being beyond the four extremes, because it does not enter into objects #1048.6

Regarding these three *kayas* :

> **These are never found among external objects;**
> **As something very subtle, they are not nothingness.**

#1049..

> **They are beyond the limits of the four extremes,**
> **Such as the views of eternalism and nihilism,**
> **As the state of *Prajñaparamita* unexpressed by speech or thought.**
> **This empty nature where all conceptions are pacified**
> **Is realized by no one except the victorious ones.**

These *kayas* are without thoughts. These three *kayas*, abiding as luminosity in space, exist as the support of the arising of external luminosity. They are not eternal objects, because they are not objects of perception or thought. They are not nothingness, because they are individual and personal wisdom. They do not exist in the extremes of both or neither[469] because neither eternalism and nihilism are established, and, therefore, both those extremes are refuted.

Since the *kayas* are the grounds of arising, the form *kayas* appear to the eyes of the buddha's children dwelling on the *bhumis* and the host of sentient beings. They hear the audible speech of the *Dharma*, smell the fragrance of discipline of the noble ones, experience the taste of *Dharma* and touch the bliss of *samadhi*. By the *prajña* of examination and analysis, they ponder such *dharmas*, and produce their causes of arising; but those other than the buddhas do not realize the wisdom of inner luminosity in which these manifestations arise from that place like the moon which has subsided into space. The *Uttaratantra* says: #1049.6

> Undefiled, pervasive, having indestructible *dharmas*,
> Steady, peaceful, eternal, this is changeless existence.

#1050..

> The sky-like, ultimate state which is the *Tathagata*
> Is the cause of experiencing the objects of the six senses:

46

> True forms are viewed as unborn. As for good discussion,
> Its pure sound is heard, and, of the *Tathagata* discipline,
> we smell its pure fragrance, and taste the Great noble One's holy *Dharma*.
> We touch experience and *samadhi*, knowing their bliss.
>
> The way which is profound, which is that of one's own essence,
> Is the cause of realization. When subtly contemplated,
> The one who produces absolute bliss, the *Tathagata*,
> Is one who, like the sky, is separate from reasons.

Also: #1050.3

These,[470] which are the supports of self and other benefit.
Possesses such qualities as being beyond conception.
These are objects of the wisdom of omniscience,
Thus, they are not objects of the three buddha knowledges. [471]
For those who have attainment of this body of wisdom,
That which is inconceivable will be realized.[472]

Since it is subtle, this is not an object of hearing.
Since it is absolute, it is not something that is thought.

3) Its abiding as the peace of *dharmadhatu*

The aspect of possession of this wisdom is called the teacher of perfect mastery, Samantabhadra. As for this: #1050.5

Though in this utterly birthless palace of *dharmadhatu*,
Eternally dwell all the conqueror buddhas of the three times,
As they all are *dharmata*, they do not see each other.
This is called abiding in the profoundly peaceful nature.
It consists of the single space of realization
Known as the deepest meaning of all the victorious ones,
As space in a jar will be the same as what it was.

At the time of inner luminosity in the field of *dharmata*,

#1051..

the teacher Samantabhadra, abiding in the palace of the simplicity of *dharmadhatu*, is one with the realization of all the buddhas of the three or four times. Mixed like the earlier and later space in a vase, at this time of primordial inseparability, abiding as conceptionless, perceptionless *dharmata*, having become of one taste, the buddhas do not see each other's nature--that itself. That is because they abide eternally in self-existing transcendence of seer and seen. The *Secret Essence* says: #1051.3

It is free from one, and also free from many.
Suchness that is free from center as well as limit,
Only non-existent appearance of naturally present wisdom,
It is not to be seen, even by the buddhas.

4) The teaching of the assembly of *dharmakaya* wisdoms: #1051.4

As for its manner:

This is empty *dharmata*, the goal of *prajña*,
The accumulation of wisdom and also the stage of fulfillment.

This is the goal of the accumulation of wisdom. By meditating on *prajña*, the completion stage or emptiness, obscurations of the nature of mind are cleared away. Then the inner luminosity, *dharmakaya,* the perfected space of the *dhatu*, without center or limit, is made to manifest. The *Precious Garland* says: #1051.6

The King of *dharmakaya*, briefly told,
Is born from the accumulation of wisdom.

That is the meaning being explained.

d. *Sambhogakaya* #1051.6

#1052..

1) The brief teaching

Now as for the teaching of the fourth *kaya*, the spontaneously present *sambhogakaya*, as for the space-like *dhatu* of inner luminosity: #1052.1

From this comes the self-experience of *sambhogakaya*,
Having the five perfections, those of time and place,
Along with those of teacher, *Dharma*, and retinue.

From within the space of inner luminosity, *dharmata*, comes the appearance of *sambhogakaya* possessing the five certainties, the external luminosity of self-appearance. The teachers are the regents, the principal ones of the five families. As empty form, these appearances of buddhahood are not the same as others. The palaces and so forth of these fields are established from the fundamental luminosity of self-experience. If such things are examined, none of their individuating characteristics exist. The *Stages of the Path of Miracle (sgyu 'phrul lam rim)* says: #1052.3

The self-experience of self-perfected insight
Is fields, and palaces, with their thrones, and ornaments.
They make their appearance in many rays of light.

2) The extensive explanation #1052.3

a) The perfect place.

i. The essence

First: #1052.5

The place is luminosity, the field of Gandavyuha.
It is abundant[473] with brilliantly shining five colored light,
Like radiant rainbows that completely fill the sky,
Pervading space above, below, and in all directions.

The beautiful palace has four gates with four pediments.
And corniced five-colored walls, with jeweled garlands and pendants,
The beautiful eaves, are adorned with balustrades and rain-spouts.
These are the adornments of the sacred hall.

#1053

Self-experience of the pure field of bliss, luminous Gandavyuha, appears at the time of the self-luminous wisdom of the fundamental ground with the five lights in the heart center. In the whole of space, above,

below, and in the cardinal and intermediate directions, are auspiciously presented radiant spheres of light, the appearances of the *vajra*[474] fence and tent, their translucent colors brilliant with the five lights, like the sun shining in a mirror.

In the center, under the precious wisdom-palace, is the fundamental wheel of wisdom. Above the wheel, filling the whole of space, looking like a cube roofed by a round vase is the shrine hall.

The multi-storied roof is adorned by a brilliant upper roof of precious substances ornamented with a half *vajra*. The tops of the five colored walls join precious yellow cornices. ??? Hanging outside the eaves, on the beam-ends, are jewel and pearl garlands and pendants with sun and moon tips that hang down on the outside. Above the eaves is a balustrade of beautiful white *stupas*. The four gates and gateways, in the four directions, adorn four protrusions. The four-stage pediments and the ledges are adorned with a fence of five colors. The *Secret Essence* says: #1053.6

> In the place of Akanishta, without center or limit, in the groundless measureless luminous sphere of wisdom, is the brilliantly blazing precious wisdom-palace, uninterrupted in the vastness of the ten directions.

#1054

> Because it blossoms with immeasurable good qualities, it is square. It is beautified by precious rises of excellent wisdom. The pinnacle is all the *mandalas* of all the buddhas of the ten directions and four times. This single essence without individuation includes the whole of wisdom within it.

ii) The ornaments 1054.2

> Ornamenting the palace, of silk with precious substances there are
>
> **Ribbons, parasols, yak tails, along with garlands of bells,**
> **Canopies, victory banners, such ornaments filling space.**
> **Offering goddesses of the desirable qualities**
> **Emanate clouds of offerings, gathered into light rays**
> **They pervade the outside, inside and everywhere.**
>
> **With colors of the center and the four directions,**
> **There are corresponding ornaments and those of various colors**
> **With size that is uncertain, they appear as one looks at them.**
> **Their number transcends all measure, pervading the whole of space,**
> **Like that from opening a pod of sesame seeds.**

Ornamenting the palace are ribbons of precious brocade,[475] parasols, canopies, victory banners and so forth, filling and adorning the whole of space. Offering goddesses pile up clouds of desirable things of the senses. They arise by themselves and fill the ten directions. Dark blue in the center of the palace, and so forth, with the colors of the wisdoms of the directions, they clearly appear. Many in number, as many as the seeds from an opened sesame pod, they pervade all the limits of space.

the measure is uncertain as "this much." When someone looks on it, it appears only so big,

#1055

and yet its limits cannot be seen. With swirling light rays like a magical display, its appearance is natureless. The *Secret Essence* says: #10 55.1

> The various precious wisdom garlands, tassels, ornaments of the palace, and its various forms, sounds, smells, tastes, and touchables, pile up by themselves in the ten directions. Space is filled by inconceivable non-obscuring luminous ornaments.

iii) What is inside.

As for the palace, #1055.3

> **Everywhere inside are lions, elephants, horses,**
> **peacocks, *shang shang,* suns and moons, and lotuses.**[476]

These seats and thrones appear because they are symbols representing many kinds of good qualities. The same text says: #1055.4

> Fearlessness is the lion thrones. Power is the elephant thrones. Miracle is the horse thrones. Empowerment is the peacock thrones. Non-obstruction is the thrones floating in the air. The moon and sun *mandalas* are natural luminosity. Non-obscuration is the lotus and jewel seats.

b) The perfect time #1055.5

Second:

> **The time is uncertain, that of the perfect and changeless ground.**
> **This is the time of Samantabhadra, without the three times.**
> **This is the great encompassment of *dharmata*,**
> **Within it everything is equal in perfection.**
> **This itself is the nature of primordial purity.**

The perfect time is the time of the inconceivable simplicity of *dharmata*, without the changes of the three times. This is the time of Samantabhadra,

#1056..

the nature of the great perfection. *Reciting the Names of Mañjushri (mtshan brjod)* says:

> This is the place of realizing that the three times are timeless.

That is the time.

c) The perfect teacher #1056.1

The perfect teachers have bodies of the nature of space and of the radiance of the families. Dwelling there:

> **The teachers, whose bodies blaze with the major and minor marks,**

Are the five *Bhagavan*s: Vairochana, and Akshobhya,
Ratnasambhava, Amitabha, and Amoghasiddhi,
In union with their consorts, each embracing each other.
These are Akashadhatvishvari and *Vajra* Maamaki,
Buddhalocana, Pandaravasini, Samayatara.
They are all complete with their individual omaments.
They are emanating rays of colored light,
Respectively blue and white; yellow, red, and green.

On the ground below are the peaceful, above the wrathful ones,
The Buddha, *Vajra*, Ratna, Padma and Karma *Herukas*.
These are the five *Shri-Herukas*, together with their five consorts.
They are in union with the five *khrodheshvaris*.
Words cannot describe any details such as these.

The principal ones of the forty-two peaceful buddhas are the principal father and mother deities of the five families. They are in union with their consorts and also dwell on the lower ground displaying nine styles. The *Fierce Lighting of Miracle* says: #1056.5

Each of their excellent bodies
Possess these nine-fold styles.
Smooth, supple, and caressing,
Flexibly pliant, and youthful.
Radiant, brilliant, massive,
Brightly shining, and sacred.

They blaze with the major and minor marks. In the ground above are the wrathful ones of the five families, also with nine styles.

#1057..

What are these like? The *Very Important (gal po che)* says: #1057.1

Graceful, heroic, repulsive
Laughing, fierce, and terrible,
Compassionate, awesome, and peaceful,
They assume these poses
Of the nine moods of dance.

Regarding the *mandala*, the former text says: #1057.2

In the great place where there are all the great charnel grounds,
In the midst of raging tumultuous waves of *rakta*[477],
On a blazing Mount Meru of mounded skeletons,
In the midst of a blaze of all-consuming flames,
Is the blazing palace of the charnel grounds.

In its size and vastness it is endless and limitless.
Its luminous light arises from neither inside nor outside.
A four-spoked wheel below supports a blazing cube.
The palace is adorned with four-fold radiant gateways.

The courtyards inside and out are blazing brilliantly.

It is adorned by suns and moons, and snakes, and skulls.
There are also shaggy bulls and buffaloes,
And also with the claws of tigers and of bears,
Are the seats of arrogant Indra, Bhrama, and Ishvara.
In the center of all is great Yamantaka,

That and so forth is taught. A variant says:

As for fierce tigers and bears,
On pairs of them are great seats
Of luminous Indra and Bhrama.
The seats are also luminous.

This manifests in vivid clarity. The peaceful and wrathful *mandalas*, pervading as far as the limits of space, are inconceivable and inexpressible.

The major and minor marks are the essence of *sambhogakaya*. What are they?

#1058..

First as for the thirty-two major marks, the *Uttaratantra*[478] says: #1058.1

(1) The feet, very firm and steady,
Have the mark of *dharmachakras*.[479]
(2) The feet are very wide,[480]
With non-apparent ankles.

(3) The fingers and toes are long,
(4) Connected by a web.
(5) The skin is very soft
And excellently youthful.

(6) The body has seven rises.[481]
(7) There are calves like the antelope *eneya*.
(8) The secret parts are retracted
In a sheath like an elephant.

(9) The torso is like a lion.
(10) The shoulder blades are not hollow 1058.2e
But well filled out with flesh. [482]
(11) The shoulder-tops are well-rounded.

(12) With arms soft, round and even,
(13) He has arms that are long.[483]

(14) His body, completely pure,
Has an aura of light,
(15) With a neck like a spotless conch,

(16) And a jaw[484] like the king of beasts.

(17) Forty teeth are in equal pairs[485]
(18) Very white and well-aligned,
(19) Are completely clean and even,
(20) With the canines extremely white.[486]

(21) The tongue is very long,
Of inconceivable length,
(22) With a perfect sense of taste.

(23) The Self-arising one
Has a voice Like the *kalapingka*,[487]
Or the melody of Bhrama.

(24) The excellent blue-lotus eyes
(25) Have lashes that are like
A bull that leads a herd.

(26) His face is beautiful,
(27) With a white and spotless hair,
Growing between the brows.[488]
(28) On the head is a mound.
(29) Pure and very fine,

The skin of the best of beings
Is like the color of gold,
(30) With fine, soft body hairs,
One growing from each pore,
Toward the top of the body,
Each curling to the right.

#1059

(31) With hair like faultless sapphire,
(32) His proportions are like the round
Of a perfect banyan tree.

He who is always good,
The incomparable great Sage
Has a body that is firm
With the strength of Narayana.

These blazing thirty-two marks,
Are beyond the scope of thought.
These were taught by the Teacher
As the marks of a Lord of Beings.

As for the eighty minor marks, the *Abhisamayalankara*[489] says: #1059.2

The Sage's nails are (1) coppery,

(2) Glossy, and (3) highly arched;
The fingers (4) round, (5) full and (6) small-jointed.

(7) The veins are free from knots
(8) And inconspicuous.
(9) The ankles are inconspicuous.
(10) The feet have no disproportion.

He walks with a manner like
(11) A lion or (12) elephant,
(13) A bird[490] or (14) a herd-leading bull.
(15) He circles to the right.
(16) He goes gracefully and (17) directly,
(18)And in a chosen body,

(19) As if polished,[491] and (20) well arranged,
With body (21) clean, (22) smooth and (23) pure.
(24) The sexual organs complete,
(25) The Body is ample and strong,[492]
(26) And walks with even paces.

(27) His two eyes are pure.[493]
(28) Also he is youthful.[494]
(29) The body not wasted away,[495]
(30) Has blossoming health and (31) firmness.

(32) The limbs are well-defined.
(33) The sight unobscured and true.
(34) Waist round and (35) hips well proportioned.
(36) The middle not highly curved,
(37) The belly being flat.

(38) The navel deep (39) and right coiling.
(40) If looked at from all sides,
The form is very attractive,

(41) His conduct is pure (42) and his body
Unblemished by moles and freckles.

#1060

(43) The hands, soft like cotton wool,
(44) Have lustrous, (45) deep (46) long lines.

(47) The face is not too long.
(48) The lips are red like *bimpa*.[496]
(49) The tongue soft, (50) thin and (51) red.
(52)An awesome voice like thunder;[497]
(53)But the speech is soft and gentle.

(54) The canines are round and (55) sharp,

(56) White, (57) equal and (58) well-arranged.
(59) The nose tall and (60) very clean.

(61) The eyes[498] are wide (62) with thick lashes. 1060.2
(63) They are like lotus petals.[499]
(64) The eyebrows are long and (65) soft,
(66) Glossy (67) with equal hairs.

(68) The hands[500] are big and long,
(69) The ears of moderate length.
(70) The hearing[501] is without faults.

(71) The forehead is well-defined,[502]
And (72) broad, and (73) the head is big.
(74) The hair is black like a bee,
(75) Thick, and (76) soft, and (77) not bristly,
(78) Not rough, and (79) very good smelling.

He ravishes people's minds.
(80) With glorious knots of eternity,
Auspiciously adorned
With whirling swastikas.

That explains the Buddhas'
Excellent minor marks.

d) The perfect *Dharma #1060.5*

Fourth,

The *Dharma* is the nature of the great perfection,
The expanse that is inexpressible by word or thought.

At the time of its appearance, it is the inexpressible perfect Dharma beyond one and many. The All-creating King says: #1060.6

The Dharma is the nature of the great perfection,
This is the self-existing universal essence
That is inexpressible by speech or thought.

That is what it is like

e) The perfect retinue, #1061.1

1) The peaceful retinue.

Fifth:

The retinue is a retinue of self-experience.
It is not something other than the teachers themselves.
Here are the eight male *sattvas*, and the eight female *sattvas*.

There are four male gate-keepers, and also there are four females.

Among the forty-two deities of a peaceful nature,
As six appear to others, they are *nirmanakayas* .
Two are *dharmakaya,* because they remain in space.
Thirty-four are *sambhogakaya* self-experience.
Of which the specific retinue numbers twenty-four.

In the field of self-appearance of *sambhogakaya*, the principal deity and retinue appear. Since there are neither good not bad, they spontaneously arise as the play of a single wisdom. The *Ocean of Miracle (sgyu 'phrul rgya mtsho)* says: #1061.3

Self-appearance is an included aspect
Of the mind of all the victorious ones.
There is the first buddha, conqueror of the *bhumis*,
The *mahasattvas*, and the great conquerors.

Here of the forty-two peaceful deities:

Samantabhadra and Samantabhadri, the two teachers of the inner luminosity of *dharmakaya*, remain in the space of the *dhatu*, and do not appear in this case.

The six sages of the six realms do not appear, because they are included in the appearances of those to be tamed.

The principal five *bhagavan*s are the five central figures, with their five consorts making ten altogether.

There are also the sixteen *bodhisattvas*, eight male and eight female, plus the four male and female gate-keepers. Together those are twenty-four.

When the principal ones are Vairochana and his consort, the other eight deities and consorts of the four families plus the above twenty-four total thirty-two. These, are the self-appearances of the retinue.

2) The wrathful retinue

#1062..

Similarly as above:

Eight wrathful *tramen*[503] deities are the wrathful retinue.
These are Kaurima, Simha and the other six.
There are twenty-eight lords and four guards at the gates.

From among the fifty-eight of wrathful nature,
Forty-eight comprise the specific retinue.
These are devourers wreathed in flame, with a wrathful aspect.
Their displays of the nine modes of dance are quite unendurable

The chief deity and consort were already discussed. The retinue numbers forty-eight, plus the buddha *heruka* and his consort. If some are counted twice, the retinue is fifty-six. All the self-appearances of

the retinue are terrifying, awesomely brilliant, abiding in the midst of space. The Great Master says: #1062.3

> Charming, heroic, and fearsome,
> Laughing, cunning, and fierce,
> Compassionate, awesome, and peaceful,
> These manners are displayed.
>
> I prostrate to these who are
> The fifty-eight drinkers of blood.

The nine modes are as taught there.

f) The explanation of self appearance and other-appearance

According to the presentation of the *mandalas* of the peaceful and wrathful deities in the *Net of Miracle*:

As to how they are: #1062.5

> **The fields of self-appearance comprising *sambhogakaya***
> **Are as many as the body-practice *mandalas*.**
> **As many peaceful and wrathful deities as appear,**
> **From the viewpoint of others, so that they can be tamed,**
> **They all are gathered under the head of *nirmanakaya*.**
> **They are not *sambhogakaya* self-experience.**

The body practice *mandalas* of Guhyasamaja, He*vajra*, *Chakra*samvara, and so forth, as many as are taught in the anuttara *tantras*, are self-appearances of *sambhogakaya,* and not appearances for others. Some say that these complexities of the *mandalas* of wrathful ones,

#1063..

which exist for the purpose of taming obstructing spirits and agents of perversion, are *nirmanakayas* , rather than part of the *mandala* of the field of Akanishta. Since they are projected self-appearance *mandalas* of these obstructing spirits, they are like dreams.

g) The final summary #1063.2

Now, as for the final summary, the self-displays of the great appearance that are the self-appearances of *sambhogakaya* are the fields of the five perfections:

> **Since all these are only self-appearances,**
> **For that reason they are neither good nor bad.**
> **They emanate an abundance of bright and brilliant rays.**
> **They shimmer and lucidly stream, and are brilliantly sparkling.**
> **This is what is experienced by the leaders of beings.**
> **One of them sees another, and then they express their praise.**

The principal and retinue deities of the buddha fields, appearing as the external luminosity of wisdom, are neither good nor bad. Like good and bad dreams collected in one continuum, though the principal deities and their retinues may appear, they are not really either good nor bad. Since they are real as

internally existing realization, the arising of the fields, palaces, lights, the principal and retinue deities and so forth, are therefore completely unobscured play, included within the single continuum of unobscured buddhahood.

Moreover these abide as the radiant mind of complete non-thought, the silence of the great freedom from speech and expression, and the resplendent clarity of the *kaya* of the great brilliance. These are therefore the self-appearances of the *mandalas* of the eye that sees external appearance purely.

#1064..

Since all the buddhas see each other without obscuration, the buddhas each praise the others' good qualities.

h) How these are not seen even by the pure ones of the tenth *bhumi #1064.1*

These appearances are obscured even for the tenth *bhumi*:

> **But even pure students do not have the power to see**
> **These pleasant buddha fields that are everywhere arrayed.**

Even the *bodhisattvas* from the first through the tenth *bhumi* do not see the *sambhogakaya* self-appearances of buddhahood. This is because they are still not free of all obscurations. They are not able to see these realms, nor the buddha qualities and buddha activity and so forth, limitlessly filling the whole of space. This is because, except for the qualities of their own *bhumi*, they have not attained the pure mental eye that sees all good qualities. The *Uttaratantra* says: #1064.4

> The realm of buddhahood and the buddhas' enlightenment,
> The buddha qualities and buddha activities,
> Are unthinkable even to the purest sentient beings.
> This is a realm belonging only to the leaders.

Also: #1064.5

> Since it is not the pure realm, it is part of the absolute.[504]
> Since it is not conceptual, it is beyond example.
> Since it is not within mind, it is not in samsara or peace.
> Even the noble ones cannot conceive of the conquerors' objects.

Also: #1064.6

> With qualities like the highest wisdom and great compassion,
> The victorious ones' perfect qualities are unthinkable.

#1065..

> The ultimate way it is with these self-arising ones
> By even empowered great rishis cannot be understood.

i) This is realized only by the buddhas #1065.1

Well, who does realize it?

Self-appearance as empty form is unthinkable.
It is the self-experience of conquerors of the three times.

When the *prana* enters into the central channel, *yogins* see nothing else but the empty reflections of self-appearance. Though even *bodhisattvas* do not see the fields that appear to the buddhas, for the buddhas themselves they continuously appear. That is because they are the intrinsically and spontaneously present appearances of the space of the *dhatu*. The *Secret Essence* says: #1065.3

Within that same *bindu* of wisdom is that wisdom bindu's appearance.
Inconceivable and unthinkably excellent,
There are the perfect, unthinkable, utterly pure buddha fields,
Throughout the ten directions and the four states of time.

Here the causeless palaces of the divinities
Are the circle of ornament and the music of the feast.
When all these *mandalas,* beyond the scope of thought,
Have all been apprehended, there is perfect delight.

The meaning of the vast teachings arising at that time
Exists as the self-appearance of this harmonious wisdom.

The "*bindu* of wisdom" is this pure sight of the buddha eye. The *Reciting the Names of Mañjushri* says:

The single spotless eye of wisdom

As for "that wisdom *bindu's* appearance", the fields of self-appearance are of luminously radiant rainbow light.

#1066
As for its being "inconceivable," such appearances appear only to other buddhas. They are "unthinkably excellent," because they are measureless "The limitless pure fields" are the buddha fields of self-appearance. The buddhas see one another there. The "ten directions" are the east and so forth.[505] The perfect self appearances of the "four times" are those of the buddhas of the past, future, and present, and the uncertain time of the buddhas dwelling in Akanishta.

The "causeless palaces" and so forth are in the fields of luminous self-appearance. As for "the meaning of the vast teachings," the meaning spoken only by that same inexpressible speech is understood. As for "harmonious wisdom," the principal deity and retinue have one realization and one essence, and these are inseparably in harmony. As for "self-appearance," though these things appear to the eyes of these buddhas themselves, they do not appear to others, the *bodhisattvas* and so forth. That is their characteristic.

e. *Nirmanakaya #1066.5*

1) The brief teaching

The fifth *kaya*, *nirmanakaya*, leads the buddha children, noble ones and so on, to the land of peace. Therefore, it is called "the teacher who is the precious guide." Moreover, from the *sambhogakaya* reflections appearing to excellent students and the various emanations appearing to ordinary ones, the first appear having the five certainties, the place of Akanishta and so forth.[506]

#1067..

The second are craftsmen and so forth who benefit ordinary beings, *shravakas*, and *pratyekabuddhas*. From where do these two kinds of emanations arise? They arise from the field of self-appearance of *sambhogakaya*: #1067.1

> **Coming from within this into the world of students,**
> **Here are the different taming teachers that appear:**
> **The self-existing taming, and various *nirmanakayas* ?**[507]
> **These three are producers of benefit for beings.**

From the state of self-appearance, bodies proliferate again to benefit sentient beings. Here there are self-existing, taming, and various *nirmanakayas* .[508]

2) The extended explanation of the three kinds of *nirmanakayas* , the self-existing, taming, and various *nirmanakayas* . #1067.3

a) The self-existing *nirmanakaya*

i) The place and teacher #1067.4

The teachers of *sambhogakaya* are reflections that first appear to *bodhisattvas*. Like the self-appearances of *sambhogakaya*, these are not solid or real, like reflections in a mirror. From the explanation of the way of the five perfections, as for the teacher as self-existing *nirmanakaya*: #1067.5

> **The teachers of the self-existing *nirmanakaya***
> **Exist as forms of the various buddhas of the five families,**
> **Such as Vairochana, Akshobhya, and the rest,**
> **In their five fields, Akanishta, Abhirati**
> **Shrimat, Sukhavati, and also Karmaprasiddhi.**
> **Their major and minor marks are blazing with rays of light.**
> **By their rising in countless peaceful and wrathful forms,**
> **Beings' two benefits are spontaneously performed.**

#1068..

The pure *bodhisattvas* also are made to attain the five *kayas* and five wisdoms. Depending on their having purified the five *kleshas*, the teachers of the five families, the fields, the *Dharma*, and the retinue and so forth appear to them :

In the center, in Akanishta, the highest realm, is the teacher Vairochana.
In the east, in Abhirati, the realm of true joy, is *Vajra*sattva.[509]
In the south in Shrimat, the realm endowed with splendor, is Ratnasambhava.
In the west in Sukhavati,[510] the realm of great bliss, is Amitabha.
In the north is Karmaprasiddhi, the realm of supreme accomplishment of action, and Amoghasiddhi,

Their bodies, blazing with the major and minor marks, appear like the moon in water, as with the self-appearing *sambhogakaya*. The *Uttaratantra* says: #1068.3

> Like the form of the moon in a cloudless sky,

Autumn rain-clouds in lakes are visible.
Like that, the form of the lord, and the host of the buddha children,
Are seen in the completely wakeful *mandala*.

As to how, the *Abhisamayalankara* says: #1068.5

As for the thirty-two that are major marks,
As well as the eighty that are minor marks,
Because of enjoying the wealth of *Mahayana*,
Are said to be the Sage's enjoyment body.[511]

As for how from inner luminosity, the self-appearing *sambhogakaya* appears to the *bodhisattvas*, as a reflection like the moon in space, a second *sambhogakaya* satisfies those *bodhisattvas*.

The *nirmanakayas,* or emanation bodies,

#1069..

supported within completely pure space are called "far and near." The *Uttaratantra* says:

These are the thirty-two qualities[512]
That satisfy when seen.
They depend on the two form bodies,
That of emanation
And perfect expression of Dharma[513]

For those near and far from purity,
Seeing this, there are two aspects,
In the world and the Conquerors' *mandala*.
Like the moon in the sky and in water.

The "two aspects" are the *sambhogakaya* of pure space seen on the level of buddhahood, and the reflected *sambhogakaya* seen by the *bodhisattvas*. Subsequently, the supreme *nirmanakaya* ornamented with similar major and minor marks is joined to the sight of individual beings etc..

ii) Wisdom #1069.4

1)) The short teaching

The *sambhogakaya* appearing to the *bodhisattvas* has the five natures of the five wisdoms: #1069.5

Each self-existing teacher has all of the five wisdoms.
This occurs by having the other four[514] as a retinue.
The five are the *dharmadhatu* and the mirror-like wisdoms,
Those of equality, and discriminating awareness,
And finally the wisdom that is all-accomplishing.
They are all of one taste, comprising a single state.

For the five teachers there are five sets of the five wisdoms. Twenty-five are possessed in all. They do not move from the continuity of the single nature. Thus Vairochana chiefly possesses the *dharmadhatu*

wisdom, Akshobhya the mirror-like wisdom, Ratnasambhava the wisdom of equality, Amitabha the discriminating awareness wisdom,[515]

#1070..

and Amoghasiddhi the all-accomplishing wisdom; but each also possesses the other four wisdoms as a retinue.

2)) The extended explanation, #1070.1

From the five sections

a)) The *dharmadhatu* wisdom

What are these wisdoms? As for the first:

By pacifying ignorance into space, there is simple, space-like wisdom.

> ***Dharmadhatu*** **wisdom is utterly motionless,**
> **Transcending complex extremes of grasping and fixation.**

The *Sutra of the Levels of Buddhahood (sangs rgyas sa'i mdo)* says: #1070.2

> As for the *dharmadhatu* wisdom, for example, if everything has gone into the form of space, though it exists in some sense, its nature is inexpressible. It is of one taste with no variety. Similarly in the *dharmadhatu* wisdom, all knowables exist inexpressibly without variety, in one taste.

b)) The mirror-like wisdom #1070.4

As for the second wisdom:

> **Mirror-like wisdom, as the luminous empty source,**
> **Is the great place of arising of all the later wisdoms.**

Alayavijñana is the ground of arising and proliferation of all the other consciousnesses. The wisdom of anger subsiding into space is the ground of arising of the remaining three. Without defilements of grasping and fixation, it is like the surface of a clean mirror. The same text says: #1070.6

> As for the mirror-like wisdom, for example, although reflections of things appear in the surface of a mirror; those things do not really exist. This appearance is effortless, and such things are have no conditional formations at all.

#1071..

> Similarly, though the various reflections of omniscience arise within the mirror-like wisdom, they do not exist, are effortless, and are unconditioned.

The *Mahayanasutralankara* says: #1071.2

> The mirror-like wisdom is completely immovable.

The three wisdoms that come later all depend on it,
The wisdoms of equality and discrimination,
And the wisdom that is all-accomplishing.

c)) The wisdom of equality

Third: #1071.3

Within the equality wisdom all the *dharmas* are equal.
Here *samsara* and *Nirvana* are non-dual.
This is the equality of the great perfection.

By pride being pacified into space, the equality of self and other is known, and *samsara* and *Nirvana* are non-dual. The *Sutra of the Levels of Buddhahood (sangs rgyas sa'i mdo)* says: #1071.3

> In the wisdom of equality, all *dharmas* are apprehended as markless equality, so that pleasure and pain are of one taste. Therefore, they are established as equality/equanimity.

The former text says: #1071.4

The wisdom of equality, as found in sentient beings,
Is maintained to be the purity of meditation.
As for non-dwelling, remaining in a state of peace,
This is maintained to be the wisdom of equality.

d)) Discriminating wisdom #1071.5

Fourth:

For discriminating wisdom objects are known distinctly.
The visions of nature and extent are completely pure.

By the subsiding of passion into space, discriminating awareness wisdom knows the empty nature of knowables as it is, and knows the extent of all the essences of various appearances, along with their causes and effects. The above *sutra* says:

#1072..

> As for discriminating awareness wisdom, for example, in the realm of the world, bodies of land, the sun, the moon, and so forth are discriminated. Similarly, discriminating awareness wisdom truly discriminates all the world-transcending perfections, with their causes and effects; and discriminates the *shravakas*, *pratyekabuddhas*, and *bodhisattvas*.

The *Mahayanasutralankara* says: #1072.2

As for the wisdom of discriminating awareness,
Perceptions of all knowables are not obstructed at all.
The occurrence of various *samadhi*s and dharanis

Are like nothing else than having found a treasure.

As for this, within the *mandala* of *samsara*,
Because it teaches all the connections of everything,
Every kind of doubt is totally cut through.
There is a great descent of the excellent rain of *Dharma*.

e)) All-accomplishing wisdom #1072.4

Fifth:

All-accomplishing wisdom is perfect buddha activity.
It is not obstructed by knowing everything all the time.

By the subsiding of envy into space, as for the wisdom that unremittingly acts to accomplish benefit for sentient beings, the same *sutra* says: #1072.5

> As for the all accomplishing wisdom, for example, the actions of body, speech and mind of sentient beings are accomplished. Likewise, as for the all-accomplishing wisdom, the purposes of body, speech and mind of sentient beings are spontaneously established.

The former text says: #1072.6

As for the wisdom that is all-accomplishing,
In all the variety of all the different realms,
By immeasurable emanations, beyond the scope of thought,

#1073..

It accomplishes all the goals of sentient beings

iii) The *Dharma* and retinue #1073.1

Fourth:

Beings on the ten *bhumis* are the retinue of students.
The *Dharma* is *samadhi*, with radiation of light.
When mind rises cleansed of the obscurations of these levels,
Miserliness and the rest, the victorious ones are seen.

When we can see the distinction of the purity of these teachers
And ourselves as we are now, that purifies obscuration.
Thus we establish ourselves in Universal Light.[516]
This is accomplished as if our wonderful reflection
Had been shown to us within a perfect mirror.

The perfect retinue are the *bodhisattvas* of the ten *bhumis.* The *Small Commentary* says: #1073.3

> Together with the *bodhisattvas* dwelling on the great *bhumis* they have the joy of enjoyment of the *Mahayana Dharma* and of faultlessness. Since they experience happiness without faults, therefore there is the body of enjoyment, the *sambhogakaya*, of the Buddha *Bhagavat*.

Moreover, the perfect *Dharma* is the *Mahayana*, made to appear by emanating rays of light. As by looking in a mirror we remove dirt from our faces, those *bodhisattvas*, by looking at the teacher of *sambhogakaya*, see the obscurations of their own level, and then gradually purify avarice and so forth. Having looked at the teacher and seen the teacher's superior purity, as *dharmas* marked by the symbols of understanding arise within them, they are blessed again.

#1074..

By rays of light being emanated, their obscurations are cleared away. The *Secret Essence* says: #1074.1

> In the best, highest, place of Akanishta,
> *Kaya* has the mode of Vairochana.
> None of the *bodhisattva* retinue
> Ever speak with speech so excellent.
>
> By *kaya dharmas* are taught and evaluated,
> As if they were being shown within a mirror.
> All the evil color of things is cleared away,
> Once the retinue so has looked at *kaya*.
>
> The measureless obscurations of enlightenment
> Appear in *kaya* as if they were in a mirror.
> Then the ten *bhumis* are gradually purified.
> True unsurpassable buddhahood is attained.

iv) The time #1074.3

Fifth:

> **The time continues until all beings are liberated.**
> **The field of *sambhogakaya* always presents itself.**

The inexhaustible wheel of the ornament lasts for as long as there are *bodhisattvas* dwelling on the ten *bhumis* who have not attained enlightenment. It always continuously remains. The *Madhyamakavatara* says: #1074.4

> Until beings are liberated, it is always there...

The *Uttaratantra* says: #1074.5

> The Lord of *Dharma* has overcome the Mara of Death.
> Since there is no nature, the world's eternal protector.

5) Distinguishing what is to be purified by the field and teacher #1074.6

a)) Vairochana:

As to how:

> **Though Students have a certain nature among the five families,**
> **When their predominant ignorance has been removed,**
> **The field is Akanishta and the teacher Vairochana.**
> **The *Dharma* is *dharmadhatu* wisdom, completely pure.**

#1075..

As defilements of the five *kleshas* are purified in *bodhisattvas* by stages, the first-appearing of the five teachers and *dharmas*, at the time of abandoning the defilement of ignorance, is Vairochana, with the *Dharma* of *dharmadhatu* wisdom, which is heard in Akanishta.

b)) Those of the other four families: #1075.2

As to how:

> **Just so, by removing aggression, there is the field of Akshobhya.**
> **By removal of pride, there is the field of Ratnasambhava.**
> **By removing desire, there is the field of Amitabha.**
> **By removing jealousy, the field of Amoghasiddhi.**

For aggression, the *Dharma* of the mirror-like wisdom of Akshobhya is taught; for pride, the wisdom of equality of Ratnasambhava; for passion, the discriminating awareness wisdom of Amitabha. Jealousy is purified by teaching the all-accomplishing wisdom of Amoghasiddhi.

For those on the ten *bhumis*, it is taught that there are five transformations of the five *dharmas* of the five families. At the time of the path of seeing, the ignorance of imputed false conceptions is transformed into the *dharmadhatu* wisdom. Attaining the first *bhumi*, "supremely joyful," we see Vairochana.

On the three of the lesser path of meditation, transforming pride into the wisdom of equanimity, we see Ratnasambhava.

On three of the middle path of meditation, transforming all kinds of passion into discriminating awareness wisdom, we see Amitabha.

On the greater, the eighth *bhumi*, the seeds of aggression, the pain of conceptualization and *alayavijñana* are transformed into the mirror-like wisdom, so that we attain complete non-thought and see Akshobhya.

#1076..

On the ninth and tenth *bhumis*, as we purify the seeds of jealousy, the fields of the five gates are purified by the four modes of genuine individual awareness.[517] Perfect buddha activity produces benefit for sentient beings. The all-accomplishing wisdom is attained. Seeing Amoghasiddhi, we are empowered by great light rays. This is perfection of the great deeds of the buddhas. The *Miraculous Awakening (byang chub mngon byang)* says: #1076.2

> By mastery of the pure levels,
> With perfection of the five teachers,

Their five *dharmas* and their five wisdoms,
We go to enlightenment.

The commentary describes what this is like.

6) The actual field #1076.3

a)) By the distinction between teacher and retinue there is half-emanation

By appearance for others of the fields of the five families and the appearance of the teacher, as for how benefit is produced for the *bodhisattvas*:

Since, regarding a teacher in the realm of *sambhogakaya*,
The retinue and such are other than the teacher,
For this reason, not everything is *sambhogakaya*.
Such "half emanation" is self-existing *nirmanakaya*.
This appears for sentient beings who are purified.
But for the noble ones who are dwelling on the *bhumis*,
Those who are to be tamed are not other than themselves.
So it is called a half-emanated *nirmanakaya*

The genuine field of *sambhogakaya*, by the perfection of being without good and bad, is always changeless. The reflected *sambhogakaya* appearing to the *bodhisattvas*, showing the major and minor marks and so forth, appears to be other than the field and retinue and so forth. Therefore it is included within the appearances of the ten *bhumis*, and is called a "half-emanated sambhogakaya." This is taught in the *tantra*, the *Wedding of the Sun and Moon (nyi zla kha sbyor)* and so forth.

It is also called half-emanation because the field does not appear to be other for the *bodhisattvas* of the ten *bhumis.* Though *sambhogakaya* appears, since really it is not other than self-appearance, its reflection is a half-appearing simulacrum, and so it is called "half-emanation." By emanating with the nature of self-appearance, it is also called a "naturally-existing *nirmanakaya*."

b)) The four peaceful fields #1077.3

These fields are alike in their delightful palaces.
They are built on the seven precious substances.[518]
They emanate rays of light to all of the directions.
Countless buddha-children are born from lotus flowers.
Everything that is desired falls like rain.
Throughout the four times the sound of *Dharma* rings like sleigh-bells.[519]
These are the emanations of a peaceful nature.

In the fields of the five families, on ground of the seven precious substances, divine palaces, brilliant with rays of light are adorned with garlands of jewels. From bells in palm trees *Dharma* sounds of emptiness, marklessness, and so forth, unheard before, arise by themselves and pacify harmful *kleshas*.

#1078

As pools of water adorned with the eight virtues[520] emanate like the play of fountains, the torments of the *kleshas* are cleared away. A rain of all that is desired falls from the sky and so forth. The power and

enlightenment of the buddhas is adorned by the immeasurable display that arises because of the wondrously arisen virtuous roots of the *bodhisattvas*.

This display of good qualities of the undisturbed fields, Sukhavati and so forth, is extensively explained in the *sutra*s. As these qualities are nothing but the appearances of their own virtuous minds, those maintaining the conception that they are other are impure. When they try to cross over to somewhere else, they never get there. As from virtuous habitual patterns good dreams arise, the self-appearances of the *bodhisattvas* accord with the half-emanations of the buddhas. The *Secret Essence* says: #1078.4

A wish-fulfilling tree or wishing gem,
And arising of everything that is desired
These do not exist substantially,
But supported by the merit of one's mind.

The wondrous miracle, wondrous marvelous *Dharma*.
Does not come from any other existence.
From *prajña* in dependence on *upaya*,
These arise like a fetus in the body.

c)) The celestial field #1078.6

As the peaceful self-arising *nirmanakaya* appears to the *bodhisattvas* dwelling on the *bhumis*:

#1079..

Likewise there are countless wrathful *mandalas*,
Celestial realms that emanate heaps of clouds of *dakinis*,
The field of the five families of glorious *herukas*.
They fully appear to those who accomplish secret *mantra*.
Nowadays this is called “the celestial realm of bliss.”
It is highly praised by the learned and accomplished.

The self-appearance of inner luminosity arises as the luminous *mandalas* of the wrathful ones of the five families. This is like the reflection of the moon appearing here. For individuals dwelling on the level of a *vidyadhara* of secret *mantra* with power over life, and for the insight holders of *mahamudra*, the five poisons are abandoned. Because of that, from the self-arising appearance of the five *kayas* and five wisdoms, when ignorance is tamed, the *mandala* of the wrathful one of the *tathagata* family, the Buddha *heruka*, appears in Akanishta. Having traveled there, *dakas*, *dakinis*, and lords of *yogins* who have the same fortune as other *vidyadhara*s enjoy the feast within the abundance of the view and action of *mantrayana*.

Similarly, in the *vajra* field there is a display of the *mandala* and field of *Vajra Heruka*, in the *ratna* field of *Ratna Heruka*, in the *padma* field of *Padma Heruka*, and in the *karma* field of *Karma Heruka*.

There is the companionship of accomplished *dakinis*, beings of the celestial realm, of the earthly realm,

#1080..

beings born in the pure fields and so forth who are of equal fortune with the assembly of *Vajrayogini*.

Giving assistance, in the field of the moment of death, the wrathful ones invite with heaps of clouds of parasols, victory banners, and music. These are seen by the *vidyadhara* gurus, and they are drawn in. The five places classified as those of the *vidyadhara*s are called "the celestial realms of great bliss." These vidyadharas are equal fortune with those who have attained the buddha fields by the *bodhisattva-bhumis*. Each field has realization of the perfect *Dharma*, teacher, retinue, view, and accomplishment of *samadhi*, from which no other is conceivable. The *Precious Ocean* says: #1080.3

> As they appear to those who are dwelling on the *bhumis*,
> The fields of wrathful ones appear to *vidyadhara*s,
> With all the great feast of good qualities of the celestial realm.
> They are then adorned by the marks of accomplishment.
> The signs and marks of attaining the siddhis all appear.

The *vajra* gurus abide as *vidyadhara*s training on this very path. So it is proclaimed.

b) The *nirmanakayas* who are tamers of beings #1080.5

Second, there is the teaching by the Sages of how being-taming *nirmanakayas* appear in accord with individual realms of beings. As for their appearance as teachers who benefit beings, as said above, from the six places of the *sambhogakayas* of Akanishta, emanate six rays of light to the places of the six kinds of beings. At their tips are letter garlands

#1081

which perform benefits by appearing as the individual teachers. What is so-known is

i) The field of *sambhogakaya*: #1081.1

> **From this come *nirmanakayas* who are the tamers of beings.**
> **They dwell within the six realms, appearing teachers in each.**
> **There are Indra, Aravala, Shakyamuni and *Senge Rabten***
> **Jvalamukhadeva and *Awa Langosé*.**
> **Each of these six sages purify the minds**
> **Of beings of one of the realms, throughout the ten directions.**

From *sambhogakaya* light rays, circular garlands of syllables emanate as teachers in the places of the six kinds of beings. In the place of the gods, are divine sages, lord Indra and so forth. In the place of the *asuras* is Aravala. In the place of human beings are the Great Sage Shakyamuni and so forth. In the place of the animals are Senge Rabten and so forth. In the place of the *pretas* are Jvalamukhadeva and so forth. In the place of the Hell beings are *Awalango* and so forth. These individual tamers are self-existing, accomplishing benefits for beings without motion and effort. This is the blessing of the great compassion. It arises from the cause of the increasing white virtue of beings.

The *Dharma* appears in a three-fold way, like water, the moon's reflection, and the disk of the moon. As the moon has the power of establishing reflections,

#1082..

the moon of *sambhogakaya* has a power of making emanations arise from the viewpoint of those to be tamed. As water in a vessel has a power of holding reflections, those to be tamed have the merit of an emanation appearing. When these two come together, as the moon effortlessly arises in the water, the reflection emanated from the moon of the teacher arises when there are those to be tamed, and never at an untimely moment. The *Hundred Actions* says: #1082.2

> In the ocean where water dragons live,
> Waves may rise at an inappropriate time:
> The Buddha's coming to children to be tamed,
> Never comes at an inappropriate time.

In the four directions of the world realm with above, and below making six directions, as limitless as space, including the intermediate directions above and below,[521] to as many of the six kinds of beings as exist, by their own karma, these emanations are shown. They appear to those above in the celestial realms, to human beings and animals in the middle, and to hell beings and *pretas* below. To these beings who experience various joys and sorrows, benefiting as many of them as there may be, countless inconceivable and immeasurable sages appear. The *Secret Essence* says: #1082.5

> Then from all the *tathagatas*, as the blessing of the great compassion, come the so-called insight beings, the six sages. They came forth from the body, speech, and mind *vajra*s of the *Tathagata*. Having come forth,

#1083..

> by the power of karma, above, below and everywhere in the ten directions of the six realms, in each limitless three-fold thousand world realm, these *Bhagavan*s, these great sages, benefit beings in each world by the four kinds of taming.

The four kinds of taming are:

1) Taming by great merit of the body
2) Taming through speech by the *dharmas* of various vehicles
3) Taming through mind by the great higher perceptions
4) Taming through inconceivable buddha activity.

The buddha qualities are all-pervading and not separately counted.

In the first, there is taming by the twelve deeds of a Buddha and so forth. The *Uttaratantra* says: #1083.3

> By the great compassion,
> The knower of the World,
> Having seen all the world,
> Not moving from *dharmakaya*,
>
> By various kinds of emanations
> Manifesting in birth,
> (1) He emanates from Tushita;
> (2) Enters the womb, and (3) is born,
>
> (4) Is skilled in the arts and sciences,

(5) Enjoys his harem of queens,
(6) Renounces, (7) performing austerities,
(8) Goes to the essence, enlightenment,

(9) Overcomes hosts of maras,
(10) Attains complete perfection,
(11) Turns the wheel of *Dharma*,
And (12) passes into *Nirvana*.

In as many worlds as there are
These are shown in their impure fields.

#1084..

As for his taming by speech, The *Secret Essence* says: #1084.1

> By his power of taming, as antidotes to the eighty four thousand kinds of conceptualizations and *kleshas*, he teaches the vehicles of gods and human beings, the *shravaka yana*, the *pratyekabuddha yana*, the *bodhisattva yana*, and the unsurpassable vehicle. Eighty-four thousand *dharmas* have been taught, are taught, and will be taught.

As Shakyamuni turns the wheel of *Dharma* in different realms of *samsara*, the melodious speech of *Dharma* has sixty limbs, with a teaching according with the interest and openness that each being has. As such teachings are given at one time to limitless different sentient beings, the teachings of the eighty-four thousand gates of *Dharma* and so on are simultaneously heard like an echo. The sound and words of the apparent speech of *nirmanakaya* have no individuating characteristics. They are self-appearances of the minds of those to be tamed and blessings of the Buddha. The *Uttaratantra* says: #1084.4

Just as reverberations of an echo
Arise within the apprehension of others,
Without any thoughts or making anything,
Not really existing outside or internally,

So the speech of the *Tathagata*,
Arises within the apprehension of others,
Without any thoughts or making anything,
Not really existing outside or internally,

This same speech, in the ears of those to be tamed, achieves the sixty limbs of melodiousness.[522] The *Summary of the Intention* says: #1084.6

The roots are like this:

1). Like Bhrama
2). Like the sound of cymbals
3). Like songs and dances

#1085..

4). Like the bird *kalapingka*

5). Like the music of thunder
6). Like an echo

Lord of Lanka. The limbs are like this:

1). Producing ideas
2). Intelligible
2). Worthy of being listened to
3). Without disharmony
5). Very profound
6). Interesting to hear
7). Completely undisturbing
8). Pleasant and interesting to the ear
9). Completely without clashing
10). Supremely clear

Arising for each of the array of gates, these and their limbs arise entirely perfect.

The six roots multiplied by each of the ten limbs make sixty altogether. As for the ten natures of these sixty, the same text says: #1085.3

Lord of Lanka, what are its natures? They are like this:

1). A great slow melody
2). All pervadingly abiding
3). Quickly understandable
4). Cutting off doubts
5). Equal in its single vision
6). Ephemeral manifestation
7). Entering everywhere
8). Producing yearning
9). Specially acting
10). Taming everything

Each of the ten natures multiplied by the six roots makes sixty. The sixty multiplied among themselves become the thousand limbs of melody, called “the ocean of limbs of melody.” Thus the reflected emanations of the supreme Buddha are seen. As on a background of vaidurya, or lapis lazuli, the reflection of a statue of Indra appears,

#1086..

so the mental appearances of the pure karma of beings appear. The *Uttaratantra* says: #1086.1

Just as on a ground of polished vaidurya
The reflection of the king of the gods appears,
So on the polished ground of the mind of beings,
The reflection of[523] the Lord of Sages rises.

That reflection for beings does not have
Any arising, setting, or disturbance.
Disturbance gets in by the power of one's own mind.

As for taming by mind, the *Secret Essence* says: #1086.3

> Knowing all and everything in the four modes of time,
> Knowing all the continua of the minds of all,
> Seeing all phenomena with the miraculous eye,
> Hearing all phenomena with the miraculous ear,
> By miraculous awareness, experiencing them all...

The undefiled experience of Samantabhadra, the great, completely perfect six higher perceptions is like that.

These are the six higher perceptions:

1). The vision of the divine eye
2). The divine ear
3). Non-obscuration
4). Knowing the thoughts of others
5). By knowing the four times and remembering many lives, remembering former existences
6). Displaying whatever miracles will tame beings.

By these stages, all minds are accepted and known. Then by performing benefits they are tamed. Regarding taming by buddha activity,

#1087..

the *Secret Essence* says:

> His form being everywhere is inconceivable.
> His mind being everywhere is inconceivable.
> His face being everywhere is inconceivable.
> His speech being everywhere is inconceivable.
>
> There are countless such inconceivable appearances in the ten directions.

Each of the details of body, speech, and mind also exists as an inconceivable assembly, pervading the ten directions of the buddha field and doing benefits. Moreover, by body, speech, and mind real, substantial benefits are produced, and all these buddha activities, within all things and continuua are explained as being different.

ii) The explanation of emanations and further emanations

The six sages in the six realms of beings which have been discussed are the number of the principal ones:

> **These six chief emanations have countless sub-emanations.**
> **These are also found in each of the realms of the gods,**
> **From the Bhrama and Ishvara realms right up to Akanishta.**
> **They appear as teachers in every one of them.**

The six sages are included among the six kind of beings, existing in the realization of those to be tamed. The six names, lord Indra among the gods and so forth, are mere examples. The sages are emanations from space, and by these emanations, from the viewpoint of sentient beings, countless further emanations perform benefits. Even in the realms of the gods

#1088..

from the four great kings up to Akanishta, the principal ones of the god realms perform taming.

iii) Taming whatever needs to be tamed: #1088.1

> **They also appear wherever humans are tamable**
> **Manifesting as *shravakas* and *pratyekabuddhas*,**
> **As *bodhisattvas* or kings, they tame those human beings.**
>
> **Among the *asuras* are also such different kinds of teachers.**
> **Among the animals they may appear as birds to birds,**
> **Or to deer like excellent lions, and other ways.**
>
> **The different kinds of teachers transcend the scope of thought.**
> **Likewise among *pretas* and also the beings of Hell**
> **They appear in forms that are appropriate.**

In the human world too there is not only one emanation. There is taming by innumerable *kshatriya*s, bhramans, women, and so forth. The single Buddha emanates *shravakas*, *pratyekabuddhas*, kings, and so forth, who similarly perform benefits.

Similarly, produced among animals, they tame them. For taming wild animals, they appear as lions and so forth. Among hell beings and *pretas*, it is similar. Wherever there are sentient beings, benefits are performed by the Buddha's emanations. The *Avatamsaka Sutra* says: #1088.6

> Kye! Son of noble family, as for the emanations of the Buddha, whatever sort of beings are to be tamed, these immeasurable ones perform benefits by that sort of form, color, and name. It is like this:

#1089..

> In the realm of the lord of the gods, having emanated as the lord of the gods, they genuinely transmit the path of the ten commandments of virtuous action.
>
> Similarly, for those who are to be tamed by renunciates, bhramans, *pretas*, or Hell beings, the Buddha emanates in those forms and benefits them.

iv) How benefits are performed by wisdom, #1089.2

a)) How individual benefits are performed:

As to how:

> **Each of these tamers of beings possesses two kinds of wisdom,**
> **These are the wisdom of nature and wisdom of extent.**

Knowing *dharmata* and distinctly knowing *dharmas*,
They produce the two benefits for those who are to be tamed.

As for the wisdoms of the tamers of beings and the supreme emanation, depending on *dharmata* there is the wisdom of nature, and depending on the *dharmin* there is the wisdom of extent.

b)) The way of knowing:

It is like this:

The wisdom of nature sees emptiness as reality.
It teaches beings the meaning of total pacification.
The wisdom of extent knows minds and their various powers.
Distinctly knowing these, it shows limitless styles of *Dharma.*

Having come to know the empty essence of *dharmata*, these emanations teach sentient beings the *Dharma* of unborn nature. The *Middle Length Prajñaparamita* says:

> Kye! Sentient beings come here. All *dharmas* are by nature unborn. Because I shall teach you the *Dharma* of how the *kleshas* are, you shall discriminate emptiness.

Seeing all the nature, powers, and propensities of those who are to be tamed by their wisdom of extent,

#1090..

they teach the *Dharma* in accord with that. The same text says: #1090.1

> Having fully seen the natures of sentient beings, to sentient beings, all of whom have the *kleshas*, to tame their *kleshas*, I teach the *Dharma*.

v) The way of appearing to impure beings #1090.2

Thus, these emanations by the six sages are appearances for impure sentient beings:

These are the teachers appearing to beings that are impure.
Their realm is the six-fold world of the beings of the six realms.
The teacher will match the projections of those who are to be tamed.
The various vehicles of the *Dharma* are never fixed.
The time will equal a *kalpa* of the beings who are to be taught.

The place of *nirmanakaya* is any place where sentient beings appear. The teacher appears in accord with what appears to them. Because of differing mental conceptions of sentient beings and because of their different powers and senses, the *Dharma* is taught with various assemblies of vehicle, teacher, place and retinue. The *All-Creating King* says: #1090.5

> As for the fields of taming of *nirmanakaya*,
> In Jambuling there are a hundred million or more.
> In all of them the compassion of self-arising wisdom
> Tames the six kinds of continua of sentient beings.

Also: #1090.5

As for teaching the antidote to passion,
Twenty one thousand *vinayas* have been taught.

As for teaching the antidote to aggression,
Twenty-one thousand *sutras* have been taught.

As for teaching the antidote to ignorance,

#1091..

Twenty-one thousand *abhidharmas* were taught.

As antidotes equally taming the three poisons,
Equally from the three *pitakas* twenty-one thousand were taught.

In total there are eighty-four thousand teachings.
They were taught as antidotes to the three poisons.

vi) How impure appearances arise #1091.2

As just explained:

Thus within the six worlds of beings of the six realms,
As a result of karma and habitual patterns,
Due to the cause and effect of good and evil deeds,
There are various ups and downs and joys and sorrows.

The six teachers too are only appearances to beings.
Just like buddhas and beings that may appear in our dreams.
Though their essence is pure, the phenomenal details are not.
So does apparent variety rise as the play of compassion.

Because of the karma and habitual patterns of beings, by virtue we whirl about in the higher realms and by non-virtue in the lower realms. We experience various joys and sorrows like appearances in a dream. The Buddha blessings that wake us from this sleep appear from our own good karma. These beneficial buddha-emanations, the Sage, the Buddha *Bhagavat*, and so forth, are also like a dream. The non-establishment of benefits by such self-appearances of beings is like that of emanations who appear to proliferate in a dream. The *Jewel Heap Sutra* says: #1091.6

By me, for all dream-like sentient beings,
Emanating like dreams, though Dharma is taught,

#1092..

Essenceless, it is non-dual in its nature.
To be understood as selfless, empty and hollow.

The *Middle Length Prajñaparamita* says: #1092.1

Subhuti, all *dharmas* are like a dream, like an illusion. *Nirvana* too is like a dream, like an illusion.

The vessel and essence of confused appearance are false. Any buddhas and beings appearing within it are also false. They do not exist. They appear while they do not exist. They are like buddhas and beings in a dream. Though their essence is the primordial purity of buddhahood, when *samsara* and n*irvana* appear like a dream, the sentient beings of the six realms and the teachers who tame them appear as these bad appearances. But also even as they appear, they are non-dual with the primordial purity of the single space of the *dhatu*. The *Sutra of the Non-arising of All dharmas (chos thams cad 'byung ba med pa'i mdo)* says: #1092.4

Without any Buddha there are no *Dharma* and Sangha.
Anyone who knows that is competent.
The nature of sentient beings is taught to be Buddha.
Enlightenment's nature of Buddha is taught as all sentient beings.
Sentient beings and enlightenment are not two.
Whoever knows that is an excellent being.

For sentient beings, seen by the compassion of the Buddha, tamer and tamed are distinguished and benefits performed. When wrong conceptions and their habitual patterns have been purified, the space of peace has been gained.

However, by the great kindness of wisdom,

#1093..

when sentient beings have been clearly and distinctly seen, those beings, confused by futilely grasping at ego, become intended objects of compassion. As they are led by *upaya*, by the primordial power of effortless spontaneous deeds, benefits are performed. The *Secret Essence* says: #1093.2

Examinations with wrong conception are purified.
Since they are not other than the space of wisdom,
When they are connected with the great compassion,
The six realms appear with their places, times, and beings.

vii) How these also possess limitless compassion #1093.3

As for the six emanated great *nirmanakayas* :

As for these six great nirmana*kayas* :

These are the limitless emanations of compassion.
Such buddha activity lasts as long as *samsara*.

From the space of the *dhatu*, from the blessing of the immeasurable compassion of the essence of wisdom, self-appearing emanations benefit sentient beings. A nature of those to be tamed, *upaya*s and antidotes of taming, and a time when these occur are nowhere to be found. The benefits of taming arise effortlessly, like the appearance of the moon in water. The *Uttaratantra* says: #1093.5

As for the natures of those to be tamed, and the means of taming those to be tamed,
And the actions by which their natures will be tamed;

Going to the realms and times in which they are to be found
The all-pervading Lord spontaneously enters.

Beings of the lower realms are established in the higher realms. Then they are led to the level of liberation.

#1094..

Those in the higher realms are kept from harm and distress. When they have been benefited, they too are established in liberation. Those who do not dwell on the path are made to enter it. Those who dwell on it are connected with ever-higher virtues. They are established in the ten *bhumis* and afterwards in enlightenment.

In brief, the nature of sentient beings is instantly turned to happiness. Then gradually, according to their individual fortune in the three enlightenments, they are led out of *samsara* and established in liberation. Real and mental buddha activity protect them from suffering for as long as *samsara* is not emptied. The *Abhisamayalankara* says: #1094.3

In a similar way, for as long as *samsara* lasts,
This activity is maintained to continue uninterrupted.

The aspects are taught by nine examples.

1. As increase arises when Indra is seen, after the Buddha has been seen, the purified mind aspires to and practices the two accumulations.

2. As the sound of the divine drum motivates us away from carelessness and clears away fear, the sound of the drum of *Dharma* clears away the carelessness and fear of *samsara*.

3. Like rain from a cloud, the falling rain of *Dharma* increases the wholesomeness of our *continuua*.

4. As Bhrama appears in the place of the gods without moving from his place, *rupakaya* benefits beings while not moving from *dharmakaya*.

5. As lotuses blossom in the sun, the lotuses of students blossom and darkness is dispelled.

6. Like a wish-fulfilling jewel, with complete non-thought, benefit for others is performed.

7. As with an echo, though one melody may be heard as sixty,

#1095..

from the time benefit is performed, its sound and words do not exist.

8. As the sky has a nature without complexity, by revelation of the basis of arising, *dharmakaya*, benefit is produced.

9. As the earth increases harvests, it produces the benefit of increasing all the harvests of virtue of sentient beings. The *Uttaratantra* says:

Like Indra, a drum, a cloud, like Bhrama, or the sun

Or like a precious king of wish-fulfilling gems
Like an echo, the sky, or the earth, as long as *samsara* lasts,
For the family of *yogins*, the effortless helpers of others,
The teachers manifest like the lord of gods in a jewel.

In well admonishing, they are like a drum.
The clouds of wisdom and kindness of the universal lords
Thus pervade limitless beings to the pinnacle of *samsara*,

Immaculate like Bhrama, not moving from their place,
They teach by the appearance of many emanations.
Like the sun, their light of wisdom radiates everywhere.

With a pure and precious wish-fulfilling gem-like mind,
The speech of the victorious ones, like an echo, is letterless.
Their bodies are like space, pervasive, formless, eternal.

Like earth, for all the medicines of the white *Dharma* of beings
They are always the ground, the ground of buddhahood.

c) The various *nirmanakayas #1095.6*

i) How the created *nirmanakayas* produce benefit for beings

The three kinds of *nirmanakaya*,[524] produce benefit by materially appearing. Because have been emanated by the blessing of the Buddha,

#1096..

and also, because they tame beings and so forth, they are called emanations. Though that is explained, from the time of emanation to tame beings they perform benefits by wisdom, and their space-like buddha activity is perfected: #1096.1

From this compassion rise the various *nirmanakayas* .
They appear in the form of mindless material things.
There are paintings and reliefs, and various natural forms
There are different writings and different objects of worship,
Lotuses, wish-fulfilling trees, and pleasant parks,
Along with wonderful palaces and pleasure groves.
There are caravansaries, and ships and bridges,
Lamps and jewels, food and clothing, and vehicles.
Such material things appear, doing many benefits.

As for the particulars of how objects emanated by the Buddha benefit beings in the world, there are paintings, reliefs, self-appearing images of body, speech, and mind, writings, deities, stupas, and so forth. Anyone who even sees them is moved with powerful faith and longing, and the seeds of liberation are planted. Following these examples, with this constant support, there is an increase of virtue within the continua of sentient beings, and so buddha emanations accumulate. The *Neck pin of Mantra (sngags kyi gong rgyan)* says: #1096.6

Now they remain in the time of the dark age,

In the forms of artifacts and letters.
Thinking it is so I have faith in them.

The *Mahayanasutralankara* says: #1096.6

Created, born, and great enlightenment.
By the teacher who always teaches enlightenment,
As for these emanation bodies of the Buddha,
They are the great means of liberation.

The created phenomenal appearances of the "created" *nirmanakayas* have just been explained. As for "born," any being who really benefits other sentient beings is a *nirmanakaya* of bodily emanation. In a time of famine, it might be a big fish. At the time of sickness, small gentle living creatures and so on. In the island of the Rakshasis the king of horses Balaha and so forth emanated, and performed benefits.[525]

The supreme emanation displays the twelve deeds of a buddha.[526] Similarly, there are emanations of lotuses and wish-fulfilling trees, pleasure groves, palaces, and gardens for renunciates. When a merchant is wandering in a desert plain, a city is emanated. On great waters, boats, ships, and bridges are emanated. Those capable in actions of the great secret *upaya* might emanate a path in a forest for a single night. Also emanating lamps and the like for a wandering merchant, they might show that path.

At a time of famine, by emanating wishing-jewels, a rain of food and so forth may fall. Emanated chariots, elephants, and other mounts may be established only for whatever sentient beings can be benefited. This is taught in the *Jewel Heap Sutra* and other *sutra*s. In particular, the *Sutra of Entering the Sphere of Inconceivable Wisdom (ye shes bsam gyis mi khyab pa'i yul la 'jug)* says: #1097.6

Mañjushri, if someone will be tamed by seeing the color of the body of the *Tathagata* as golden, the golden color appears.

#1098..

If someone needs pleasure groves, jewels, medicine, *vidya mantra*, and many other things to be tamed, the forms and colors of those appear. That is extensively taught.

ii) The spontaneous arising of temporal and ultimate true goodness #1098.2

Thus appearing:

Having temporarily served as happy and pleasant places,
They finally connect us with the path of peace.
These various emanations produce spontaneous benefits.

By that play of emanations, temporally individual sentient beings' minds are gladdened and made happy by virtues of body and speech. Then by the wealth of ultimate buddhahood, the various *nirmanakayas* also spontaneously produce that supremely great benefit. The *Uttaratantra* says: #1098.4

These appearances are utterly
Non-conceptual and immovable.
Indeed upon that ground
The great benefit is at hand

C. How these arise from space and dissolve into space, the final summary #1098.5

Now there is the final summary of how the actions and deeds of these *kayas* arise from space and dissolve into space. Depending on Buddhahood:

> **If there are no students, the teacher subsides in space.**
> **Then the self experience of s*ambhogakaya***
> **Totally dissolves in the state of *dharmakaya*.**

#1099..

> **If there is no vessel there to hold the water,**
> **The moon reflected in water vanishes into space,**
> **And, by the power of its phases, the moon will do the same.**
> **The full moon, whose face is without increase and decrease,**
> **If there are students to see it, gradually appears.**
> **Thus it is that fruition is spontaneous.**

Without a vessel of water, the reflection of the moon in water is self-dissolved. Just so, without the water-vessel of students, the reflected moon of Buddhahood appearing from their viewpoint, the self-appearance of *sambhogakaya*, dissolves into *dharmakaya* and is gathered back into the space of wisdom. That is what is being said.

At that time, individual and personal wisdom itself rests in meditative equipoise as subtle wisdom. If again there are students, without movement or effort, instantly the external luminosity of *sambhogakaya* and *nirmanakaya* simultaneously arise from non-thought, producing benefits as before.

#1100..

In *madhyamaka* this is called "producing benefits through appearance for others due to former aspirations." The *Uttaratantra* and so forth say that in post-meditation benefits are performed, but there is no moving from the essence of meditation. The *Uttaratantra* says: #1100.1

> Non-thought and its post-meditation
> Are both maintained to be wisdom.

Also: #1100.3

> The style of *bodhisattvas*,
> In their post-meditation
> And in truly freeing beings,
> In the world is like the *Tathagatas*'.
>
> But like the earth and an atom,
> Like an ocean and an ox-track,
> Between buddhas and *bodhisattvas*
> The difference is like that.

D. The dedication of merit #1100.3

Now the merit is dedicated for virtuous sentient beings. As explained:

> **Therefore by the nature of this, the highest peace,**
> **May all beings encounter the luminous space of mind.**
> **Having been exhausted by the defilement**
> **That grasps at the extremes of *samsara* and *nirvana*,**
> **May the mind today relieve its weariness.**

By the merit of the suchness of the essence, may all beings, grasping the end of *samsara* and *Nirvana*, by the immeasurable merit of omniscience, refresh the wearied nature of mind into the level of mastery.

> Like the white form of the moon of an autumn night,
> Making pure, white kumut lotuses blossom,
> The highest virtue clears away tormenting *kleshas*.
> May the anguished minds of beings be pacified.

#1101

> In the ocean of *kleshas*, wreathing our heads in pain,
> There formerly floated the geese of all our faults,
> A thousand lights of[527] merit have dried the ocean.
> Now let the Conqueror's wealth be fully seen.
>
> The wind of wisdom has scattered in all directions,
> Dark clouds of incidental obscuration.
> May their absence be fully stabilized.
> May the luminous sun of enlightenment be seen.

#1101.3

@
XIV: Chapter Fourteen: Conclusion

A The overall dedication of Merit of these teachings
B The reason why this needed to be composed, telling the manner of composition and the time
C The brief teaching of the way of the ground, path, and fruition of *sutra* and *tantra*
D So that merit may increase, adornments of auspicious verses are composed
E Concluding verses

*****

A The overall dedication of merit of these teachings #1101.3

From the five sections of the final summary, as for the overall dedication of merit of these auspicious teachings, having well resolved all the details of words and meaning, now at the completion of the treatise, there is a dedication of merit to benefit others. Beginning with the first explanation of the title, up to the explanation of the meaning of the ultimate fruition, as for this auspicious presentation of words and meaning: #1101.5

From the great clouds of merit of this good explanation,
By many feasts of rain, whose nature is that of peace,
Increase the goodness and happiness of beings of the three levels.
May all the Conqueror's feast of wealth be self-existing.

In the totally vast and spotless space of mind, are these great heaping clouds of auspicious explanation. Arising from the *prajña*s of hearing, contemplating, and meditating, may a thousand thunders resound.

#1102..

From sending forth the flashing lightning of this auspicious garland of scripture, reasoning, and oral instructions, by the falling feast of cooling rain of peace and happiness, in the minds of the beings of the desire, form, and formless realms, may the seeds of the virtuous essence of the *dhatu* of *dharmas* be moistened. As they fulfill their power of growing ever greater, by the great qualities and activity of the enlightenment of buddhahood, may there be perfect mastery of the inexhaustible wheel of ornament of body, speech, and mind.

B. As for the reason why this needed to be composed #1102.3

As for telling the manner of composition, regarding the time:

These days, by the impure sight of ordinary minds,
The separate paths of the *mantra* and *paramita* traditions
Are grasped as contradictory, and cannot be combined.
Therefore people have a partial eye for both.

When the former learned and accomplished ones had departed, their great, long-standing traditions were agitated by people's own conceptual ideas, and became unclear. By completely fixating the individual paths of the great *tantras* of *mantrayana* and the perfections of the *paramita* tradition, not having heard much, only stirred up by bad thoughts of sophistry, fools arrogant about their alleged learning grasped them as contradictory. After that, even those of profound realization were not able to gather them into one.

#1103..

By devoting themselves to each little word of these fools, even they came to have the eye of partiality.

C. The brief teaching of the way of the ground, path, and fruition of *sutra* and *tantra*

Having seen the way of this, as for these traditions:

Having gathered together the means of accomplishing this,
This deep and excellent sense of the cause and fruition vehicles
Was composed at *Ogyen Dzong*,[528] high on Mount *Gangri Thökar*,
With the rising of Drime Özer[529], spotless rays of light.

In this treatise, the true meaning of the ground, path, and fruition of the vehicles of cause and fruition; and the meaning of the ground, path, and fruition of the fruition vehicles of secret *mantra*; and whatever words arise from the elders of the traditions of *sutra*, *tantra*, scripture, realization, and oral instructions, with their profound true meanings, all are gathered into one as the suchness of the holy guru.

At the practice place of *Ogyen Dzong* on the throat of *Gangri Thökar*, this was accurately presented. That mountain's temple of auspicious rocks is a source of the increase of virtue. With the rise of the mountain adorned by former snows and covered by a white robe of moonlight, by the power of the season, these days, the peak is much more beautiful than a mere range of rock. On the mountainsides are fields of medicinal herbs, and clean waters flow there. The flowers and fragrant herbs growing in the wide southern direction, set off by green juniper forests, shine like the throat of a peacock.

#1104..

The practice-supporting forest citadel where these are seen by Padma's self-arising blessing is called *Ogyen Dzong*.

This treatise, teaching the single essential meaning is a precious treasury worthy of being received on the head. The *Uttaratantra* says: #1104.2
81

> Thus, depending on trustworthy scripture and reasoning,
> In order that I might purify myself alone,
> And in order to take care of those possessing minds
> Of abundant devotion and goodness, this was explained by me.
>
> As those possessing eyes are able to see with the help
> Of lightning, lamps, a jewel, or the sun and moon,
> Depending on the Sage, who produces the confident light
> That is the great topic of Dharma, this was fully explained.
>
> Whatever is meaningful, closely connected to the *Dharma*,
> Teaching removing all the *kleshas* from the three realms,
> And also is something teaching the benefits of peace;
> That is the speech of the Sages. The reverse is otherwise.
>
> Whatever in terms of the Conquerors' teachings alone
> Is expounded with a perfectly undistracted mind,
> And also corresponds with the path of liberation,
> That, like the words of the sages, receive upon the head.[530]

That is well said.

D. So that merit may increase, adornments of auspicious verses are composed #1104.6

As for the merit of thus having followed scripture and reasoning, by rightly seeing and comprehending,

#1105

setting out a great full ocean of wondrously arisen auspicious explanation:

> **By this merit may sentient beings in *samsara*,**
> **All attain the highest level of total peace,**
> **In all times and directions, may the auspiciousness be produced.**
> **Of the *kayas* and wisdoms, with nothing added or taken away.**

This is an adornment of auspicious verses. By the excellent merit of composing this treatise on the vast and profound, may all beings included in the three realms, the six realms, and three levels, attain Samantabhadra, the level of peace, without struggle and effort. Then by the *kayas* and wisdoms, to which nothing ever needs to be added and from which nothing ever needs to be taken away, in all places, times, and situations, may a hundred thousand million billion immeasurable, inconceivable auspicious light rays emanate everywhere. That is what is being said.

E. Concluding Verses

Adorned by this excellent virtue, supreme miraculous rising, higher than the level of the celestial realms,

May the *mandala* of light of good direct instruction, consecrate the path that leads to the space of mind.

For limitless beings, may the level of perfect peace, quite without example, arise unsurpassably.

Having established this torch of wisdom for all the beings abiding on the three levels, these days I am joined to it.

This way of *Dharma* is ultimately profound and vast, like the seat of a water dragon lineage-holder throne.

These thousand rays of good teachings emanate everywhere, like the brilliant immensity of the seven-horsed sun.[531]

This is like an excellent wish-fulfilling gem, perfecting limitless hopes of all that is desired,

Having various wish-bestowing displays of music, like the level of mastery of the *Tathagata*.

In these great clouds of holy essence, nothing was ever excluded and nothing ever will be.

Having done good, and now becoming goodness and happiness, and this going on forever are unified as one.

May the cool lake of wisdom which formerly was unfilled, like the great full lake of Indra, have auspicious, limitless increase.

This is a mirror for divination of *sutras* and *tantras*;
A treasury of scriptures, reason, and oral instructions;
The essence of the sun, illuminating enlightenment,
This is a lamp dispelling the darkness of ignorance.

Later fortunate generations, wanting enlightenment,
Should always sincerely treasure these words of explanation.
The essence of *sutra*, *tantra*, and oral instructions is here,

The heaped up clouds of profundity that are the lineage blessings.

The bird of my mind, within the vast sky that is the essence,
Spreads wide the vast wings of *upaya* and *prajña*, word and sense.
Soaring ever-higher, to the city of liberation,
Thinking to cross to the shore of peace without any dust.[532]

Glorious Padma, born from the ocean of wisdom and kindness,
Lived there later and shone with a thousand spotless rays,
Illuminating all beings, overcoming their mental darkness,
He lives as primordial, unobscured space of the endless sky.

At night, when the shining sky of peace is to be seen,
Its Meru of butter-lamps are that Buddha's victory-banners.
As we follow the wordless drum of his musical speech
The breath of that great confirmation is also glorious Padma.

Merely recalling its marks, we are free from fear of *samsara*.
Abiding in its blessings, we grasp no marks of things.
On hearing teachings of non-dual *Dharma*, we are in union,
Entering into the patience of the unborn state.
By its virtue we will always be protected,
Becoming a source of nourishment for other beings.

Possessing the excellent virtues of the glorious teachings,
The purity that is total freedom here is explained.
These former and later ways of limitless conquerors,
Are the deepest sense of the causal vehicles.
Moving the mountain of scripture, reason, and oral instructions,
In the great tradition, this chariot of true meaning,
Is the depth of meaning that made their minds of immensity glad.

Emanating from wondrous accumulations of virtue,
From former generations of the white holy *Dharma,*
For excellent students, encouraged by the Prince, the Buddha,
From their viewpoint, I have written this account.

Ringed by a fence of snow mountains, in their midst,
Relying upon the former holy *dharmarajahs*,
In the ultimate place of Padma, the self-arising king,
For later generations I arranged this helpful *Dharma*.

By this merit may I and all beings now enter the ship of the luminous essence.
Instantly freed from the ocean of obscurations, so very hard to cross,
May we arrive at the level of the Victorious One, the land of the precious essence.
Having completely cleared the degenerations, *samsara* and *nirvana*,
May we thereby come in contact with virtue, that of the perfect buddhas.
May beings by my merit need no effort for total liberation.
May they possess the perfect wealth of the Conqueror, without any practice at all.
Effortlessly crossing the ocean of *samsara*, as I have said,
May instant primordial emptiness of *samsara*, fill the city of peace.

By the virtue of all these situations, in this world realm,
With the limitless wealth of the heavens of the gods,
By merely wishing to have it, may happiness perfectly be established.

May the world grasp the appearance of the excellent path.
May no one ever see the vicious afflictions of suffering.
By their own ultimate virtue, may beings be ever-nourished.
May they at last attain the place of boundless light,

Higher than the god realm, in pervasive Akanishta.
Establishing benefit and what accords with *Dharma*,
Free from inappropriate objects of attention,
May they become attendants of the kind protector.

Because my undertakings all have been successful,
May the host of sentient beings be free from *samsara*.
By limitless effort, never resting for a moment,
May the three realms be led to the Lord of perfect peace.

May all beings be happy with my happiness,
And may I carry the burden of pain of sentient beings.
Until these beings are completely emptied from the world,
May I be made a leader and a guide for them.

The snake of *samsara* has poisoned the always-unhappy land.
As from the hellish heat of a terrible fire-pit,
Led into the pleasant shade of a sandal-grove,
In the lotus garden of purity of the Victorious One,
May sentient beings, abandoning effort, fully rest.

Impermanence and impurity, pain, and ego-grasping--
May beings forever struggling because of these four errors,
Be accustomed to the level of the Victorious One.
May all the supreme assembly of virtues be perfected.

Bees fly and hover by the forest flowers.
As by the voice of peacock their anthers are stirred and vibrate.
Peaceful *samadhi* there is completed and fulfilled.
With its life, may the body be moved to such a place

By cooling waters, in cooling shades of many fruit trees,
In vines and trees, medicinal herbs and rocky mountains,
Alone, abandoning every kind of mental creation,
May the *amrita* of freedom, enlightenment be attained.

As trees that move in the wind, shade and fan the flowers,
With abundant leaves like a rain of heavenly substances,
For meditaters, enjoying peace without enemies,
As unconditioned light, may *samadhi* not go stale.

Around fragrant lotuses are bees and the music of bees; and flocks of singing birds.
In this pleasant and solitary forest retreat other chatter is pacified.
Business and personal contacts are not to be seen; the mind remains in solitary peace.
Resting in glorious radiance, clear, and brilliant; may this life be totally successful.

By the increase of this well-taught *Dharma* of peace; as well as pure thoughts of aspiration,
This clear lake, pervades *samsara*, as the fruition of a feast of joy and happiness,
Adorning divine celestial realms above the earth, while the lower places empty out with joy,
Proceeding on the path of the highest perfect goodness; may buddhahood be established.

This kind of *Dharma* is vast, all-pervading like space, fulfilling all hopes.
Supporting sentient beings like the earth, this is a great and succoring ship.
Having an excellent captain, it liberates us from the ocean of *samsara*.
The torment dissolving rain of *Dharma* falls; like water of *amrita*;
In the space of mind these *dharani* clouds have a pleasant sound like the drum of Indra.

Now may the land of liberation appear; clearing the darkness of ignorance.
Becoming well-known like the sun and moon; may auspiciousness be produced.

Accepted by the glorious teacher of Uddiyana, Padmasambhava, and having heard much of the profound teachings of the *Tathagata*, rich in the wealth of the *Mahayana*, the *yogin* Drime Özer completed this treatise in the red-rock, genuine goodness sky fortress, whose five Tibetan mountain peaks, adorned by many treasure troves, swarm with the nature of the *dakinis.*

GE'O GE'O GE'O.

Glossary

Information about these terms will be found under the listed Tibetan equivalents in the Tibetan glossary, which is in English alphabetical order.

abhisheka: dbang
abhidharma: mngon chos
Abhirati: mngon par dga ba
absolute: don dam
accept and reject: blang 'dor
action: spyod
adding and taking away: 'du bral
affirmation and negation: dgag sgrub
affirmation: sgrub
Akanishta: 'og min
alaya: kun gzhi
alayavijñana: kun gzhi rnam par shes pa
all at once: cig char
all-pervading, all-encompassing: phyam gdal
all-sufficient: gcig chod
alpha-pure: ka dag
amrita: bdud rtsi
analysis: dpyod pa
antidotes: gnyen po
anu: a nu
appearance: snang ba
artificial: bcos
Aryan riches, 7,: 'phags pa nor bdun
as it is: rang babs, rang sar, rang mal

asura: lha min
ati: a ti: rdzogs pa chen po
authentic: yang dag
Avalokiteshvara: spyan ras gzigs
avaricious: rngom
Avici Hell: mnyal ba mnar med pa
awakened: sangs
awareness: shes pa
ayatanas, 12: skye mched bcu gnyis
bardo: bar do
bhagava-t-an: bcom ldan 'das
Bhrama: tshangs pa: Hindu creator god
bhramin bram ze
bhuta: byung po
bhuumi: sa
bias: ris
bindu: thig le
bodhicitta: byang chub sems
bodhisattva: byang chub sems dpa'
body speech and mind: honorific: sku, gsung, thugs; non-honorific: lus, ngag, sems
buddha activity: phrin las
buddha qualities: yon tan
Buddha qualities: sangs rgyas kyi yon tan
buddhadharmakaya: sangs rgyas chos kyi sku: = dharmakaya.
buddhahood: sangs rgyas
caste: rigs
cause and condition: rgyu rkyen
ceaseless: ma 'gags, 'gag med.
certain: nges
*chakra*varitin: a'khor lo bsgyur ba'i rgyal po
chandali: tsa nda li
characteristics: mtshan
charya yana: see theg pa dgu
chörten; mchod rten
cliff: gyang sa
clouds of offerings: mchod sprin
co-emergent: lhan cig skyes pa
coarse: rags
collection of oral instructions: man ngag sde
compassion: thugs rje
complexity: spros pa
concept: rtog pa
conceptions: dmigs pa
confusion: 'khrul pa
Conquerer: rgyal ba.
consciousness 5/6: rnam shes lnga/drug
contrived: bcos
coronation vase: spyi blugs
created: bcos
crystal: shel gong
dakini: mkha' 'gro
dedicating the merit: bsod nams bsngo
defilements: dri ma
deity: lha
detail: rim pa
developing stage: bskyed rim
dge a'dun: followers of the Buddha's teachings.
dharmakaya: chos sku
dharmata: chos nyid
dharmas: chos
dharmdhatu: chos dbyings
dharmin: chos can

dhatu: dbyings, khams
dhatu: khams
khams: realm, element.
dhatus, 18: khams bco brgyad
Dhupa: dhu pa: goddess of incense.
dhyana: bsam gtan
dhyanas, 4: bsam gtan bzhi
direct liberation: cer grol
discontinuity: rgyun chad
discriminating awareness wisdom: so so rtags pa'i ye shes
discriminating awareness: so so rang rig; so sor rtag pa
discursive thought: rnam rtog
display: bstan, bkod
disturbed: rnyog
doer of all: kun byed
dön: gdon
drowsiness and discursiveness wildness: bying rgod
eggshell: rgya
ego: bdag
eight consciousnesses: tshogs brgyad
eight examples of illusion: sgyu ma dpe brgyad
eight extremes: mtha' brgyad
eight kinds of suffering: sdug bsngal brgyad
eight ordinary siddhis: dngos grub thun mong brgyad
eighteen dhatus: khams bco brgyad
element: khams, rigs
eliminate or establish: dgag sgrub
eliminate: log
emanation: sprul pa
embodiment: 'du ba
empowerment: lung, dbang
emptiness with all the supreme aspects: rnam mchog kun ldan stong nyid
empty: stong pa
enlightenment: byang chub
ennailment: gzer bu
environment and inhabitants: snod bcud, rten dang brten pa
equality: mnyam nyid
equanimity: mnyam nyid
essence: ngo bo snying po
establish: sgrub
eternal: ye
eternalism: rtag lta
etherial: sang seng
even: phyal ba
examination: brtags pa
examine: brtags pa
examineation: dpyod pa
exhaustion: zad pa, rdzogs pa
exist: yod pa
experience: rang snang
experiences: *nyams*
extremes: mu mtha'
fabrication: bcos
false conception: kun btags
family: rigs
father tantra: pha rgyud
fine and coarse: rags phra
five aspects of sadhana: cho ga rnam pa lnga
five buddha activities: phrin las lnga
five buddhas: bcom ldan 'das lnga:
five certainties: nges pa lnga
five colors: kha dog lnga

five desirables: a'dod pa lnga
five elements: 'byung ba lnga
five eyes: spyan lnga
five families: rigs lnga
five *kayas* : sku lnga
five kinds of mind: thugs lnga
five kinds of speech: gsung lnga
five paths: lam lnga
five perfections: phun sum tshogs pa lnga
five qualities: yon tan lnga
five root kleshas/ poisons: rtsa ba'i nyon mongs lnga
five *skandhas*: phung po lnga
five wisdoms: ye shes lnga
Five buddha families: see five buddhas, five families.
fixation and grasping: gzung 'dzin
fixation, fixated object: gzung ba.
fixator, fixating subject: 'dzin
fixed: nges
flickering emanation etc: 'gyu ba
four extremes: mtha' bzhi
four fearlessnesses: see chapter 6.
four great terrors: a'jigs chen bzhi
four individual true apprehensions: meanings, words dharmas, powers.
four *kayas* : sku bzhi
four kinds of birth: skye ba bzhi
four legs of miracle: cho 'phrul rkang pa bzhi
four manners of birth: skye tshul bzhi
four maras: bdud bzhi
four mudras: phyag rgya bzhi
four noble truths: 'phags pa bden bzhi
four purities: see ch. 6
four seals: phyag rgya bzhi
four, the, propitiation and so on: bsnyen sgrub bzhi.
four times: dus bzhi
four ultimate realizations: rtogs pa bzhi
four *yoga*s of atiof maha of mahamudra: rnal 'byor bzhi
four Bhrama viharas: tshangs pa'i gnas bzhi
four elements: khams/ 'byung ba bzhi
four immesurables: tshad med bzhi
freedom: grol ba
freedoms and favors, 18: dal 'byor bcu brgyad: Ch. 1.
fresh and relaxed: lhang nge lhan ne
from all eternity: ye
fruition: 'bras bu
fundamental luminosity = gting gsal
fundamental state: gzhi gnas not = shamatha
gandavyuuha: stugs po bkod pa
Gandha :Gandha: goddess of perfume.
gandharva: dri za
garbha: snying po
garuda: khyung
gather: 'du ba.
gelong: dge slong
genuine: yang dag
Gita: gi ta: goddess of song.
glorification exaggeration and deprecation: sgro 'dogs dangskur 'debs
good and evil: bzang ngan
gotra: rigs
grasper & grasped: gzung 'dzin
grasper/grasping subject: 'dzin pa
great full ocean: gang chen mtsho
great perfection: rdzogs pa chen po

ground: gzhi
groundless: gzhi med
guard *samaya*: dam tshig srung ba
guru: bla ma
heart-essence: snying po
higher perceptions: mngon shes
higher realms: mtho ris
highest *yoga*: shin tu rnal 'byor
hinayana: theg dman
hungry ghosts: yi dwags
ignorance: ma rig pa
Immense ocean: gang chen tsho: AKA rnam snang
incidental: glo bur
included: 'du ba, 'dril ba, 'ub chub
individual insight: so so rang rig
individuating characteristics: rang mtshan
Indra: brgya byin
insight: rig pa
instantly: skad gcig par, cig car
intellect: yid special cases
intellect-consciousness: yid kyi rnam shes
intention: dgongs pa
interdependent arising: rten 'brel 'byung ba
intrinsic-: rang-, rang bzhin gyis-
Ishvara: "the Lord,"a Hindu creator god.
jang: byang
jetsün: rje btsun
jinyépé yé shé: ji snyed pa'i ye shes
jitawè yé shé: ji lta ba'i ye shes
jñana: ye shes
jñanasattva: ye shes sems dpa'
kagyü: bka' brgyud
kalpa: bskal pa
kama: desire
karma: las
kaya: sku
kinnara: mi'am ci
klesha: nyon mongs
knowledge: shes pa
kriya: kri ya, bya rgyud
let loose: rang kha yan
liberation: grol ba
limit: rgya chad
limitless as the sky: mkha' mnyam
loka: sems can rigs drug
lokayata: rgyang phan
Longchenpa: klong chen rab 'byams pa
Longdé: klong sde
Lord of death: shin rje
lord: mgon pa, bdag po, mnga dbang, rje
lower realms: ngan 'gro
luminosity: 'od gsal
luminous appearances of what does not exist: med pa gsal snang.
luminous: 'od gsal
madhyamaka: dbu ma
mahamudra: phyag rgya chen po
mahasandhi: rdzogs pa chen po
mahasattva: sems dpa' chen po
mahasukha: bde ba chen
mahasukhakaya: bde ba chen po'i sku
Mahayana: theg chen
Maheshvara: dbang po chen po

maintain: skyong
Maitreya: byams pa
major and minor marks: mtshan dpe
major and minor marks of a buddha: mtshan dang dpe byad
mandala: dkyil 'khor
manifest: mngon gsum
Manjushri: a'jam dpal
mantra: sngags
mantrayana: sngags kyi theg pa
mara: bdud
marks: mtshan
measure: tshad
meditation: bsgom pa, mnyam bshag, bsam gtan
memory: dran pa
mental contents: sems las 'byung ba
middle: bar
mind: sems, yid
mind: itself-nature of sems nyid
mind-only: sems tsam
mindfulness dran pa
Mipham: mi pham
miracle: cho 'phrul
mix: 'dre ba.
mother tantra: ma rgyud
Mount Meru: ri rgyal rab
mudra: phyag rgya
Muni: thub pa
nada: na da
nadi: rtsa
nadis, three: rtsa gsum
naga: klu
natural freedom: rang yan
natural state: gnas lugs, rnal ma
natural state: gnas lugs tshul
natural: rang byung, rang bzhin gyis etc.
nature: rang bzhin, gzhis
negation: dgag
neither established nor cleared away: sgrub bsal med
net: rgya, dra ba
neutral: lung ma bstan
nihilism: chad lta
nine yanas: theg pa dgu
nirmanakaya: sprul sku
nirvana: mya ngan las 'das pa, zhi
noble ones: 'phags pa
non-dual: gnyis med
non-men: mi ma yin
non-obstruction: 'gags med: zang ka
non-thought: mi rtog pa
not adding and subtracting (taking away): 'du bral med
Nyingma: rnying ma
nyingthig: snying thig
object, kaya: yul sku: the object of enlightened perception is the *kayas* , having the essence emptiness and the nature of luminosity.
object: yul
obscuration: sgrib
offering substance: rdzas
omniscience: kun mkhyen, thams cad mkhyen pa'i ye shes
one taste: ro gcig
one's own insight: rang gi rig pa
one's own seat: rang mal
opposite: ltos

oral instructions: man ngag:
ornament: rgyan
overturned: ru log
paramita: pha rol tu phyin pa
partiality: phyogs
particularizing characteristics: rang mtshan
pass the pass: la bzla ba
path of splendor of vivid rainbow colors: khra lam lam
path: lam
perceiver, wisdom: yul can ye shes
perception: dmigs pa
perfect: rdzogs
perfecting stage: rdzogs rim
perfecting *yoga*: yongs su rnal 'byor
phenomena: rnam pa
phenomenal world: snang srid
pith: gnad
play: rol
post-meditation: rjes thob
power: rtsal
powers of mind: dbang po
prajña: shes rab
Prajñaparamita in Eight Thousand Lines: yum bar ma
prajñaparamita: shes rab pha rol tu phyin pa
prana: rlung
prasangika: thal 'gyur pa
pratyekabuddha: rang rgyal
precipice: gyang sa
preta: yi dwags
primordial: gdod nas, thog nas
primordial: ye
projection: rang snang, kun btags, rang gzugs
pure appearance: dag snang
pure bhuumis: dag pa sa
purified: dag, sangs, sbyangs
Pushpa: pushpa godddess of flowers.
puja: mchod pa, cho ga
qualities: mtshan, mtshon
Ra hu: Demon, planet, or dark area responsible for eclipses.
rakshasas: srin po
real: don du, dgnos
realization: rtogs pa, dgongs pa
recognize: ngos bzung
reference point: gtad so
relative: kun rdzob
renunciation and realization: spangs rtogs.
resolve: gtan la 'bebs pa
rich display: 'byor ba'i bkod
rigdzin: rigs 'dzin: awareness holder.
royal treasures, 7: rin chen sna bdun
rupakaya: gzugs sku
samsara: 'khor ba: srid pa
sacred outlook: dag snang
sadhana: sgrub thabs, cho ga
Saha: This world called the realm of endurance.
sakyong: sa skyong: earth preotecting (king)
samadhi: ting nge 'dzin,
Samantabhadra i: kun tu bzang po mo
samapatti: snyoms 'jug
samaya: dam tshig
*samaya*sattva: dam tshig sems dpa'
sambhogakaya: longs spyod rdzogs pa'i sku

sampannakrama: rdzogs rim
Sangha: dge 'dun
Saraha: Sa ra ha
sattva: sems dp'a
sattva-*yoga*: sem dpa'i rnal 'byor
sautrantika: mdo sde pa
sealing: rgyas thebs: phyag rgya
self existing equanimity: lhun grub mnyam pa nyid
self-existing: lhun grub, rang gnas
self-insight: rang rig
self-liberation: rang grol
self-luminosity: rang gsal:
self-nature: rang ngo
separation of clearing away: dbye bsal
seven fold service: prostration, offering, confession, rejoicing, requesting to teach, asking the teacher to remain, dedicating the merit.
Shakyamuni: sha kya'i thub pa
shamatha: gzhi gnas
shang shang: shang shang
Shastra: bstan bcos
shentong: gzhan stong
Shijé: shi byed
Shiva: drag po, dbang po
shloka: sho lo ka
shravaka: nyan thos
shuunyata: stong nyid
siddhi: dgnos grub
sign: rtags: tshad
simple: spros bral
simplicity: spros bral
single dot: nyag gcig
six higher perceptions: see mngon shes
six <lokas> realms: rigs drug
six perfections/ paramitas: Ch. 8 pha rol tu phyin pa
six perfections/ paramitas: pha rol tu phyin pa drug
six realms of beings: rigs drug
six senses: tshogs drug, dbang drug
skandhas: phung po
sky: nam mkha'
solid: dgnos
space of the dhatu: dbyings
space: dbyings, go, nam mkha', bar snang
Space: Spaciousness klong
spheres of activity: spyod yul
spheres of apprehension: spyod yul
spontaneous: lhun grub
stage: rim pa
straying: gol sa
Subhuti: rab 'byor
subject: yul can
substance: rdzas
subtle: phra ba
subtlest: shin tu phra ba
suchness: deji bzhin nyid
sugata: bde gshegs pa
sugatagarbha: bde bar gshegs pa'i snying po
support and supported: rten dang brten pa
Surya: the Hindu sun god.
sutra: mdo
svatantrika: rang rgyud
taking and leaving: btang bshag
taming: 'dul ba

tantra: rgyud
tathagata: de bzhin shegs pa
ten bhuumis: sa bcu
ten dharmic activities: chos spyod bcu
ten directions: phyogs bcu
ten masteries: see Ch 6. See ch. 6
ten natures: rang bzhin bcu
ten virtues: yon tan bcu
tenuous: sang seng
the 20 downfalls of *bodhicitta*: see Ch. 8.
the 4 hidden intentions: see Ch 8.
the 5 *pranas*: rlung lnga
the dhatu: khams: = dharmadhatu
the four *abhisheka*s/ empowerments: dbang bzhi
the four jewels: dkon mchog bzhi
the nature: ngo bo
the ten unwholesome actions: yon ten bcu
the three kinds of alaya: kun gzhi rnam gsum
The four kinds of birth: skye ba bzhi
thing: dgnos po
things as they are: gnas lugs tshul
thirty seven factors of enlightenment: byang chub yan lag gsum bcu so gnyis
three gates: sgo gsum
three jewels: dkon mchog gsum
three kinds of suffering: sdug bsngal gsum
three mandalas: dkyil 'khor gsum
three natures: rang bzhin gsum
three poisons/kleshas: dug gsum
three purities: dag pa gsum
three *samadhi*s: ting nge 'dzin gsum
three times: dus gsum
three worlds realms: srid gsum, khams gsum
Three levels: sa gsum
tirthika: mu stegs: Hindu, extremist.
tonglen: gtong len
total goodness: kun tu bzang po
training on the bhuumis: sa sbyang
transition or change: pho 'gyur
transmission: ngo sprod
transparent: zang thal
traversing treading the path: lam bgrod
treasury: mdzod
trikaya: sku gsum
true meaning: nges don
tummo: gtum mo
turbid: rnyog
turning the wheel of dharma: chos kyi 'khor lo 'khor.
twelve *ayatanas*: skye mched bcu gnyis
twelve divisions of the Buddha's sutra teachings: bstan pa'i dbye ba bcu gnyis
twelve links of interdependent origination: see ch. 8 rten a'brel
two accumulations: tshogs gnyis
two acumulations: tshogs gnyis: accumulation of merit and wisdom.
two *bodhicitta*s: byang chub sems gnyi
two cessations: 'gogs pa gnyis
two *kayas* : sku gnyis: dharmakaya and rupakaya, chos sku and gzugs sku.
two sattvas: sems dpa' gnyis
two truths: bden gnyis
Two benefits: don gnyis
twofold purity: dag pa gnyis
ultimate point: 'gag bsdam
unborn: skye ba med
uncompounded: 'du ma byas

universal: rab 'byams
unmixed: ma 'dres
unobstructed: 'gag med, thogs med
upa/ charya: u pa, spyod rgyud
upaya: thabs
upaya*yoga*: = upa
utpattikrama: bskyed rim
vaibha.shika: bye brag pa
vajra holder: rdo rje 'dzin pa
vajra master: rdo rje slob dpon
vajra: rdo rje
*Vajra*dhara: rdo rje chang
*vajra*dhatu: rdo rje dbyings
*vajra*kaya: rdo rje sku
*Vajra*pani: lag na rdo rje
*Vajra*sattva: rdo rje sems dpa'
*vajra*yana: rdo rje theg pa
vasana: bag chags
vase of coronation: spyi blugs
vast: yangs
vessel and essence: snod bcud
Victorious One: rgyal ba
vidya mantra: rigs snang
vidyadhara: rig 'dzin
vinaya: 'dul ba
vipashyana: lhag mthong
virtues: yon tan
Vishnu: khyab 'jug
vision: dgongs pa
visualize: bskyed
vividness: sal le ba
warrior abhi.sheka: dpa' bo dbang
We: = one. There are actually no we's in the text. This was a way VCTR dealt with passages without pronouns that require some specific pronoun in English, following Longchenpa's directions for the use of I and we in practice.
wisdom of appearance: snang ba'i ye shes

wisdom of equality: mnyam nyid ye shes
wisdom of manifestation: snang ba'i ye shes
wisdom of nature: ji lta ye shes
wisdom: ye shes
wish-fulfilling gem: yid bzhin nor bu
without support: rten med
without transition and change: pho 'gyur med.
yana: theg pa
yanas of cause and characteristics: rgyu mtshan theg pa
yé shé: ye shes
ye: primordial There is no creation or creator in Buddhism. The nature is beginningless and eternal, much as God is described.
yidam: yi dam
yoga tantra: yo ga: rnal 'byor rgyud
*yoga*chara: sems tsam, rnal 'byor spyod
yuga: age

TIBETAN GLOSSARY

Entries are listed in English alphabetical order of their Wylie transliteration forms. Eg. sku, kaya, will be found under S, and not under its main letter, K.

'bras bu: Effect, result, fruition (the *kayas* and wisdoms etc.) —lam du byed pa: Making the fruition one's path. —theg: The last three of the nine yanas in which the fruition itself becomes the working basis. Vs. rgyu mtshan theg pa in which the result is produced causally by purification, practice, etc.

'bud: See bud.

'byed pa med pa: Without distinction, of dualistic conceptions etc. —thugs rje, impartial, distinctionless compassion. It is there for all beings equally, regardless of their state of virtue, understanding etc, as rain falls on the just and unjust alike.

'byor ba'i bkod: Rich display.

'byung ba lnga: sa, chu, rlung, me, nam mkha'; earth, water, air, fire, and space. In their coarse form as substantial existents, they are obstacles to enlightenment. In their subtle form, they are phenomenal principles that respond to the will of the *yogin*. Thus they are known as the consorts of the five bhagavans. In their subtlest form, they are not different from insight-*bodhicitta* itself.

'dre ba: mix. Eg. things are seen clearly without being mixed up in ji snyed ye shes, qv.

'du ba: 1 Gather, assemble, accumulate, collect, join, meet. (active sense). 2 Be united or included (of changeless entities). 3 To embody (of deities etc).

'du bral med: Without gathering or separation, without adding or taking away.

'du byed: the fourth skandha, formations, habitual tendencies, karmic formations.
'du ma byas: Uncompounded, unconditioned. Not produced by combining dharmas through cause and effect.

'du shes: Perception, conception discernment, ideation, inclination, the third skandha.

'dul ba: the teachings of monastic discipline, such as the 250 rules for monks and 350 for nuns. One of the 3 pitakas or baskets of the teachings, sde gsum. Vinaya, monastic discipline, conversion, cultivation, taming. 'dul byed, is the tamer or teacher and 'dul bya, the tamed or disciple.

'dus pa: See 'du ba.

'dzin: See gzung 'dzin.

'gag med: 1 Unobstructed, unlimited by or free from..., able to manifest. 2 Unceasing.

'gag: 1 Pith, crucial or principle point. Cf. gnad. 2 To cease.

'gogs pa gnyis of discriminating awareness 1 without complexity resting in natureless meaning in which defilements are like the sky.

'gro ba: 1 Sentient being = sems can. 2 Animal. 3 To go.

'gro ba'i lam: Path of one's travels, path of beings.

'gyu ba: movement, moving thoughts, discursive vibration, thinking. Has the connotation of unsteady flickering like lightning, tongues of flame, or reflections on water. All distracting mental activities including perceptions, feelings, and the undercurrent

of subconscious gossip are included. 'phro: Flickering emanations of the moving, more or less equal to, rnam rtog, discursive thoughts; erratic, mental activity.

'jam dpal: Mañjushri bodhisattva of knowledge.

'jog pa: 1 Put, place. 2 Leave, abandon. 3 Postulate, assert. 4 Classify, pigeonhole. 5 Rest the mind in meditation.

'khor ba: Sa.msara; confused, cyclic, transmigratory existence; to whirl or spin; rotate.

'khrul pa: Confusion, deception, mistake, frenzy, madness, bewilderment.

'od gsal: Luminosity, luminous clarity. The glory of the vision of the pure bhuumis from the eighth upward, in which the two obscurations are removed. non-objectivized manifestation within the great emptiness. Its full blown form is the buddhas' vision of things as they are, corresponding to ji snyed ye shes or kun mkhyen ye shes. All schools of the *Mahayana* accept its existence. Therefore, it is a mistake to understand emptiness in a way that excludes such vision.

'od: Light, radiance.

'og min: Akanishtha, = gandavyuha, the highest realm, pure land, or buddha field, that of the vision of enlightenment. It is on the level of sambhogakaya, and said to be inhabited by mahasattvas, (who alone can apprehend it.) It was at first the name for the highest of the realms of the gods.

'phags pa bden bzhi: Four noble truths. 1 All is suffering, sdug bsngal. 2 The origin, kun 'byung, of suffering, ego grasping etc. 3 'gag pa, Cessation of suffering. 4 The path, lam, leading to the end of suffering.

'phags pa nor bdun, faith discipline, generosity, learning, decency, modesty, prajna.

'phags pa nor bdun, faith discipline, generosity, learning, decency, modesty, prajna.

'phags pa: Arya: Changeless, without transition or change. Cf. pho ba, the *yoga* of transference of consciousness.

a nu: Anu *yoga*, the eighth yana. See theg pa dgu.

a ti: Ati *yoga*, the great perfection, the ninth yana. See theg pa dgu.

a'dod pa lnga: desirable qualities of the 5 senses.

a'jigs chen bzhi: old age, illness, death, deterioration.

a'khor lo bsgyur ba'i rgyal po. Universal monarch, especially Dharma kings.

bag chags: vasanas Habitual tendency or pattern, karmic propensity or seed. In *yoga*cara philosophy karma is stored as bag chags, in kun gzhi, alaya, a formless and neutral basic consciousness. These mature into such manifestations as being born in a physical body, having particular mental propensities or character, seeing the world in terms of sa.msaric confusion, experiencing the karmic result of previous good and evil deeds, etc.

bar do: Intermediate state in cyclical existence, especially those experienced between death and rebirth, according to texts like the bar do thos grol, the *Tibetan Book of the Dead*. These are the 'chi ka'i bardo, the bardo of the moment of death, where the radiance of dharmata is experienced; the chos nyid bar do, bardo of dharmata, where visions of peaceful and wrathful wisdom-deities etc. are experienced; and the srid pa bar do, the bardo of becoming or rebirth.

bar snang: Space. (The literal words could mean appearance in the middle but seldom do.)

bar: The middle, middle way between opposites, eg. inner mind and external appearance. It may become an object of fixation, and it is said that the wise do not dwell in the middle either.

bcom ldan 'das lnga: the five bhagavans, peaceful deities or sambhogakaya buddhas, Ak.shobhya, Ratnasambhava, Amitabha, Amoghasiddhi, Vairochana. They are said to appear in the visions of the chos nyid bardo, and also figure in many tantric visualization practices. They represent the enlightened forms of the five *skandhas*, form, feeling, perception, formations, and consciousness and five kleshas anger, pride, desire, jealousy, and ignoring. They manifest as the five wisdoms, mirror-like, equality, discriminating, all-accomplishing, and dharmadhatu wisdoms. Locana, Mamaki, Pandaravasini, Tara, and Akasha-dhatvishvari are their consorts, representing the pure form of water, earth, fire, air, and space.

bcom ldan 'das: bhagavant, blessed one, the Buddha.

bcos ma (n) pa (v): Fabricated, artificial, created, cranked up, created purposely, fake, unnatural, pretended.

bdag: Self, ego, atman (false and delusive) master, sovereign. —nyid = bdag or sometimes = essence, ngo bo or similar words. — pa chen po : great being, mahatma, universal mind of enlightenment or buddhahood, as symbolized by Samantabhadra etc. By becoming enlightened one attains this. There is no conflict with emptiness. This self is empty in essence like any other.

bde ba chen po'i sku: Mahasukhakaya, the body of great bliss, referring to the intrinsic and inseparable bliss of enlightenment, bde ba, which is closer to well-being and equanimity than physical pleasure.

bde bar gshegs pa: Sugata, epithet of buddha, the blissfully gone one, due to experience of mahasukha.

bde gshegs snying po: Sugatagarbha, sugata essence, buddha nature, the ultimate, changeless reality from which temporary phenomena arise and to which they return. v. *Uttaratantra* etc. Because of its existence as our real nature we are of the "enlightened family" and can attain enlightenment. Sometimes sugatagarrbha refers to that potential or Buddha nature.

bden gnyis: the relative and absolute, kun rdzob and don dam: The two truths are usually said to be emptiness and appearance, in the third turning they are also presented as appearances being or not being like things as they are.

bdud rtsi: amrita. The intoxicating nectar of the gods, which conveys long life, bliss, and spiritual accomplishment. The literal words mean "devil juice."
bkod pa, (n or v): Arrangement, display, order, setup, array.

bdud: Mara, demonic or obstructing forces, either personified or seen as psychological or karmic propensities. Mara is the king of such demons or forces, as the Devil is in the west. There are many divisions (see text), especially the four maras: The klesha and skandha maras (personifications of those); mrityu mara, personifying death, rigidity, darkness, depression and such life-destroying forces; and the deva putra (son of deity) mara concerned with the seductions of pleasure, power, and various ego-building experiences.

bla ma: guru. Teacher who embodies, displays, and transmits the sacred reality of enlightenment, also teaching the path by which it may be obtained and so forth. In tantric teachings like ati it is generally held that even though enlightenment is our true nature, it would be extremely difficult to realize this without the guru. Therefore great respect is in order for those rare persons who can properly perform this function. At the same time one must transcend devotional conceptions about the guru as separate to attain realization. Over-conceptualized devotion can actually be a hinderance.

blang 'dor: Accepting and rejecting, receiving and abandoning, taking and discarding.

blo: (Conceptual) mind, intellect, cognition, awareness, plan; —zangs, good intelligence —'das, beyond conceptual or sa.msaric mind, beyond thought or intellect.

bram ze: brahman, hindu priestly caste.

brgya byin: king of the 33 gods in Hinduism

brtag pa: Vitarka. Investigate, inquire, examine; —s: Pf. of rtog: Think conceptualize. Applied and focused thought approaching and determining the nature of its object. Cf. dpyod pa.

brtags pa gnyis pa: Condensed text from the cycle of the *Hevajra Tantra*.

bsam gtan bzhi: the dhyana "trances" have five factors concets, analysis/scruitiny, joy, well-being and equanimity rtog pa, dpyod pa, dga'a ba, bde ba, btang snyoms). Accounts vary. Typically in each successive dhyana one drops out until the 4th has equanimity alone. These states also correspond to heaven realms where the gods have correspondiong realizations. See Ch. 4.

bsam gtan: Dhyana, state of meditation. In particular, the nine dhyanas, four with form and five formless concentrations. See snyom 'jug.

bsgom pa: Meditate, action of meditation. See text for divisions. V. shamatha, vipashyana.

bskal pa: In Hindu-Buddhist cosmology a great kalpa consists of 4 to 80 (depending on the source) small kalpas of about eight million years. During this period the world evolves, develops, deteriorates and finally is completely destroyed in fire washed away by water, and destroyed by wind. It is said we live in a sub-period called the good kalpa because many buddhas appear in it.

bskyang: p. of skyong: Protect, guard, maintain, preserve, care for, nurture, govern, enjoy. Dharma protector deities are chos skyong.

bskyed rim: Developing stage. We perform various liturgies involving visualization of deities, making praises and offerings to them, reciting their essence mantras, and so forth. The deities are aspects of enlightened mind and not to be regarded as personal entities external to, separate from and more powerful than one's individual self. They are sometimes experienced as personlike beings who give counsel, prophesy, power etc.. Eventually one hopes to see the phenomenal world as embodying various aspects of the pure environment and inhabitants of the mandalas of deities.

bskyed: Generate, cultivate, create, produce, visualize, develop.

bsnyen sgrub bzhi: 1 bsnyen: Propitiate, approach. Ritual service involves reciting mantra and one-pointed devotion to the deity. 2 nye bsnyen: Complete propitiation, close approach. One invokes the descent of the deities' blessing, eg. transforming body, speech, and mind into the essence of the three *vajra* syllables. 3 sgrub pa: Practice, sadhana, accomplishment. One visualizes that accomplishment is absorbed from the sugatas into the deity and thence into oneself. 4 grub chen: great practice. (Sometimes las 'gyur: changing the karma.) One realizes primordial purity so that body speech and mind are one with the deity.

bsod nams bsngo: Dedicating the merit. All good deeds including practice accumulate merit or good karma. When ego thinks it owns good karma it is easily defiled, so it is best to give or deicate it to beings and the path.

bstan pa'i dbye ba bcu gnyis: General/sutras, verse summaries, prophecies, verse teachings, exhortations, biographical tales, narratives of former examples, conditional eclarations, extensive teachings, narrativges of former births, resolutions, narratives of miracles.

btang bshag med: Without taking or leaving:

bud: Intransitive or participle of 'bud, revealed, occurred. It just happens. bud pa, dispense with. 'bud, transitive: strip, lay bare, reveal, set free, expel, slander, blow (conch, on fire etc.), endeavor.

bya ba grub pa'i ye shes: All-accomplishing wisdom, the karma family wisdom. The speed, struggle, and poverty mentality of jealousy is transmuted by realization that real achievement is effortless and self-existing. As with *Vajra*kilaya (indestructible dagger) practice, the power of realization cuts through the confusion of obstacles.

bya rgyud: Kriya tantra. See theg pa dgu.

bya rtsol: Effort, action and effort.

byams pa: the next buddha, not residing in the Tushita Heaven.

byang chub lnga: The five manifestations of enlightenment are 1 Sitting on a sun and moon seat. 2 One's body completely manifests the body of the deity. 3 One's speech manifests the seed syllables. 4 Mind manifests the attributes of the deity's scepter, eg. *Vajrayogini*'s trident and skull cup. 5 Jñanasattvas descend.

byang chub sems dpa': Bodhisattva. One who has reached at least the path of seeing of the five paths, but not yet attained complete buddhahood. With the buddhas they are called noble ones or aryas, 'phags pa. There are ten levels or bhuumis of the bodhisattva path, on each of which a certain perfection or paramita is emphasized, though up to fifteen are sometimes mentioned. —theg pa: The bodhisattvayana practices the paramitas in the context of the understanding, and later the vision, of emptiness. see theg pa dgu.

byang chub sems: *Bodhicitta*, enlightened mind. In the *Mahayana* there are the *bodhicitta* of aspiring to enlightenment, and that of actually entering into it. There are relative *bodhicitta*, concerned with compassion and the details of practicing the paramitas etc., and absolute *bodhicitta*, the ultimate nature of things. *Bodhicitta* is presented in ati as the absolute mind of enlightenment. It is more or less equivalent to rig pa, insight, and sugatagarbha, when they are used to refer to the fruition.

byang chub yan lag gsum bcu so gnyis see chapter 6. these include the four objects of mindfulness, four correct trainings, four legs of miracles, five faculties, five powers, seven branches of enlightenment, eightfold noble path.

byang chub: Bodhi, enlightenment. byang: purified of obscurations and chub = perfected in enlightenment.

bye brag pa: Either the vaishe.shikas among the six hindu schools, or the vaibha.shikas among the shravaka schools. The eighteen schools more or less followed these tenets. Stcherbatsky's *The Central Conception of Buddhism* is one of many sources. They define the relative as the composite, and hold that the absolute is physical atoms and the momentary dharmas of mind. They also hold that these absolutes are linked by various truly existing causes and conditions. They hold that the three times, space, etc. are established as substances. They hold that partless atoms aggregate into gross objects, and that partless moments of consciousness directly perceive their objects. They hold that effects in some sense pre-exist in their causes

bying rgod: Drowsiness and wildness, sinking into dullness and the arising of uncontrollable discursiveness, as obstacles experienced in meditation. They are said to be defenses of ego against fundamental space in which it does not exist.

byis pa: 1 Immature persons, children. 2 Disparaging: (childish) fools.

byung po: Ghost, generic name for 'dre, gdon (*döns*) and bgegs (geks) etc. Demon, evil spirit, esp. of the preta realm of the six <lokas> realms.

bzhugs: That which has been entered into and within which one dwells. What presents itself. To consist of, constitute.

cha med: Nothing whatsoever, partless, without aspects.

cha phra: Infinitesimal, subtle parts.

chad lta: Nihilistic view. Those who hold that nothing truly exists or who are skeptics holding that we cannot know what exists are nihilists. But this fault is most often ascribed to those who hold that there is no moral order of karmic cause and effect, so that the various good and bad events in the world arise only by chance. Thus many scientists would be nihilists from the buddhist viewpoint.

cho 'phrul rkang pa bzhi: 1 Contemplation, ting 'dzin. 2 Consecration or blessing, byin rlabs. 3 Empowerment, dbang bskur. 4 Offering, mchod pa. ES.

cho 'phrul: Magical display, apparition, illusion, trick, creation, power, miracle, magical attack.

cho ga rnam pa lnga: The five aspects of sadhana: Visualization, recitation, offering, praise, and blessing.

chos can: That which possesses the various qualities of individual dharmas as opposed to the single nature of dharmas, emptiness, dharmata. The subject of a logical reasoning. Sometimes the phenomenal in general.

chos dbyings: Dharmadhatu. Space, source, or realm of phenomena. Absolute reality, the Dharma = enlightened mind, *bodhicitta* etc.. In the eighteen dhatus of hinayana, as presented by the Abhidharmakosha, dharmadhatu is the object, vi.shaya, yul, of the mental sense. In this sense there are as many dharmadhatus as there are sentient beings.

chos kyi 'khor lo 'khor: The three turnings of the wheel of Dharma. The first was at the deer park in Varanasi with hinayana teachings of truly existing dharmas, the four noble truths, and eightfold path; the second at the vulture peak taught emptiness of true existence and naturelessness; the third in the indefinite realms taught the changeless, eternal, ultimate nature, absolute *bodhicitta* or sugatagarbha.

chos nyid: Used in the Abhidharmakosha etc to mean absolute reality or realities, the real nature of something. It is sometimes used in this text in such a sense. The Tibetan schools all accept emptiness as the absolute reality, so the terms are more or less synonymous. In ati this is the great emptiness beyond emptiness and non-emptiness, things as they are beyond concept, their ultimate being or nature.

chos sku: Dharmakaya. See sku gsum.

chos skyongs: Dharma protector, dharmapalas, various generally wrathful deities, who protect the teachings, attack those who pervert them for reasons of ego etc. In general when basic sanity begins to slip, the phenomenal world gives gentle messages, like you can't find your car keys. If that fails, you might drive your car into a tree. That is called a manifestation of the protectors. Mahakala, Vaitali, Ekajati etc, are examples.

chos: 1 dharma, phenomenon, thing, existent, ultimate constituent of existence, that which is suitable to be known by the mind, mental object. 2 Dharma (capitalized): The Buddhadharma, the teachings of Buddhism. 3 Religion in general. 4 quality, property. 5 Right, duty, moral law. 6 Scripture or doctrine. 7 Truth, order, law. 8 Principle, topic. 9 Meaning, value. 10 In ati the vision of realization is the end of the buddhadharma, and this is called "the Dharma." If the guru transmits this vision to someone, it is called "giving the Dharma."

dag pa gnyis: rang bzhin dag, glo bur dag. Purity of nature and purity of experience pure of incidental defilements. The two purities result from removing the veils of conflicting emotions, the kleshas, and of primitive beliefs about reality that obscure omniscient wisdom.

dag pa gsum: There are various lists of three purities. In the bodhisattva path there is threefold purity (=emptiness) of actor, action, and object. In maha*yoga* there are purity of the outer world, inner contents, and the continuity of the mind stream, snod, bcud, rgyud. The list referred to in the text, during a discussion of kriya is probably this: 1 lha dag dkyil 'khor, the mandala of the pure deity 2 rdzas dang longs spyod dag, pure substance = longs spyod, enjoyment or abundance 3 sangs rgyas don dag ting nge 'dzin the *samadhi* of the pure meaning of buddhahood. ES lists sngags dang ting nge 'dzin, purity of mantra and *samadhi* for 3 It is worth noting that ES's source specifically refers to kriya and ours is more a maha*yoga* feast commentary.

dag pa'i sa: The three pure bodhisattva bhuumis, the eighth, ninth, and tenth. They are so called because only on these levels do the pure appearances of luminosity, wisdom, the ornament, gandavyuuha, Akani.shtha, etc. manifest. Bodhisattvas of these levels are to some extent like the buddhas in seeing things as they are. Those on a lower level have direct cognition of emptiness in meditation. But they have not yet removed the obscurations of primitive beliefs about reality that veil pure appearance.

dag snang: Pure appearance, sacred outlook (VCTR, who wanted to that here everything appears has a sense of overwhelming sacred value). Enlightened vision of the relative = luminosity possessing the two purities etc. Ultimately = the *kayas* and wisdoms.

dam bca': Thesis, promise, oath, claim, idea. "Dam" here = firm, stable.

dam tshig sems dpa': Samayasattva. Of the two sattvas of visualization practice, *samayas*attva generally refers to one's visualization of the deity, or of oneself as the deity. One then visualizes that real wisdom descends as jñanasattva, which generally has the same external form as *samayas*attva.

dam tshig srung ba: To keep, guard, or maintain *samaya*. It is sometimes said that this is almost impossible for someone who is not enlightened. For buddhas it is self-existing and effortless.

dam tshig: In the lower vehicles vow. In tantra, *samaya* vow. There are many particular *samayas* such as performing certain practices, respecting and obeying the *vajra* master, and so forth. These will vary in detail with different practices. Samaya in general means maintaining sacred outlook, or enlightened vision.

dbang bzhi vase (5 buddha families, water, crown, *vajra*, bell, and name), secret (inner feelings and phenomena are the mandala), prajnajnana (bliss of union), suchness (the nature).

dbang drug: The six indriyas, or sense organs, the six senses, the five usual senses plus the mental sense; ES: six tantric empowerments of *yoga*, but he does not list them.

dbang lgna: 1 The five senses. 2 The five powers: faith, perserverence, mindfulness, *samadhi*, and prajña.

dbang po chen po: "the great Lord,"a Hindu creator god.

dbang po: Lord, king of the Hindu gods Indra.

dbang: 1 Empowerment (= dbang bskur, abhi.sheka) Typically a ceremony introducing students the ritual and mandala of a particular deity. One can also be empowered as a teacher or with a certain state of being. 2 Power. 3 Senses or their faculties (= ______, dbang po, usually as conditioned experiences to be transcended. 4 Mental acuity or capacity. 5 Ruler.

Dbang phyug: Mahashvara, Shiva,, a Hindu god maintained to have created the world etc.

dbu ma: 1 The middle way. 2 The central channel visualized in tantric *yoga*. 3 The madhyamaka philosophy of emptiness established by Nagarjuna. Nagarjuna claimed to establish logically the teachings of the Prajñaparamita Suutras that absolute reality is empty of true existence of what conventional concepts impute to it, of any real nature and so forth. Interdependent arising of all conventional things is one way of establishing this. The prasangika school dbu ma thal 'gyur, emphasizes that reality transcends concepts, even that of emptiness. Therefore, insofar as possible, it makes no attempt to establish doctrines of its own, but limits itself to showing the inadequacies in the doctrines of others. Ati is highly influenced by the prasangika viewpoint, which it presupposes. Reasoned arguments do not appear in this text, because they have been resolved previously.

Therefore, one who wishes to study ati should first have personally resolved the meaning of emptiness as presented by madhyamaka. Then it is possible to go on to realize how emptiness manifests in experience as non-dual emptiness/luminosity.

dbyings kyi snying po: Garbha of space = sugatagarbha. Sometimes = dharmadhatu, sometimes the seed, potentiality, or "genes" of dharmadhatu, which makes it possible for sentient beings to attain it, as in the *Uttaratantra*.

dbyings las mi g.yo: Not departing from space, going beyond it in the sense of becoming something with a truly existent different nature, not of one taste with it, non-empty, something dual in relation to insight.

dbyings: Field, dhatu, realms, basic space, expanse, totality continuum, source. dbyings su, can mean spontaneously. dbyings su dag, can mean spontaneous or fundamental purity. Basic nature, eg. wetness can be called the dbyings of water.

de bzhin gshegs pa'i snying po: Tathagata garbha womb of the thus-gone. tathagata = buddha qua one who courses in suchness = emptiness = things as they are. Tathagatagarbha: the buddha nature or essence. It is like sugatagarbha except the emphasis is on the emptiness rather than the bliss aspect. Sometimes it refers to the buddha nature as potential for enlightenment in all beings, as opposed to full blown enlightenment. Sometimes it means realization of absolute truth = absolute *bodhicitta* etc.

de bzhin nyid: Suchness, emptiness, things as they are = chos nyid.

ded dpon: Guide. Literally it means a ship captain, as a metaphor of one who can guide people safely on a long journey.

dgag sgrub: Assert or deny; prove or refute in the verbal sphere; hinder or establish in the experiential sphere.

dgnos grub: The relative thun mong or kun rdzob, siddhis are accomplishments such as the six higher perceptions, mgnon shes. Absolute siddhi, thun mong ma yin or don dam) = enlightenment.

dgnos po: Thing, conceptualized as something solid and real with a fixed, independent essence. That which has the power to produce an effect, don byed nus pa, is a thing. What does not, like space, is a non-thing. cf. dgnos su, in reality.

dgnos por 'dzin: To recognize, either things as they are or in terms of some conceptual reference point falsely fixated as invariant and objective; to grasp as solid or as things having fixated characteristics of essence and effect-producing power. The experiential quality of the world so grasped.

dgongs pa: Literally intended meaning, and thence by extension vision or realization. KPSR.

dkon mchog bzhi: Buddha Dharma, Sangha, and guru.

dkyil 'khor gsum: body, speech, and mind.

dkyil 'khor: Mandala. Literally, center and border. The mandala of a deity has that deity with customary accoutrements at the center. Around the central deity are the retinue and attendants of the four families other than that of the deity. Around that are the palace, *vajra* fence, charnel grounds, and other environmental symbols. Altogether they symbolize in detail the particular modes of being, action, and awareness symbolized by the particular deity. Mandala is also used to mean the experience of body, speech, and mind of primordial buddhahood. Such a mandala is not an artificial creation, but a self-existing display for whoever reaches this level. This display of the mandala of the king of dharmata is not chaotic, but is experientially as organized as the experience of a real king's court. By extension almost any perspective or arrangement can be called a mandala.

dmigs gtad: Subjects of attention or contemplation. A fixed reference point in respect to which other things take on meaning.

dmigs pa: Conception, image, object-focus, perceived object, visualization. —med: without any of the above, inconceivable, inexperiencable, unimaginable. —rkyen object condition of perception. —med pa'i snying rje: objectless (impartial, egoless) compassion.

dngos grub thun mong brgyad: magic pills, eye medicine, sword, going in space, invisibility, deathlessness, conquersing sickness.

don byed nus pa: Ability to perform a function or produce a result. The defining characteristic of things.

don dam: True, real, absolute, ultimate. rnam grangs— the conceptually describable absolute vs. rnam grangs min pa'i —, which cannot be described but only experienced.

don gnyis: rang don and gzhan don, benefit for self and other.

don grub: Attainment, accomplishment, success. = Siddhartha. KSTR.

don: 1 Meaning, sense, significance. 2 Object, thing. 3 Fact. 4 True, real, ultimate. 5 Topic, subject. 6 Purpose, benefit. 7 Result. 8 Nature. 9 Message.

dpa' bo dbang: The warrior abhi.sheka, = *vajra* master abhi.sheka.

dpyod pa: Vichara. Sustained analytical thought on objects determined by vitarka, usually with the intent of resolving them in terms of practical judgement. Subconscious gossip on sense impressions, an ongoing indistinct murmur of conceptuality (manojalpa) underlying our experience. Vitarka searches to match sense experiences to conceptual reference points. Vicara attempts to fix them there definitively. Thus, one might use them to decide respectively that sa.msaric objects are impermanent and empty, and should not be relied on by one who hopes for liberation. In hinayana brtags pa and dpyod pa, are considered desirable in building concentration that leads one to a more direct cognition of reality in dhyana, meditation. But they drop out in the second dhyana leading to clear lucidity (samprasada.) PPA, appropriate sanskrit index headings. In the

Tibetan schools also examination and analysis are considered as preludes to the clarity of direct comprehension. In CYD and LT analysis is almost invariably madhyamaka analysis for the absolute: Memory and understanding, wakefulness.

drag po, Hindu god Shiva he is associated with destruction and ascetic *yoga*, and with the dance of existence. He is also much associated with Hindu tantra.

dran pa: Memory, mindfulness, a term for conditioned sa.msaric consciousness altogether, as used eg. by Saraha.

dri ma gnyis: The two obscurations of kleshas and knowables. KSTR.

dri med: Stainless, spotless, immaculate, undefiled.

dri za: celestial musician spirits said to susbust on smells.

dril ba: Include, essentialize, wrap up, sum up.

dug gsum: The three poisons; chags pa, zhe sdang, gti mug; passion, aggression, and ignorance.

dug lnga: The five poisons = the five kleshas, anger, pride lust, jealousy, and ignoring.

dus med: Timeless, constant.

dus bzhi: The four times: Past, present, future, and the all-inclusive fourth of enlightenment.

dus gsum: The three times, past present and future.

dus: age krita, treta, dvepara and kali are four ages of the universe after which the world is destroyed. The first is like a golden age dominated by bhramins (priests). The following ages deteriorate, and are controlled by *kshatriya*s (rulers/warirs) vaishyas (merchants) and shudras (servants/ laborers. The Kala*chakra* etc. present the ages rdzogs ldan, perfection having, gsum ldan, three-having, gnyis ldan, two-having, and rtsod ldan, the time of strife.

gyyang sa: cliff, precipice. — med. as technical term: “there is no great gap,” as between sa.msara and nirvana.

gang chen tsho: great full ocean. AKA rnam par snang mdzad gang chen mtsho. The sambhogakaya buddha Vairochana-Immense Ocean; Immense Ocean, the producer of phenomenal appearance. He is the base of arising of the manifestations of the lords of the five buddha families, rigs lnga, and their consorts. Also the buddha field of Vairochana.

gcig chod: All-sufficient.

gdod ma'i dbyings: gdod= Primordial. dbyings= chos kyi dbyings= Space of dharmadhatu, = The dhatu, as sphere, source, and element of all there is.

gdod nas: Primordially. Sim. thog nas, ye nas.

gdon: Malevolent or demonic spirit, especially of the preta realm, said to bring about disease and accidents for those who lack mindfulness.

glo bur: Temporary, incidental, transient, adventitious, not innate or intrinsic, sudden, abrupt.

glod: Relax, rest, be natural, free, loose, release, let go, set free.

gnad: Main, essential, vital or key point; pith, essence, secret. —kyis: due to. —'gag, put into a single point. lus kyi gnad: teachings of physical practice, hatha *yoga* etc.

gnas: Place, basis, ground = gzhi, abide, exist, to live, lifetime, remain, endure, be stable, establish oneself, domain, realm. -skabs: Occasion. -'gyur: Transformation. -cha: Stability, section of a text, point, topic. -snang: The way things appear and the way things are.

gnas lugs tshul: Natural state:

gnyen po Antidote, remedy. Eg., the contemplation of disgusting aspects of the body is a hinayana antidote for carnal lust. The path as a whole is the antidote for sa.msara. Emptiness is the antidote for belief in self-nature. Tibetans often think of the bodhisattvayana as the one that principally employs antidotes. Whereas the first two yanas are said to find nothing good in negative thoughts and emotions and to recommend suppressing them, the bodhisattvayana compares them to an unpleasant tasting medicine. They may be useful in building resolve for enlightenment, non-attachment, compassion, and other wholesome attitudes. From the viewpoint of ati, since buddhahood is self-existing, there is no need for antidotes.

gnyis med: Non-duality, non-existence of either or both. Eg. gzung 'dzin gnyis med, may mean that grasping subject and fixated object are non-dual, not separate states, co-emergent, in union etc; or it may mean that neither of them exists. The former approach is characteristic of the mind-only school, where enlightenment is defined as realization of ultimate mind as one without subject/object duality. The latter is characteristic of madhyamaka, which says that neither mind nor its objects truly exist as independent entities with a nature of their own and so forth. But the same arguments that refute them also refute any truly existing ground such as dharmadhatu that would be beyond mind. So they cannot be said to exist non-dually as that or anything else.

Ati ultimately accepts the madhyamaka viewpoint: Straying, deviation, misunderstanding; place where these can occur -gsum: clinging to bliss, clarity, and non-thought. -bzhi: Dilgo Khyentse Rinpoche in LM: Misunderstanding the great primordial emptiness, one labels mind with conceptual negation. This is known as straying into the realm of conceptual shuunyata (emptiness). Not having faith in the ground and fruition of ordinary mind within oneself, one hopes for a new

acquisition of the fruition of dharmakaya elsewhere. This is known as straying in regard to the path. Misunderstanding the way of self-liberation, one seeks antidotes elsewhere than in the kleshas themselves. This is known as straying in regard to the antidote. Thinking that all dharmas of apparent existence, sa.msara and nirvana, are merely shuunyata, we are stuck in a fixation of nihilism. This is known as straying into labeling."

goms: 1 Proficient, habituated, trained, skillful, adept, having mastered, accustomed, developed. 2 Paces, footsteps.

grol ba: Liberation, freedom, to liberate oneself or another, untying, releasing escaping from, recovering from illness, to end a meeting. to become non-existent of things = cease. —bzhi, the four kinds of liberation: shar grol, liberation on arising; gcer cer grol direct liberation; rang grol, self-liberation, and ye grol eternal liberation.

grub thob: Siddhi, accomplishment; siddha, the one who has such accomplishment. Absolute siddhi is enlightenment. The relative siddhis involve miraculous displays of power over phenomena, the higher perceptions, mngon shes q,v., and the like.

gsal ba: Clear, clearly appearing, clearly explained, luminous. See 'od gsal.

gtad med: Not solid, shifty, offering no fixed or steady reference point. KPSR. VCTR.

gtan la 'bebs pa: Establish, resolve with certainty, determine, settle, clarify, put in order, usually of doctrines.

gting gsal: Fundamental luminosity, total luminosity, luminous to the depths.

gtong len: tonglen, sending and taking meditation. To reverse attachments one visualizes while one meditates that we are inhaling all the sufferings and undesirable experiences of sentient beings. One visualizes exhaling all that is pleasant and desirable for their benefit. From the ati viewpoint this meditation works because incidental sufferings dissolve in absolute *bodhicitta*, which then manifests expansively. VCTR.

gtum mo: literally "the fierce one." Yoga of inner heat. It purifies *prana* energies and makes into enter non-dually in the central channel, producing enlightened experience.

gzhan stong: Empty of other. In shentong philosophy it is said: Foundation, ground, basis, object -ive support basic nature, = buddha nature (sugatagarbha, the Space of insight) , source, subject.

gzhi: ground --- gzhi the thing which is ___. (eg. stong gzhi, the thing which is empty.) —grub, established foundation. —rten ground and support, foundation = gzhi. —lam 'bras: ground, path, and fruition: Eg. the ground, one's nature, sugata-garbha, emptiness possessing all the supreme characteristics, is the nature as cause and ground. Therefore, one can practice the path of the buddhadharma in the ways described in this text, and attain the fruition, enlightenment, the manifestation of the *kayas* and wisdoms and so forth. This text is presented in that order.

gzhi gnas ye shes gsum: ngo bo ka dag gi ye shes, rang bzhin lhun grub kyi ye shes; thugs rje kun khyab kyi ye shes: The three wisdoms abiding in the fundamental nature, the wisdoms of the alpha-pure essence, spontaneously arising nature, and all pervading compassion. These are the wisdoms associated with dharmakaya.

gzhi gnas: 1 Intrinsically present, abiding in the ground, gzhi gnas ye shes gsum qv. 2 Shamatha meditation: One-pointed meditation on an object, most often the breath. It is a means of cutting through conceptualizations and attachments so that one can experience the basic self-existing nature. The text discusses it extensively.

gzhi med: Groundless. Things are mere appearance of what does not truly exist. Cf. med pa gsal snang, stong gzugs, rten med. KPSR.

gzugs brnyan: Reflection. Ordinarily we think of reflections as reflections of something that is not itself a reflection, such as the moon in water, or "reflected" in visual experience. But here all phenomena are "reflections" in that they arise interdependently. The external moon is a considered to be a projected, false conception, with even less reality than the experienced one, and so forth. Whatever arises is experienced as empty, in something like the way we experience the moon in water now, or like the way we experience a dream, when we know we are dreaming. Though the real moon that is reflected in water may be compared to dharmakaya etc, the latter is not phenomenal

gzugs sku: Ruupakaya. The two form *kayas* sambhogakaya and nirmanakaya, constituting the benefit for others. See trikaya.

gzung 'dzin: Usu. Abbr. gzung ba'i yul dang 'dzin pa'i sems: grasped object , gzung ba and fixating or grasping mind, 'dzin pa; illusory, sa.msaric fixations of independent, truly existing subjects and objects. VCTR, following Longchenpa's reccomendation in this text, translated this "grasping and fixation," rather than the more common "subject and object." One reason is that enlight-enment in ati is not envisioned, as sometimes in hinayana, as nihilistic cessation of experience of subject and object; nor, as in mind-only, as their becoming one thing. The enlightened object is the *kayas* , emptiness possessing all the supreme aspects. The enlightened subject is insight-wisdom. They can be said to be inseparable and non-dual, so that this perception is self-insight of itself. But for ati this state is also the great emptiness beyond existence and non-existence, beyond mind and no-mind etc. Ati accepts the madhyamaka claim that no predicates can adequately describe absolute reality. So it is beyond the absolute mind of mind-only. Thus, VCTR used "grasping and fixation" to indicate that enlightenment transcended confused conceptualizations of the perceiver and the perceived. Those who translate gzung 'dzin gnyis med, as with neitherwithout the duality of subject and object are in general aware of these considerations, so that in the end there need be no fundamental disagreement. VCTR some-times used these terms so that they seemed to refer to a simultaneous co-dependence of subject and object, and sometimes spoke of a successive occurrence of the subject-object split, gzung ba, followed by mental grasping, 'dzin pa. Obviously one should not mix the two usages.

It is traditionally said that the shravakas realize the non-existence not of of gzung but of 'dzin of the individual ego, and that pratyekabuddhas also realize half-egolessness of dharmas by realizing the non-existence of gzung but not of 'dzin of those. KPSR explains that this means that there is no individual ego ('dzin) and therefore no objects (gzung) that have a

substantial, causal, or any other kind of dependence to it. Pratyekabuddhas are said to realize interdependent arising, according to the twelve links of interdependent arising and so forth. Therefore, they realize that dharmas of the external world do not exist with an independent nature of their own. They view them as aspects of the experience of a perceiver. However such a perceiver is not an individual ego. Such a view is very like mind-only, or perhaps some versions of Sautrantika Abhidharma that anticipate mind-only. cf. BPTP. Bodhisattvas have full realization of emptiness, and therefore do not accept the grasper of dharmas as truly existing any more than those dharmas themselves.

gzung: V. gzung 'dzin.

ji lta ba'i ye shes: Wisdom of the absolute nature of everything as it is, ie. as the great emptiness.

ji snyed pa'i ye shes: Wisdom of extent; ji snyed = as much as there is, whatever kinds, as suitable; omniscient qualitative wisdom of all phenomena as they are for pure perception, discriminating all details without confusion.

ka dag: Primordial purity, purity from the start.

kha ldog lnga: Blue, white, yellow, red, and green, the colors of the five families and elements.

khams/ 'byung ba bzhi: these are the 5 minus space, earth, fire, air and water.

khams bco brgyad: The eighteen khams, dhatus, (classes of dharmas) are the six sense powers, dbang po, indriyas, including the mano-dhatu or, yid kyi dbang po, the faculty of intellect; the six sense-objects, yul, vishaya, including the dharmadhatu, here in its original sense = the realm of non-sensuous, intellectual objects; and the six consciousnesses including the manovijñana or intellectual sense. The consciousness of touch is called the kaya consciousness, meaning here "of solid bodies." the six senses, their six objects, and the six consciousnesses of those objects. Here "dharma," in a special sense, means intellectual object, and dharmadhatu is the realm of such objects, analogous to the realm of colors, sounds, etc.

khams gsum: Three worlds. 1 The desire realm, the realm of material form. 2 Pure non-material form, the realm of the impure visions of dreams, and those of the god realms; and the pure ones of meditation, such as visions of the sambhogakaya deities. 3 The formless realm objectless space, time, consciousness, nothingness, and neither perception nor non-perception.

khams: 1 Element, dhatu. 2 Disposition of individual personality; the nature of something, sim. rang bzhin; the elements. Eg. the khams of fire is heat. Such natures are partial vs. 3 the basic nature = rigs (gotra) = sugatagarbha, buddha nature. potential or seed; semen.

khyab 'jug: Hindu god. Of the threw Bhrama, Vishnu and Shiva, responsible for maintaining the universe. He has a number of incaranations such as Krishna, and according to the Hindus, the Buddha.

klong: Space (capitalized in text) expanse, sphere, realm of..., mass, immensity vastness, scope or boundaries. —gyur: attaining perfection or mastery. —chen, immense space or knowledge = dharmadhatu —chen rab 'byams: realization of vast universal Space or knowledge = Longchenpa. —zer, : nail of space. See gzer.

Longchenpa says in LT that klong can be differentiated from dbyings as the space of ultimate mind vs. that of the universal ground. VCTR differentiated them by comparing dbyings to the vastness of contemplating the horizon from the seashore. Klong is more like skydiving in the middle of the night. He was referring in particular to the black klong experience of the forty-nine day bardo retreat in darkness. Here Space is beyond reference points of vastness and constraint.

klong sde: *Longdé*. The *Collection of Space*. See sde gsum.

klu: Naga, water spirit, serpent deity. Living in low watery places and caverns, they are often associated with the lower aspects of the human situation, either those which are necessary, but not exalted, or those which are dark, evil and poisonous. Thus they are associated with skin diseases such as leprosy. In this aspect, they are the enemy of garuda. However, they are said to have great wealth, and to have received the wisdom of the prajñaparamita from the Buddha, guarding it until Nagarjuna, klu grub, could receive them. Also the nagas protected Buddha from attacks of the maras on the night before his enlightenment.

kri ya rgyud: Kriya tantra, = bya rgyud, the fourth yana. see theg pa dgu.

kun btags: False conception, parikalpita, the merely imputed or illlusory nature of external reality projected onto mind-only, which has no true existence at all, like space.

kun byed rgyal po: The all-creating (doing, accomplishing) King, title of the main scripture of the *Semdé*. The King = *bodhicitta*, personified as Samantabhadra qv. His attributes are explained at length in the text. The King also is one's true enlightened nature.

kun gzhi rnam gsum: the neutral alaya, alaya of various habitaul patterns, alaya of reality.

kun gzhi rnam par shes pa: Alayavijñana: Universal ground- consciousness. See rnam shes brgyad.

kun gzhi: Alaya: Universal ground. See rnam shes brgyad.

kun mkhyen ye shes: The omniscient wisdom of enlightenment, which sees all phenomena without mixing them up. cf. ji snyed ye shes.

kun rdzob: Relative, conventional, obscured (in the sense of disguised or costumed) truth, as opposed to don dam, absolute truth. Various systems have different views of what constitutes the relative. See bden gnyis. The two aspects of the relative are, yang dag pa'i kun rdzob and log pa'i kun rdzob. Sometimes these refer to ordinary right and wrong judgements within the

everyday sphere. In this text they differentiate the confused perception of sa.msara and the pure perception of enlightenment which sees things as they are. Yang dag is sometimes called absolute truth, but the sense, referring to pure perception of phenomena, is different from, though not in conflict with the absolute truth of emptiness as naturelessness and lack of true existence, which it presupposes.

kun tu bzang po mo: Samantabhadra -i literally means total or universal goodness. In *Mahayana* Samantabhadra is one of the eight main bodhisattvas, an emanation of *Vajra*sattva. In sadhanas the environment is purified as pure appearance by the Samantabhadra offerings, in which offerings of desirable things of the five sense objects are visualized like clouds filling the whole of space. In ati Samantabhadra is the first, primordial buddha, who spontaneously achieved understanding of his own nature as universal enlightenment. His consort is Samantabhadri. Usually he is blue, she is white, and they are naked. The text presents this in detail. When Samantabhadra is united with his consort Samantabhadri, she symbolizes the primordial space of the empty essence, dharmadhatu and prajñaparamita. He symbolizes pure arising in that space of entities that do not go beyond its nature. Samantabhadra does not exist as an ego or individual being, but = buddhahood, one's own true nature. Therefore, all who are enlightened are said to be equal to him. The "I" of the *Künjé*, who is the all-creating King, is Samantabhadra. He may be considered the essence of all that is sacred. Ati might say that this is the real concern of all religions and their deities. Some have wondered whether Samantabhadra as lha and bdag chen, big mind, the great self, was not like God in the western sense. I think this is true in a sense. Bdag pa chen po is the great mind beyond ego and non-ego, or self and other, and even God and atheism. In theory the *via negativa* of Dionysius and "God is not a what" of Aquinas are compatible with this and oppose the notion that God is a person in quite the sense that we are. At the same time Samantabhadra has the third turning qualities of eternity, true selfhood etc. If there are theists who have no problem with God being emptiness and not something removed by a gap from what we really are, so be it.

lag na rdo rje: bodhiattva who is the lord of secret *vajra* teachings.

lam bgrod: Treading, traversing the path.

lam lnga: The five paths. These will vary somewhat with different systems. 1) Accumulation, tshogs lam: One accumulates merit and wisdom and avoids confusion and evil deeds so that one will escape the lower realms and enlightenment will eventually manifest. The four foundations of mindfulness are practiced and developed in shamatha. This leads to the clear seeing of vipashyana. 2) Preparation (unification), sbyor lam, Developing vipashyana, one develops a deep understanding of the four noble truths, cutting the root of the desire realm. 3) Seeing, mthong.lam: The practitioner comes to understand the unsatisfactoriness of all the realms of form, including the god realm. Direct vision of emptiness is seen. This conveys the essence of liberation, and one enters the first bhuumi, supremely joyful. 4) Meditation, sgom lam: Practicing meditation and relating to the phenomenal world through the paramitas, pha rol tu phyin pa, one attains the second through tenth bhuumis. This culminates in the vision of luminosity and wisdom. 5) Fulfillment or no more learning, mthar phyin or mi slob, Attaining the *vajra*-like *samadhi* the practitioner enters the eleventh bhuumi, prabhasvara, kun tu 'od, the complete luminosity of buddhahood. See JOL.

lam: The practitioner's way to enlightenment as taught by the Buddha, the method of practice, "the path" = the buddhadharma altogether. —khyer, make something into the path, practice, bring something to the path. eg. one can use kleshas as a means of practice in various ways.

las rlung: Karmic energy, karma *prana*, as opposed to ye shes rlung, the energy of wisdom.

las: 1 From, as, which is, instead of, rather than. 2) Karma.

lha min: jealous gods who are enemies of the gods, one of the six realms of existence, rigs drug

lha: Deities, the divine, the level of things that are exalted. Buddhist scriptures generally accept the existence of the entire hindu pantheon on deities as a higher sort of temporarily existing beings. There would be no barrier to Jehova also being viewed in this way, in which case Buddhists could accept the phenomena described in the Bible etc. The situation gets more involved still because gods sometimes get enlightened.

The deities of sadhana, yidams, protectors, buddhas and bodhisattvas (such as Samantabhadra in this text) sometimes seem to be approached as beings having a personal existence, and sometimes as principles of the energies of one's mind and the phenomena of the world. In any case they are ultimately empty of essence. Buddhahood is eternal, but a certain being Samantabhadra was first to realize it. Doing so, he ceased to be merely personal. We too can become what he became. It is not the existence and nonexistence of deities as such that differentiates Buddhism from "theistic" religions. It is that the whole issue shifts elusively, leaving one nothing to rely on, so that we are just left hanging. The "theism" that Buddhism eschews has less to do with rejecting worship of deities than trying to fix the reference points of one's universe through conceptual idolatry. This the great theistic religions also decry. Fixating emptiness and nihilism about any divine nature in any sense is part of that "theism."

It has sometimes been noted that Buddhism sometimes makes statements, eg. about *Chakra*sa.mvara or Samantabhadra, that are indistinguishable from those theistic dogmatists make. But since these perspectives are not fixated, but seen in the context of the great emptiness, they become a commentary on the phenomenological possibilities of religion. Such openness is the very reverse of cultish dogmatism (or should be). Here one can compare what Longchenpa says about the difference between the use of sems tsam terminology to establish metaphysical and spiritual dogmas and the use in ati to go beyond them.

lhag gnas: When a mandala is prepared, first everything has to be blessed and consecrated. Then it becomes a suitable receptacle for the deities. Thus, for example, one may visualize the vase as a palace, and, while we are doing that, the deities are visualized as existing apart lhag gnas in the space above. When everything is ready, they are brought down, and everything becomes of the nature of the deities. LUS.

lhag mthong: Vipashyana, clear seeing. Having calmed the mind through shamatha, and in that stillness gained some sense of the self-existing basic nature, the meditator continues with mindfulness on the breath etc., but lets the boundary dissolve into all-inclusive, panoramic awareness in which all phenomena, not just those of mind, are included without accepting and rejecting. This occurs by seeing there is no real step between the two. The sense of boundary is an illusory fabrication that requires maintenance. As one explores the phenomenal world in this way, the connections of interdependence that lead to

sa.msara and nirvana become self-evident. This deepens into direct experience of emptiness as one enters the bodhisattva bhuumis. Vipashyana is extensively discussed in the text.

lhan cig skyes pa'i ye shes: Sa.msara and nirvana arise in one's situation simultaneously. Therefore, the solidity of each is annihilated, and the wisdom beyond both spontaneously appears. Very intense suffering naturally tends to self-liberate into co-emergence, and the attempt to stabilize a nirvana free of sa.msara tends naturally to evoke co-emergent, conceptualization, fixation, ignorance and so forth. —kun btags, co-emergent false conceptions, ; -ma rig pa, co-emergent ignorance.

lhun grub: Self-existing, of the changeless essence. In particular, the self-existing, spontaneously present nature of dharmadhatu, which, from the path viewpoint, arises effortlessly when pure perception is achieved. One of four states of meditation in *Semdé* according to NN.

lhun mnyam: = lhun grub mnyam pa nyid. KSTR. LUS was often inclined to view lhun as in lhun mtho = monolithic or massive height, in which case it has a sense of something vast and all-pervading.

lhun: 1 = lhun grub. 2 Monolithic, massive. 3 Dignity.

log: Eliminate, wrong, perverted: lta log, wrong view.

longs spyod rdzogs pa'i sku: sambhogakaya. KPSR presents longs spyod literally being activity = bya ba, which includes in particular the realization of extent ji snyed. longs spyod also means enjoyment and in fact, since nothing needs to be accomplished the realization of sambhogakaya is appreciation, and the activity celebration. It is often so glossed. see sku gsum.

lung bstan: Give instruction, teach, prophesy.

lung ma bstan: 1) It is not taught. (occurs frequently in the *Künjé*. 2) it comes to nothing. It is also used this way in the "Song of Lodrö Thaye" in *The Rain of Wisdom*. 3) Neutral, neither wholesome nor harmful, bad or good. Eg. kun gzhi lung ma bstan, the neutral alaya.

lung: 1 Scripture. 2 Passage or quotation from scripture (as in lung gi gter mdzod, *The Scriptural Treasury*, the name of Longchenpa's commentary on *The Precious Treasury of Dharmadhatu*. 3 Reading transmission of a text or practice. 4 Precept. 5 Teaching.

lus ngag sems: Body, speech, and mind (non-honorific), vs. sku gsung thugs. These sets of terms can be used to differentiate the body, speech, and mind of the enlightened and unenlightened states.

ma 'dres: Unmixed, unconfused. Eg. in ji snyed ye shes all the different, individual things are clear and distinct. They do not get mixed up with each other or confused. Unadulterated: Wisdom is not mixed = adulterated with sa.msaric fixation and grasping.

ma 'gags: See 'gag med.

ma bskyed: Not purposely produced, developed, or cranked up. Hence, self-existing, natural. Cf. ma bcos.

ma btsal: Literally, "not sought." But things could be unsought for reasons of ignorance. Also, they are often missed just because they are sought too greedily. The typical sense is more like not needing to be sought, because they are self-existing.

ma rig pa: Ignorance, as opposed to rig pa, understanding, insight. ma rig pa occurs when rig pa is covered over by incidental defilements.

mchod rten: stupa. Originally a memorial structure containing relics of the Buddha. Later other holy objects and texts were also put in.

mdo sde pa: Sautrantikas, an abhidharma school of the hinayana. The Abhidharmakosha of Vasubandhu, dbyig gnyen, propounds this viewpoint. The logicians, such as Dignaga and Dharmakirti, hold that what has the power to produce an effect, is absolute truth, and that what does not is relative. They deny the, bye brag pa, vaibha.shika, assertions that space and cessation substantially exist, and that there are simultaneous cause and effect. They hold that consciousnesses do not nakedly see their objects but are themselves generated in the image rang rig. They deny the self of persons, but accept that there are other truly existing entities. Thus they accept the self of dharmas.

mdo: Confluence, juncture, main point, suutra (a discourse of the Buddha) mdor na: In summary.

med pa gsal snang: This could mean that the appearances themselves do not truly exist at all, which is the case from the madhyamaka viewpoint. But all informants concur that the idea is that they are there but are empty of any truly existing object of which they are appearances. They do not exist with a nature of their own.

mer mer: Of appearances: Shimmering (ES), vibrating, flashing. Also a stage of embryonic development. See notes.

mgnon chos: Abhidharma, schools of philosophy such as the hinayana, bye brag pas and mdo sde pas and the *Mahayana* sems tsam pas who believe in various truly existing dharmas (as madhyamaka and ati do not). These dharmas are grouped into classifications such as the 5 *skandhas*, 18 dhatus, and 12 *ayatanas*. They are held to arise interdependently through various causes and conditions. To accept such doctrines is to deny the doctrine of emptiness, a key feature of madhyamaka and tantric systems such as ati.

VCTR said that abhidharma still has a place in tantric systems like ati in charting the geography and evolution of sa.msara and enlightenment. When a kind of free floating panic causes the freezing of basic space and we divide it to try and check what went wrong, the seemingly solid, dualistic phenomena of abhidharma appear and proliferate. In enlightenment the same phenomena have a pure existence as manifestations of the five wisdoms and so forth. In ati dharmas are not thought of as truly

existing as in hinayana. They are not even truly existing dharmas of mind as in mind-only. For example, this account is given of the evolution of the illusory experience of the five *skandhas*. The dualistic split and solidification manifest as form gzugs. Levels of basic accepting and rejecting, feeling, tshor ba, and instinctual patterns of meaning/response = perception 'du shes) appear. A whole repertory of conditioned attitudes and responses builds up to define the emotional and motivational fabric of the world = samskaras, formations, 'du byed). The discursive thoughts and intellectualizations of consciousness, rnam shes) fill in every gap to create a seemingly solid situation of full blown egohood in an external world of fixed entities. Meditation reverses this evolution, returning phenomena to the state of basic space of dharmadhatu, as described at length in the present text.

mi ma yin: Literally non-men; pretas, such as graveyard ghosts, often malevolent.

mi pham Rinpoche: Mipham, a nineteenth century Nyingma master and member of the nonsectarian ris med, *rimê*, school. He formulated Nyingma doctrines in such a way that it became possible to consider them in a detailed way in relation to the views of other schools.. Eg. SSN argues that there is no ultimate incompatibility between Nyingma and shentong doctrines and those of the Gelug school, or between the intentions of Nagarjuna explaining the scriptures of the second turning and those of Asa_ga in explaining the scriptures of the third turning. Cf. chos kyi 'khor lo 'khor.

mi rtog pa: Non-thought, non-conceptuality, non-discursiveness. Longchenpa distinguishes the following: 1 The artificial non-thought of one-pointed meditation which does not go beyond sa.msara. 2 The nyams, *nyam*, of mi rtog which is a sign of some accomplishment, but is not ultimate realization and is a possible object of attachment and straying. 3 Non-thought = self-existing *samadhi* or wisdom which is an aspect of realization. The essence of the latter is absence of grasping and fixation rather than a mind clear of phenomena. Thus it is possible for a teacher who has stabilized the mind of non-thought to give teachings etc. nondual mind, sugatagarbha, dharmata. It is beyond all complexities and opposites.

mi'am ci class of spirits included with the deva realm. Some are oddly shaped with a horse's head etc.

mkha' 'gro: One who goes in the sky. Usually = dakini.. sometimes = bird. Sometimes general for gods or those who have attained godlike powers. Usually female tantric deities of the five families who guard, serve, present, and embody the tantric teachings, and are the consorts of the Herukas, the male tantric deities. They seem to have evolved from a mischievous and sometimes malevolent class of forest spirits. On the whole they are wrathful or semi-wrathful, symbolizing compassion, emptiness, prajña, the basic fertile space from which everything arises, the unity of desire and space, and the tricky and playful aspect of phenomena. The higher ones give basic inspiration to seek enlightenment or cut through perversions of the teachings. Some of the lower ones are said to be on the level of local deities or spirits, ghosts, and malevolent demons.

mkha' mnyam: The equality of space, as limitless as space.

mnga' bdag: Master, sovereign, lord.

mngon par dga' ba: Abhirati, the eastern buddha field of Ak.shobhya.

mngon shes: abhijña. Relative siddhis. The five —, : 1 seeing at a distance. 2 Hearing at a distance. 3 Reading others' minds. 4 Remembering past lives. 5 Manifesting miracles. the six—, : Includes the ability to destroy defilements. This last is said to occur on attaining the state of an arhat.

mnyam bzhag: Meditation. (vs. rjes thob, post-meditation) In particular it often refers to the direct intuition of emptiness in the formless meditation of the noble ones, vs. their illusion-like apprehension of appearances in post-meditation.

mnyam nyid: 1 Equality, (especially in terms of the essence, emptiness). 2 Equanimity, as the state of mind of someone realizing 1

mnyam pa chen po: The great equality.

mtha' brgyad: The *Muulamadhyamakakarik* a says:

> That which arises interdependently
> Is without cessation and has no birth.
> It is neither eternal or nothingness.
> It is without any coming and any going.
> It is not different, nor is it a unity.
> Pacifying complexity, it is taught as peace.
> To the perfected buddhas who have said this,
> To those holy ones I make prostration.

mtha' bzhi med: Without the four extremes. A predicate does not apply, not apply, both, or neither. Eg. to say that for all dharmas true existence is empty is to say that in absolute truth all dharmas do not truly exist, not truly exist, both, or neither. According to madhyamaka, if any of these assertions is maintained, a contradictory consequence can be derived.

mtha' la = mtha gcig tu: Completely, without qualification by its opposite.

mtha': Extreme. A one-sided, rigidly conceptualized viewpoint that confuses features of concepts with those of reality. Concepts are useful in various kinds of practical situations, but to think they have an absolute validity independent of the situations in which they are used, invariably leads to mistakes, according to madhyamaka. The four and eight extremes are kinds of extremes that should be avoided. Thus, if one understands the conventions and limits of words, one can use them to talk about the world and the teachings without falling into extremes. Mipham says SSN. "Not every assertion of existence asserts the extreme of existence. Not every assertion of non-existence asserts the extreme of non-existence.. etc."

mtho ris: those realms excluding the lower realms, ngan 'gro, where enlightenement is possible, especially the human and god realms. The celestial realms, heaven.

mtshan dang dpe byad: see Ch 13. The thirty-two major and 80 minor marks of a buddha

mtshan dang dpe: The thirty-two major and 80 minor marks of a buddha. They are (sometimes fantastical) physical characteristics, wheels on the hands and feet, arms descending to the knees etc.

mtshan ma'i yul (chos): Objects having fixated characteristics (dharmas).

mtshan/mtshon med: Things like dharmadhatu without fixed characteristics. Such things can be talked about, but elude being successfully pigeonholed or exhaustively described by any particular description.

mu stegs: Extremists. Non-buddhists, tirthikas, especially hindus, the variety most typically encountered within buddhist tradition. The term has a sense of infidel. Heretic is a common translation, but is problematic because it rightly refers to those holding deviant views within a certain religion.

mya ngan las 'das pa: Nirvana, enlightenment. It is said the highest enlightenment in *Mahayana* is beyond sa.msara and nirvana to differentiate it from partial notions of the lower stages and yanas that are not free from conceptualization and attachment. Such notions would be conceptualized cessation, emptiness, knowledge, power, bliss, purity, morality, compassion, and social improvement, or their negations. Superficial imitation of the good qualities of former enlightened ones by turning them into preconceived programs is good at the beginning of the path. But in the end it is only creating more sa.msaric obscuration of the naked, boundless relation with our situation that Longchenpa presents as true enlightenment.

na da: iconographically the tip of the bindu, the first and las existence before nothingness. cosmic sound.

nges med: 1 Uncertain. 2 Not ascertained as anything in particular. 3 Unfixed, unfixated, unpredictable. 4 Untrue, unreal.

ngo bo: Essence as opposed to manifestation and variety, emptiness possessing all the supreme aspects, nothing whatever but everything arises from it, Being, principle, substance, identity. In general like rang bzhin, but when they are distinguished, of sugatagarbha, etc. ngo bo refers to the essence, emptiness, and rang bzhin to the nature, the spontaneous presence of luminosity. (The terminology of the kun byed rgyal po sometimes reverses these two.) ngo bo rang bzhin thugs rje: see sku gsum. Cf. snying po, bdag nyid. me long gi : Surface of a mirror. It can be said the essence of water is cohesion, the nature wetness, and the function cleansing or thirst- quenching. ngo bo should be distinguished from ngo = Face, viewpoint, side.

ngo sprod: Transmission, pointing out instruction, showing, introduction, bring face to face with something.

ngos bzung: Recognizable or identifiable, fixated in terms of reference points.

nyams: Temporary experiences of meditation, which, however, are signs of a certain development in practice. (vs. sgyu ma, nying 'khrul, illusory and hallucinatory experiences.) The three usually mentioned are bliss, luminosity, and non-thought.

nyan thos: Shravakas, the hearers or monastic disciples of the hinayana, the first of the nine yanas. See theg pa dgu.

nye bar nyer len gyi phung po lnga: ES: Perpetuating, substantializing, bringing about, grasping, solidified *skandhas*; nye bar len lnga = phung po lnga.

nyon mongs gsum: = The three kleshas = the three poisons, passion, aggression, and ignorance, chags, zhe sdang, gti mug.

nyon mongs lgna; rtsa ba'i—: The five root kleshas are hatred, envy, desire, jealousy, and ignorance.

pha rgyud: Father tantras of the anuttara tantras, emphasize form, upaya, and working with aggression, vs. mother tantras emphasizing space, prajña, illusion, desire, and compassion. Maha is considered father tantra and anu mother tantra.

pha rol tu phyin pa drug: generosity, discipline, patience, exertion, meditation, prajna/knowledge.

pha rol tu phyin pa: Paramitas or perfection practices of the bodhisattva path. All are practiced on every bhuumi, but on each of the ten bhuumis one is emphasized. 1 rab tu dga' ba, supreme joy: Generosity, sbyin pa. 2 dri ma med pa, stainless: Discipline, tshul khrims. 3 'od byed pa, illuminator: Patience, bzod pa. 4 'od phro ba, blazing light: Diligence, brtson 'grus. 5 shin tu sbyang dka', difficult to conquer: Meditation, bsam gtam. 6 mngon tu 'gyur ba, presence: Knowledge, prajña. 7 ring du song ba, far going: Skillful means, upaya. 8 mi g.yo ba, motionless: Aspiration, smon lam. 9 legs pa'i blo gros, good intellect: Power, stobs. 10 chos kyi sprin, clouds of dharma: Wisdom, ye shes. They are perfect or transcendent in being practiced from the perspective of emptiness. For example, generosity is perfect when there is no thought of giver, gift, and receiver, any action of giving. Then the action is pure and spontaneous. See JOL

phra: Subtle. Probably similar to description of Kagyü divisions in SKK 3,323: When the eighty kinds of innate thoughts of coarse mind, possessing the three appearances of body, grasping subject, and grasped object are eliminated and cease, and everything abides merely in emptiness, that is subtle mind. Free from grasping the characteristic of the experience of emptiness, luminosity, absolute *bodhicitta*, which is called the manifestation of enlightenment, is the subtlest mind. Thus mind that is said to have defiled continuity is called subtle, and undefiled continuity is the subtlest. Similarly as for body, ...all the *skandhas*, dhatus, and *ayatanas*, having the nature of the environment and its inhabitants, are resolved as the coarse circle of the deities. Nadi, *prana*, and pure *bodhicitta* are resolved as the subtle essence. The well established singularity of support and supported is taught as the very subtle, co-emergence. Thus in meditating in the developing stage, first all the *skandhas*, dhatus, and *ayatanas* of the impure body which are to be purified as emptiness are the coarse body. *Prana*, nadi, and bindu, which are to be established as the body, speech, and mind mandalas of the deities are the subtle. At the time of fruition, the co-emergent three *vajra*s, trikaya, the inseparable body of the realities of the natural state, are the subtlest...Thus, the coarse is the designated ground of purification, the subtle the object of purification in process, and the subtlest the ultimate state of the object of purification.

phrin las: Enlightened activity, buddha activity, which is egoless, beyond conception, spontaneously arising, and spontaneously perfect and appropriate. In particular, the buddha activities of the five families, pacifying (suffering etc),

enriching (accumulations of good qualities), magnetizing (students), destroying (whatever needs to be destroyed or those who cling to that), and self-existing, effortless accomplishment

phrin las: The spontaneous activity of enlightened beings. For example, without thinking about it buddhas emmanate limitless emanations in limitless times and places to tame limitless sentient beings. However the ordinary teaching activities etc. of an enlightened person are also called buddha activity.

phun sum tshogs pa lnga: The five perfections, most often attributes of sambhogakaya, but in this text applied to the three *kayas* : excellent teacher, teaching, retinue, place, and time.

phung po: phung po lnga: the five *skandhas* or "heaps," one of the systems of categories under which the dharmas are organized in the abhidharma: 1 Form, gzugs, including physical objects. 2 Feelings, tshor ba, positive, negative, or neutral. 3 Perception, 'du shes. 4 Formations, 'du byed. 5 Consciousness, rnam shes. In ati consciousness is understood in terms of the eight consciousnesses of *yoga*cara. In hinayana abhidharma, eg. *Abhidharmakosha*, the *skandhas* are classes of truly existing dharmas. In ati they can also be thought of as an evolving series of non-existent confusions. Cf. mngon chos. In enlightenment these vanish and the *skandhas* manifest as the five wisdoms. Cf. mngon chos.

phyag rgya bzhi of maha*yoga*: In particular: 1 thugs dam tshig gi phyag rgya (mind as *samaya*mudra). 2 gsung chos kyi phyag rgya (speech is dharmamudra). 3 sku phyag rgya chen po (body is mahamudra). 4 phrin las las kyi phyag rgya (Buddha activity is karmamudra).

phyag rgya chen po: Mahamudra, great seal. 1 Consort of empty form. 2 One of the four mudras of maha*yoga*. 3 Fruition teachings associated especially with the kagyü lineage as Dzogchen is primarily associated with the nyingma lineage.

phyag rgya: Mudra, symbolic hand gesture, seal, symbolic encounter, consort.

phyi nang gsang: Outer concerns the external world, inner the body, secret the inner life of feelings etc.

phyi rgyud: The outer tantras which understand luminosity/emptiness beyond conception, but still believe that the fruition is established through stages and effort.

phyogs bcu: The ten directions, the four cardinal directions, four intermediate, up and down.

phyogs med: Impartial, without conceptual partialities. When we are impartial =without accepting or rejecting, we are not attached to partialities of concept. Thus, the impartiality = non-bias, inseparability, of the two truths is transparently seen.

phyogs: Direction, part, aspect, bias, partiality, side.

rab 'byams: Infinite, vast, encompassing, universal, immense, boundless, the whole of..., widely and deeply learned.

rab 'byor: Subhuti, a prominent and analytically inclined disciple of the Buddha.

rags: 1 Coarse. 2 Dependent.

Rahu: Ra hu. A dark monster/ planet said to be responsible for the phases of the moon by swallowing it

rang bshag: Let be as it is, rest as it is = cog gshag; self-absorbed, self-rested, self-established, established as merely one's own experience.

rang byung: Natural; naturally occurring or arising; self-arising, spontaneous. Eg. hunger is rang byung when one does not eat. A shape like a face found on a rock is a rang byung sculpture. Impromptu verse is rang byung.

rang bzhin gsum: kun btags, gzhan dbang, yong grub; parikalpita, paratantra, parinishpanna; false conceptions, other-caused relativity, the completely perfect. See Ch 3.

rang bzhin: Nature, actuality, natural expression, natural, intrinsic, inherent. In relation to sugatagarbha etc it means the luminous manifestation, vs. the ngo bo emptiness. ngo bo/ rang bzhin/ thugs rje. See sku gsum

rang dag: Intrinsically pure, self-purified.

rang dbang: Freedom, independence, mastery vs. gzhan dbang, arising interdependently from others. The second of the three natures of mind-only.

rang gsal: Natural, clearly as it is; intrinsic clarity, radiance, brilliance, luminosity; naturally awake; self-cognizing. esp in mind-only See rang rig rang gsal.

rang mtshan: Own-, specific, or individuating characteristics that things would have if they were independent, individual entities existing in their own right. Madhyamaka claims to establish the impossibility of rang mtshan. The real thing, intrinsically identifiable, independently existing.

rang ngo: One's own nature, original face, true nature, self-nature.

rang rgyal: Pratyekabuddha, the second of the nine yanas. See theg pa dgu.

rang rgyud: 1 One's own being or stream of consciousness. 2 Svatantrika school of madhyamaka. 3 Independent vs. gzhan rgyud.

rang rig: 1 Intrinsic insight or awareness, = rang byung rig pa. 2 one's own insight or awareness, = rang gi rig pa. 3 self-cognizance, self-insight, self-knowledge, rang gis rang rig. KPSR seems to favor 2), as 1) seems prima facie to involve claims of a fixed nature or entity that would conflict with madhyamaka though perhaps not with third turning terminology, and 3 is specifically rejected in madhyamaka critiques of mind only. 1) Self-arising = natural = intrinsic insight is favored by TT and LUS; rang gyis rang rig self-insight in the sense of non-duality, and non-other of insight and its objects. KSTR, KTHR. They all agree that all these interpretations are relevant if understood in the right way. They also agree that any acceptable interpretation must be distinguished from the rang rig rang gsal of the mind only school, conceived to be a truly-existing, self-intuiting substance, accepting the madhyamaka refutation of such a substance. Tibetan does not require explicit choosing among these various uses of "rang." The demand to do so is somewhat artificial. rang rig was introduced by the sautrantikas: rang rig and rang gsal are pretty well equivalent here. rang gsal in mind-only means more or less self-apprehended, ie. self-illuminating or clarifying, appearing clearly to itself. In mind-only, sa.msara has perception of duality of subject and object, and enlightenment involves seeing that in reality there are no external objects distinct from mind, but only various states of mind, which alone truly exists. All experience has to be the mind's experience of itself, because there is nothing else to be experienced. When one understands that this mind is changeless, eternal, and naturally blissful, letting go of attachments to the incidental waves on the great ocean of mind, one loses hope and fear about sa.msara and becomes enlightened. In ati too, insight is rang rig rang gsal, self-apprehending insight, and the luminous manifestations of the nature are actually of the essence of insight and do not go beyond it. But where sems tsam presents this as absolute truth, ati presents it as having only provisional, conventional validity. It is more valid than ordinary perception for the same kinds of reason that, in the venerable example, seeing the rope is more valid than seeing the snake. From the absolute viewpoint, insight has no more true existence than external objects. If it did, it would be contradictory in madhyamaka terms to say that insight, which does not appear with distinct qualities etc., is the same thing as appearances that have these qualities etc. Mind-only, in claiming absolute validity for its formulations, falls into such faults as this. Ati tries to avoid them by claiming that the true state of affairs transcends conceptualization.

rang sar: Naturally, spontaneously, its own condition, in itself, as it is.

rang shar: 1) = rang 'byung: Self-arising, naturally occurring. Mere spontaneous arising is not peculiar to enlightenment, since the kleshas and obscurations are also notorious for arising by themselves in the superficial sense that they are not willed or produced by a specific effort. 2) Longchenpa glosses at least one occurrence as = rang snang shar. In that passage rang shar is taken to entail rdzogs, exhausted of defilements and therefore perfected. Thus, by appearing as mere experience, an aspect of insight, and thus appearing as they really are, they are perfected/exhausted.

rang snang: Personal experience. One's own experience. When delusive, it has a sense of snang = false appearance, one's own projection. When good, it can mean natural or self-appearance of things as they are, in particular of objects appearing merely as one's own experience, and not as solid external entities. Self appearing, of sambhogakaya deities etc. Intrinsically appearing as the rays of the sun. Of the same nature with oneself.

rang sor: 1 As it is, where it is. 2 The freshness of one's original, natural state.

rang stong: Emptiness of its own nature or of itself. The typical sort of second turning madhyamaka presentation, vs. gzhan stong which claims, following the third turning, that the absolute nature exists, but is empty of any truly existing other.

rang bzhin babs: "As it is" or occurring as it is, naturalness, natural flow, natural state, spontaneous, naturally occurring.

rang: Self, prefixing compounds: self-, one's own, spontaneously, intrinsically, natural, only as it is, merely within one's own experience (and hence unreal), acting on itself. This multiplicity cam make rang- compounds very difficult to evaluate. Often more than one sense is relevant. In such cases LUS was inclined to think that all the different aspects were part of the meaning.

rbad chod la chod: rbad = entirely. chod, cf. chig chod = sufficient.

rdo rje 'dzin: Level of a *vajra* holder, sometimes the thirteenth bhuumi.

rdo rje chang: *Vajra*dhara personifies the state of primordial buddhahood. His function in the kagyü teachings is rather like that of Samantabhadra in nyingma.

rdo rje dbyings: *Vajra*dhatu, indestructible space, the *vajra*-like aspect of ultimate space.

rdo rje sems dpa': *Vajra*sattva, a buddha of the *vajra* family, white and associated with purity.

rdo rje theg pa: the tantra or mantra path, one of the three vehicles, theg pa gsum. It is characterized by features like visualization practice, *yoga*, and strong *samaya* vows to the teacher and lineage.

rdo rje: 1 Prince of stones, diamond. 2 Indestructible, adamantine. 3 The weapon of indra, the thunderbolt.

rdol thabs su smra: One just puts forward one's own ideas without due attention to traditional knowledge in a situation where it is not appropriate, as eg. in arguing points of law or scientific theory.

rdzogs pa: Perfection, exhaustion, completion, fulfillment. Sa.msaric, impure aspects are exhausted, revealing things as the eternal perfection of the *kayas* and wisdoms. VCTR once suggested using perfection for this, but changing one's understanding of what perfection is—neither an eternalistic fixation on an impossible standard, or a nihilistic rejection of everything there is in its name. In this tradition emptiness/luminosity IS perfection.

rdzogs rim: Tantric stage of completion or perfection, sampannakrama, as opposed to visualization practice of sadhana. Both formless meditation and yogic practices such as the six *yoga*s of Naropa are included.

rdzogs pa chen po: Ati, great perfection, mahasandhi, the ninth yana.

rgya: 1 Net, cage 2 Expanse, vastness

rgyal ba: capitalized the Buddha, otherwise buddhas.

rgyu mtshan theg pa: Vehicles of cause and characteristics. In particular the first three yanas which present enlightenment as a causal process. Sometimes = hinayana, since it does not postulate emptiness. However all vehicles but ati have certain characteristics that are to be abandoned and attained by causal means.

rgyud: Continuity, tantra. In the latter case the continuity is that of the basic nature, sugatagarbha etc. See rang rgyud.

ri rgyal rab: Mount Meru, which in Indian cosmology is at the center of the world surrounded by four continents. Of these we inhabit the southern continent, Jambudvipa (Jambuling).

rig 'dzin: awareness holder

rig pa: 1 Insight, intrinsic awareness of the absolute, pretty much equivalent to wisdom. KSTR 2) Mind, knowledge, intelligence, understanding in the ordinary sense. -lnga: philosophy, reasoning, grammar, medicine, mechanical arts and crafts. However 1 is also the essence of 2, and in realization 2 does not go beyond 1 It was to bring out this dual aspect that VCTR preferred the translation "insight." cf. rang rig.

rigs drug: The six realms or <lokas> realms of sa.msara in which beings take rebirth. They are those of gods, asuras (demigod enemies of the gods), humans, animals, hungry ghosts (pretas), and hell beings.

rigs lnga: The five divisions of the families of the mandala: *Vajra*, rdo rje; ratna, rin chen, jewel padma; lotus; karma; and sangs rgyas, buddha. They are associated respectively with sa.msaric and enlightened forms of intellect and aggression; feeling, richness and territoriality; passion; artistic sense, discrimination; energy of activity and accomplishment; and spaciousness, the overall viewpoint, or neurotically just ignoring things. There are extensive descriptions in VCTR's *Cutting through Spiritual Materialism* and *The Myth of Freedom.* The five families are associated with the five colors, kleshas, *skandhas*, elements, bhagavans and their consorts, and wisdoms, qv. They are also associated with the seasons, time of day etc.

rigs sngags: Vidya mantra. rigs = esoteric knowledge. Knowledge of magic and magical formulas. By means of these the magician is said to create illusions, destroy enemies, change the weather, and demonstrate power over phenomena in other ways.

rigs: 1 Kinds, varieties, aspects 2 Family, lineage 3 Caste 4 Nature = snying po 5 Buddha nature 6 Realm = khams 7 Reasoning, logic, philosophy, ...rigs: It is logical, certain that .. The gotra: Being in the family of beings who can attain enlightenment. The eternal gotra is dharmadhatu. The incidental gotra is our intrinsic potential of achieving this combined with the process of the path of purification.

rim pa: Stage, detail, aspect.

rin chen sna bdun: wheel, jewel, queen, minister, elephant, horse, general. Or ruby, sapphire, lapis, gold, silver, spug mu tig dmar po ???, emerald

ris med: Without limits, borders, bias, partiality, as between phenomena and dharmata, sa.msara and nirvana etc. Non-sectarian school founded in the nineteenth century by Khyentse the great, Jamgön Kongtrul the great, and others.

rje btsun: jetsün, exalted lord.

rjes thob: Post-meditation as opposed to the meditative state, mnyam bshag. In particular the noble ones who have not attained the pure bhuumis are said to cognize emptiness directly in meditation. In post-meditation false appearance still appears to them, but intellectually they know it to be empty, so it has the aspect of a dream or illusion. In general, all Tibetan schools agree that buddhas have transcended this distinction. They know the appearances of all sentient beings, but directly perceive their emptiness at the same time. Controversial points are just how accurate the perception of the bodhisattvas of the pure bhuumis is, and the extent to which lesser beings are capable of flashes of pure perception that can be used on the path. Nyingma tradition emphasizes that sa.msara is self-liberating and enlightenment self-existing and self-actualizing. The guru points out that the nature of enlightenment is already within us, and that even ordinary persons can have brief flashes of pure experience of this. From that perspective, the path consists of acknowledging this and learning to let it be as it is.

rlung lnga: life, equalizing, upward moving downward moving, fire. See ch 9.

rlung: *Prana*. Part of the trio of *prana*, nadi, and bindu, rtsa, lung, thig le. rtsa: Nadi, root, vein, artery, psychic channel as visualized in *yoga* (such as gtum mo, *tummo*, (heat *yoga*)), any tubular organ. They are said in tibetan medicine to occur throughout the body, and to cluster together like wheels, *chakra*s, in various energy centers of the body, such as the heart, brain etc. rlung: Wind (vayu), breathing, vital energy. In tibetan medicine the various vital energies move along the nadis. las — Karma *prana*, karmic energy. thig le: Bindu, 1 Dot, circle, ring, in particular colored dot on the forehead between the eyes, dot on letter or mantric syllable representing the anusvara, eg. "M" in HAM. It is typically presented as a small flame. 2 The red and white thig les, the male and female vital essences as represented and embodied in semen and menstrual blood. When acted on by the *pranas*, these are refined, melting into a more subtle form that produces bliss etc. 3 = thig le nyag gcig: The single universal essence, the sole seed = byang chub sems, chos dbyings, ngo bo stong pa, etc. Light clusters perceived in meditation

rnal 'byor bzhi: In this text this refers usually to the four *yoga*s of maha*yoga* as presented eg. in the *Künjé*: 1 sems dpa': The *yoga* of the two sattvas, *samaya*sattva and jñanasattva, as practiced in the three lower tantras. 2 ma ha: Maha*yoga*, which works especially with the developing stage. 3 yongs su: Perfecting *yoga*, anu, which works especially with the perfecting stage. 4 shin tu: supreme *yoga* or ati.

rnal 'byor rgyud: Yoga tantra, the sixth yana. See theg pa dgu.

rnal 'byor pa: Yoga, *yogin*, literally meaning inseparable union with the absolute.

rnal ma: The fundamental state before the various projections of subject and object occur. Cf. gnas lugs tshul

rnam kun mchog ldan stong nyid: Emptiness possessing all the supreme aspects, as described in the *Uttaratantra*. Emptiness as realized by the buddhas is not nihilistic nothingness. It is the great emptiness, the union of appearance and emptiness, possessing the *kayas* , wisdoms, buddha qualities and activities, etc. The details are an important part of resolving the view of emptiness.

rnam pa: Aspect, phenomena, always.

rnam rtog: Discursive thought, conceptualization, the conceptualized phenomena of sa.msara.

rnam shes lnga/drug eye, ear, nose, tongue/ taste, body

rten 'brel: 1 Interdependent arising, eg. as a rainbow appears from interconnection of sunlight, rain, air, the eyes, and mind, as reflections appear in a mirror, or as appearances appear in the mind. The rainbow is not the appearance of any of these, or all of these, Yet it is not the appearance of something completely independent of the above either. In madhyamaka rten 'brel is equated to emptiness. 2 Auspicious coincidence.

rten dang brten pa: Environment and inhabitants. *OR* support and supported. For example it will be said in general that the physical environment is he support and mind the supported, cf. snod bcud. In particular, the environment of the mandala, the palace and surrounding features, and the deities inhabiting it are called rten dang brten pa.

rtog pa: Concept, or perceiving things in terms of concepts.

rtogs su ma chod: Not cut off by concepts.

rtsa gsum: the 3 main channels of *prana*, wind or vital energy in the body. These are the central channel, and the right and left channels ro ma and rkyang ma. They are visualized in breath control *yoga*.

rtsa rlung thig le: Nadi, *prana*, and bindu. These are aspects of hatha *yoga* practices such as gtum mo that lead to awareness of insight. See for example Chang and others. See rlung. The direct insight of tregchö is not directly concerned with these practices.

sa bcu: The ten bhuumis or levels of the bodhisattva path, entered on attaining the path of seeing from the five paths, lam lnga, and perfected on the path of meditation. See pha rol tu phyin pa.

sa bon: 1 = bag chags. The seeds of good and bad karma. From the path viewpoint, transmission and practice are like planting and cultivating seeds that will ripen as the fruition. 2) But from the absolute viewpoint this is only uncovering the ultimate sugatagarbha that was there all along. So relative reality is itself a seed of buddhahood in that sense.

sa gsumabove the earth (god realms) on the earth (human realm etc. and below the earth (nagas and hells)

sa sbyang: Training on the bhuumis. See JOL.

Sa ra ha: Saraha, a mahasiddha, grub thob chen po, who worked as an arrow-maker and had a consort of the same trade. He composed many songs or dohas describing the enlightened state.

sal le ba: Vividness. Ego fixation draws on the energy of the natural state to produce blockage and obscuration. So, by comparison, experience of things as they are is one of vivid splendor and immensity.

sang nge ba: Pristine etherial; the spacious clarity and primordial purity of emptiness, like fresh mountain air.

sangs rgyas kyi yon tan the pure qualities of enlightened perception of things as they are.

sangs rgyas: Buddhahood, enlightenment.

sangs: Purified, awakened.

sbubs: 1) Covering, cocoon, shell, confinement, hollow, narrow space, sheath. 2) TT essence (cf. bcud), nature. 3) Field of....

byang chub sems gnyis: aspiring and entering smon 'jug.

sdug bsngal brgyad: birth old age, sickness, death, meeting enemies, separation frm intimates, not getting what we want, sufferings of the *skandhas*.

sdug bsngal gsum: the sufferings of suffering, the composite, and change.

sems can: Sentient being = 'gro ba, unenlightened inhabitant of the six <lokas> realms having dualism of body and mind, vessel and essence, snod bcud, etc.

sems dang yid dang chos: TT sems = Basic mind of duality, alayavijñana and klesha consciousness. yid = Intellectual consciousness, yid kyis rnam shes. chos = Perceptions of the sense consciousnesses.

sems dp'a: = bodhisattva, byang chub sems dp'a

sems dpa' chen po: mahasattva, a bodhisattva of the pure bhuumis from the eighth upward, who experiences the pure vision of luminosity.

sems dpa'i rnal 'byor: Sattva *yoga*: See rnal 'byor bzhi.

sems las 'byung ba: Mental contents, inner feelings and so forth, not counting external perceptions of the five senses.

sems tsam: With madhyamaka one of the two great philosophical systems of the *Mahayana*. It is associated with Asanga and his brother Vasubandhu. It is also propounded in such sutras of the third turning (chos kyi 'khor lo 'khor) such as the *La_kavatara* and *Sandhinirmocana*. It is said to record the realization experience of those who emphasized *yoga* more than the logical dialectics of madhyamaka, and hence is also known as Yogachara, rnal 'byor spyod. It holds that luminous mind is the absolute reality, yongs grub, parinispanna. Experiences of mind, like waves in water, are relative, dependently arising reality, gzhan dbang, paratantra. Our beliefs concerning a world of external objects that are other than mind are confused, merely imputed, and false, kun btags, parikalpita. Therefore, the duality of perceiver and object is a feature of sa.msaric confusion, and does not occur for enlightened mind. As there is nothing other than enlightened mind for it to perceive, it can be said to be intrinsically self-perceiving, rang rig rang gsal. Ati too accepts non-duality, the absolute nature of mind itself, rang rig rang gsal etc. But as Longchenpa notes in the text it sees this in the light of madhyamaka emptiness. Therefore it is not accepted that any of this terminology describes anything that is truly existing or non-empty of the level of the absolute. The use is for practical benefit in the relative sphere, in the same way exponents of madhyamaka speak practically of chairs and tables in everyday life, without believing that they have absolute existence. This kind of use all schools of madhyamaka sanction.

sems: 1 Dualistic mind. 2 = sems nyid or byang chub sems: The nature of mind, mind itself, *bodhicitta* (occurs in the titles of tantras 3) = *Semdé* in compounds like sems smad: The lesser texts of the *Semdé*.

sgo gsum: The three gates, body, speech, and mind. grol ba'i sgo gsum: The three gates of liberation: the signless, markless, and wishless.

sgrib ma gnyis: nyon mongs and shes bya: Kleshas, knowables or primitive beliefs about reality. They are the obstacles to omniscience, and the pure vision of luminosity.

sgrub: Affirm, establish

sgyu ma dpe brgyad: The eight examples of illusion: 1 Dream. 2 Echo. 3 City of the gandharvas (celestial musicians etc. who live on smells). 4 mig thor: A growth on the eyes, cataracts? 5 Mirage. 6 Illusion. 7 Reflection. 8 A magically emanated city. Sometimes the moon in water, lightning, a rainbow, and a bubble are added, making twelve.

shang shang: half human mythical bird, something like a garuda.

shes pa: Awareness, knowledge.

shes rab: Literally, supreme knowledge, prajña. Intelligence, discriminating knowledge in general, and in particular knowledge of emptiness as presented in the prajñaparamita scriptures, the reasoning of madhyamaka etc. –pha rol tu phyin pa: Perfection of prajña, the sixth of the ten paramitas. Emptiness is directly realized in a way transcending concepts. In a strict sense this refers to realization in formless meditation. Shes rab and ye shes can be loosely used so that they are equivalent, referring to the transcendent knowledge of realization. ye shes involves the further realization of luminosity, pure appearance, omniscience, and the various other aspects of wisdom. It is the final paramita, the culmination of their development. Prajña clearly sees the essence of things, but does not yet see things as they are as the buddhas do.

shin rje: The lord of Death. He and his retinue preside over Hell.
shugs 'byung: Spontaneous, self-arising, suddenly-arising.

skra shad: Seeing hairs or spots in the eyes, due to solidification and opacity of the vitreous humor.

sku bzhi: the three *kayas* + svabhavikakaya, de kho na nyid kyi sku.

sku gsum: Dharmakaya, chos sku; sambhogakaya, longs spyod rdzogs pa'i sku; and nirmanakaya, sprul sku. the first is the essence of buddhahood, the benefit for oneself, unborn primordial insight, awareness devoid of content, like space. It is called buddhadharmakaya, because it embodies the essence and fruition of the teachings. Dharmakaya is sometimes used in the sense of non-dual dharmakaya. In that case it includes all the phenomena of trikaya, in the aspect of inclusion within dharmakaya and not going beyond its essence. In this sense it is similar to dharmadhatu. Among the three *kayas* dharmakaya is associated particularly with the essence, emptiness. Sambhogakaya, and nirmanakaya are the two ruupa*kayas* or form bodies, which are the benefit for others.

Sambhogakaya is the realm of enjoyment/realization of pure form, contemplated aside from existence as external objects. This includes visions of the pure lands and teachers (eg. of Samantabhadra, akani.shtha etc.) and form altogether as seen from that perspective. It is associated with the vision of luminosity, the nature.

Nirmanakaya is associated with the play of appearance of this dualistic, material world and so forth, which arise from the power of compassion to ripen beings for enlightenment. Longchenpa makes the remark that, strictly speaking,the two ruupa*kayas* should be regarded as the ground of arising of their respective form phenomena rather than as those phenomena themselves. Otherwise contradictions may arise from regarding dharmakaya, which is essentially non-apparent and various apparent phenomena as having the same essence. This seems a little odd after all he has said about everything being included in the essence of insight-*bodhicitta*. But it does explain why he frequently uses formulas like thugs rje'i 'char gzhi, the ground of arising of compassion.

sku gsung thugs: Body, speech, and mind (honorific). When juxtaposed with lus ngag sems (non-honorific) it can mean enlightened vs. unenlightened body, speech, and mind.

sku lnga: There are various lists of the five *kayas* . The most common is trikaya (sku gsum) plus the mahasukhakaya, bde ba chen po'i sku, the body of great bliss, representing the inseparable bliss aspect, and the svabhavikakaya, ngo bo nyid kyi sku, which represents the unity of the *kayas* . Another list that is cited in the text is the changeless *vajra*kaya, mi 'gyur rdo rje sku; the kaya of full manifestation of enlightenment, mngon par byang chub pa'i sku; Peaceful dharmakaya; sambhogakaya; and the variously manifested nirmanakaya cir yang sprul pa'i sku. Cf. TT88. See appendix 2.

sku: Kaya, body (honorific). Sometimes = The kaya of emptiness, dharmakaya.

skye ba bzhi: The four modes of birth: womb, egg, heat and moisture, and spontaneous. See ch. 9.

skye ba med: From the absolute viewpoint, unborn, non-arising, non-truly-existent, because things and arising are empty. Relatively enlightened reality is unborn because it is eternally self-existing, and never arises as a limited thing. Nevertheless, from unborn dharmakaya, which is born as nothing at all, the pure appearance of ruupakaya rises. Though born in that sense, it too is unborn in the sense of becoming truly existing things other than dharmakaya.

skye mched bcu gnyis: The twelve *ayatanas*. The six senses and their objects. Cf. khams bcu brgyad

skyong: Guard, protect or maintain is the basic meaning. In ati the sense is remembering that we are always resting in the essence. In a negative sense, it means trying to maintain something self-existing that has no need of that and in fact will even be obscured by the attempt.

snang ba: 1) Appearance 2) Falsely conceptualized appearance of truly existent other etc, eg. Samsaric perceptions of rocks and trees. 3) The objects of 2, the apparent rocks and trees themselves. Eg. med pa gsal snang means that the objects, not the appearances do not exist. Confusion on this point leads to the extreme of nihilism.

snang ba'i ye shes: ES: Wisdom of manifestation, - of appearance. The intrinsic radiance of awareness appearing as luminosity. Within the clear luminosity of insight-dharmata, rise the appearances of the wisdom of the fruition, without going beyond self-insight. Wisdom is not analytical knowledge. One directly perceives emptiness etc. Cf. Mipham, "In our tradition when one actually sees the absolute, it is the *kayas* and wisdoms."

sngags kyi theg pa: the tantric or *vajra*yana teachings.

sngags: Mantra, praise.

snod bcud: the vessel is the environment, the world, and the essence the inhabitants, sentient beings. The vessel and essence. (as metaphor). snod = The container as the external world. bcud = The experience of beings within it, here compared to the liquid in a bottle, the essential part of the situation. Sometimes rendered "the environment and inhabitants (of the phenomenal world).

snying po: 1 Heart. 2 Heart-essence or essence. 3 Garbha, = sugatagarbha, bde bshegs snying po.

snyom 'jug: Meditative absorption, samapatti. One might use it to obtain bsam gtan, dhyana. *Samadhi* originally in the abhidharma is an omnipresent faculty of concentration on whatever objects are present. It came to mean absorption in various objects, and thus ting nge 'dzin tends to be differentiated by its objects. Longchenpa too differentiates purposefully attained bsam gtan from naturally existing ting nge 'dzin qua awareness of the absolute.

so so rang rig ye shes: Since it discriminates mind and wisdom, it can be called discriminating-awareness wisdom. Since wisdom is also self-awareness in the sense of being insight of otherlessness, it can be called discriminating self-awareness wisdom. Since it is a non-conceptual personal encounter with wisdom, it can be called individual and personal wisdom. So so can be interpreted to mean either the individual entities that are known or the individual knower. rang rig has the various interpretations of that term qv. In any case it should not be confused with the padma family wisdom so sor rtags pa'i ye shes, discriminating wisdom of individual things.

spangs rtogs: Simultaneous renunciation/ realization. This is an aspect of enlightenment, not experienced by ordinary beings. Because of realization, confused perceptions and desires naturally do not arise for them. Everything is enlightenment for them. This is very different from nges 'byung, which is a distaste for and rejection zhen log of sa.msara in ordinary beings like ourselves who aspire to whatever we think we understand as enlightenment. KTHR.

spros bral: Simplicity; unconditioned; free from conceptualization, complexity, elaboration, constructions. One of the four *yoga*s of mahamudra. spros bral often refers to direct vs. conceptual realization of emptiness by wisdom.

sprul sku gsum: bzo ba'i sprul sku, skye b'i sprul sku, mchog gi sprul sku. *OR* skye ba'i sprul sku, mchog gi sprul sku *OR* sna tshogs sprul sku; 'gro 'dul sprul sku and rang bzhin sprul sku: The working or various tülkus are gifted individuals, artists, craftsmen, scientists etc who so benefit beings. The born or taming tülkus are the rinpoches usually called tülkus, who have taken human birth in order to tame beings by the dharma. The supreme tülku is the Buddha. See the text

sprul sku: Nirmanakaya. See sku gsum.

spyan lnga: The five eyes. 1 The eye of flesh. 2 The divine eye (of relative siddhi). 3 The eye of prajña (emptiness). 4 The dharma eye of pure vision. 5 The buddha eye of omniscience.

spyan ras gzigs: bodhisattva of compassion.

spyod rgyud: Upa *yoga*, the fifth yana. See theg pa dgu.

spyod yul: Sphere of behavior, realization, instantiation. —med: It does not exist. skal med spyod yul ma yin: Not realized by those without good fortune.

spyod: 1 Behavior. 2 Apprehension. 3 Action in the trio view, practice, and action

srid gsum: The three realms: The desire realm and its inhabitants, the realm of pure form (visions, the deities of pure form etc), and the formless realm (inhabited by formless deities).

srid pa: The phenomenal world, sa.msara.

srin po: demonic vampire-like beings. Among other things they can kill with their touch.

stobs kyi rigs pa: The power of direct experience of reality, the ultimate source of all reasoning.

stong pa nyid: Emptiness. It is established conceptually by showing that a concept cannot be instantiated, eg. round square. It is directly intuited in the formless meditation of the aryas. At the time of fruition it is realized as a direct vision of naturelessness as the nature of the absolute, "nothing whatever and so it arises as all there is."

stong pa'i rang gzugs: rang gzugs, self-form, is like rang snang, self-appearance qua one's own appearance. Forms appear to one, but they are empty of any truly existing nature of their own. They are kun btags, dualistic, false conceptions in the sense of *yoga*cara and natureless in the sense of Nagarjuna.

stugs po bkod pa: Gandavyuuha, the densely ornamented or densely structured realm, as described in the sutra of the same name. This is the form of the vision of the sambhogakaya realm that realizes/enjoys the pure perceptions and energies of omniscient wisdom. This is also aesthetic perception of form etc. as the ornament. The array is dense not only because it is elaborate, but because of its multifarious connections of rten 'brel etc, which are such that everything is said to be contained within everything else. In this closed, endless web of pure vision, everything contains everything else and presupposes everything else, so ultimates of time, space, and meaning are nowhere to be found. Thus, according to the *Avata.msaka Suutra*, within every atom of the universe the whole universe is contained, and within every instant all of eternity is contained. This aspect never seems to have the emphasis in Tibet it does in certain Hwa Yen and Zen teachings. But it is present in Nyingma teaching and it is correct to think of ati notions of the form aspect of enlightenment in this way. KPSR VCTR

thabs: Upaya, skillful means, method, expediency. In the *Mahayana*, the paramitas are called the path of means that ripens, and prajña is called the path that frees. In the tantra a similar distinction is often made between the practices having form as upaya and the formless ones beyond distinction like mahamudra or ati as the path that frees.

thag gcod: Settle, resolve, decide, have "got it."

thams cad mkhyen pa'i ye shes: Omniscient wisdom which knows all phenomena without mixing them up, as the buddhas do. It is associated with the wisdom of extent, pure perception, and the vision of gandavyuuha.

theg chen: Mahayana, the bodhisattvayana.

theg dman: Hinayana, including the shravaka yana and pratyekabuddha yana.

theg pa dgu:
Theg dgu: the nine vehicles/yanas
I. Hinayana:
1 shravaka yana nyan thos, the hearers or disciples. This is the monastic buddhism taught by the nirmanakaya. It emphasizes the four noble truths: Life is full of suffering, this arises from the causal setup of dharmas, *skandhas* etc, which are transient without any enduring self. But since suffering too depends on a transient setup, cessation is possible. This is achieved by means of the eightfold path, right view, speech, thought, action, livelihood, exertion, mindfulness and *samadhi*. By learning to be there, doing everything properly and mindfully, one cuts off the suffering arising from the speed, clinging, and desire for self-aggrandizement of ego. One relearns like a baby to sit, eat, and walk like a buddha. Practicing shamatha and vipashyana, zhi gnas and lhag mthong, one learns to overcome ego as the Buddha did and see all phenomena as they are. And yet it is said, the fathers dwell in complete humility.
2 Pratyekabuddha yana, rang rgyal: The basic physical setup has already been determined. Here solitary *yogin*s traditionally unlock the development of mind in sa.msara and nirvana, seeing how the *skandhas*, phung po, develop. Contemplating a corpse, one reasons backward through birth and craving etc to ignorance, the ultimate cause of life's sufferings. Cutting craving and attachment to externals, the *yogin* realizes the self sufficiency of one's ultimate nature. Letting this be as buddhahood is maitri, the ultimate kindness to oneself. In ati tradition the account given sounds very like the view of mind-only. It is said that the *yogin* realizes the emptiness of individual ego and of objects other than mind, but not emptiness of mind itself. Pratyekabuddha solitariness betrays a subtle remainder of belief in the independence and separability of self and other, which is basic to ego.
I. Mahayana, theg pa chen po:
3 Bodhisattvayana, byang chub sems dpa'i theg pa: Here madhyamaka emptiness is realized. In ati tradition the emphasis is not nihilistic. Rather the nature of enlightened mind glimpsed in mind-only is seen to have always been universal and unobstructed. The *skandhas* and so forth which cause suffering are seen to be like mere temporary clouds on the face of the basic nature, sugatagarbha. Therefore, with great joy one enters the path of the bhuumis that goes beyond sa.msara. As self and other do not exist, there is no boundary to maitri and compassion for all sentient beings. This path is not trod by turning away from the phenomenal world, but rather relating to all situations fully as expressions of the ultimate nature. The mindfulness of the eightfold path now is unleashed in emptiness. It manifests as the practice of the ten paramitas, by which finally the proper manifestation of the body, speech, and mind, buddhahood, trikaya, is attained. However there can be a problem here. For example, the elder Vimalakirti was totally devoted to virtue and saving others. He goes among sewer-like dens of thieves and whores and like a lotus growing in the mud is not corrupted. But the whole human world still looks to him like a sewer inhabited by perverts and criminals. One may see the absolute and the natural world as pure, and still have no pure vision of the relative altogether and of human society. So even with the vision of sugatagarbha and the paramitas, relative existence is something of a crude joke, a pot of night-soil. Hence the need for *vajra*yana.
II. *Vajra*yana, rdo rje theg pa:
A. the outer tantras, phyi rgyud:

4 kriya *yoga*, kri ya, bya rgyud, the tantra of action): Here we find that within us there is also the sacredness of the *vajra* world, the sambhogakaya world of pure perception inhabited by deities, who are like kings and queens with their palaces and retinues. Because they have become totally egoless, everything they do is pure, sacred, and immensely powerful. In fact we encounter this world by relating to the guru's world, which invokes this pure aspect of ourselves. At first we may feel rather like stupid, filthy monkeys in relation to this world. We cannot participate as equals, but only as spectators. However, if we surrender ourselves to this as devoted servants, there is a possibility of becoming part of the *vajra* world. That is the logic of kriya. Meanwhile one can purify oneself and one's basic energies in hopes of becoming a decent *vajra*-citizen. In kriya this is very literal, with many baths and changes of clothes, white food, etc.

5 Upa, The most basic difference as we progress to upa through the outer tantras is that one begins the relate to the deity as a friend. Oneself is *samayas*attva, the deity is jñanasattva, the real thing, who is sending his wisdom down on us, and the pretence of being of that nature seems less and less preposterous.

6 *yoga*: Finally we truly realize that the deity, who represents the nature of the guru's *vajra* world, also is our own true nature as well. So we can actually become mahasukha princes and princesses of the five families. That is the fruition of the *yoga* yana. The five *skandhas* etc. have been transmuted into the perception of the five wisdoms.

B. The inner tantras:

But even here there is a subtle reference point of perfection, wisdom-message, divinity and so forth, vs. this relative world that is imperfect, unwise and so forth, and that is co-emergently ignored. Hence the further journey of the inner tantras that transcend reference point altogether.

7 Maha: Here there is much more confidence in situations as embodying the continuity of the self-existing fruition mandala. For example, in the eight heruka mandala, bka'.brgyad, the herukas are less embodiments of ideas, than means of cutting through such conceptualizations. Yangdag yang dag, the *vajra* heruka punctures concepts with a scepter like a pin, revealing naked space The ratna heruka is the King of Death, shin rje, with an owl. Hayagriva and *Vajra*kilaya, rta mgrin/ rdo rje phur ba, the padma and karma herukas, reveal naked passion and aggression. etc. This yana emphasizes the visualizations of the developing stage, bsked rim.

8 In comparison to this complex network of divine forces, a sort of tibetan cabala, anu, is relatively simplified, in essence one sees everything as the union of primordial space and wisdom, eg. the bliss of union of Samantabhadra and Samantabhadri in their cosmic dance. The complexities of the lower yanas are largely removed. The means for doing this is the practice of the fulfillment stage, and in particular, the *yoga* of nadi, *prana* and bindu.

9 Ati is like the punch line, and doesn't make proper sense without the other yanas. All remaining conceptualizations are stripped away so that the fruition becomes completely naked and self existing. As the text says, this is how it is for one who has done all the work. One can say to a superbly trained musician etc,"Just let go and do it," and hope to hear beautiful music. If one gives the same advice to a person without musical training, this result is unlikely. Thus ati traditionally functions as the framework and culmination of the nine yana training, as a means for removing nirvanic neurosis and so on. It is not generally meant as a complete program in its own right. Most distortions of ati come from ignoring this.

thig le: Bindu. See rlung.

thog babs chen po: The great suddenness. Sudden realization.

three kinds of enlightenment: byang chub rnam gsum: of buddhas and bodhisattvas, pratyekabuddhas, and shravakas.

thub pa: 1 Capable or mighty one: Reach, arrive, encounter.

thugs rje: In ati is sometimes equivalent to the power of manifestation rtsal and like the latter = manifestation in general = ruupakaya which produces benefit for others, bringing them to dharmakaya, the benefit for oneself. But here there is the idea that all manifestations are either offerings for the enjoyment of enlightened beings, or presentations of the teachings to those who are not enlightened. In this case these sense of rtsal as skillful performance, articulation, etc is relevant. The individual receives teachings exactly suited to his needs and understanding, a personalized mandala as it were. So below compassion is the power and ground of arising. Or, opposed to power, one can say that compassion is the manifested power of the ground. In the context of essence, nature, and compassion, ngo bo rang bzhin thugs rje it refers to the nirmanakaya level of dualistic manifestation in particular.

ting 'dzin gsum: The three *samadhi*s: 1) de bzhin nyid, suchness. 2 kun tu snang ba, the nature appearing as everything. 3 rgyu: The single cause.

ting nge 'dzin: *Samadhi*. See snyom 'jug.

tshad med bzhi: kindness, compassion, joy, equanimity, brtse ba, snying rje, dga'a ba, btang snyoms.

tshad: Measure, scope, criteria.

tshangs pa'i gnas bzhi: Lesser versions of the four immeasurables, tshad med gsum.

tshogs brgyad. The 5 sense consciousnesses plus mind consciousness yid (memory and conception) plus klesha mind consciousness nyon yid, plus alaya or all-ground consciousness, kun gzhi rnam shes. The eight consciousnesses.

tshogs drug: The six senses (including the mental sense).

tshogs gnyis: The two accumulations, merit and wisdom.

u pa: Upa *yoga*, upaya*yoga*, the fifth yana. See theg pa dgu.

yang dag: Real, true, actual, genuine, authentic, proper, perfect, very, completely. —kun rdzob, vs. log pa'i kun rdzob: True and false relative, in the conventional sense. dag vs. ma dag pa'i kun rdzob: The impure vision of ordinary beings vs. the pure vision of the noble ones, 'phags pa. Embodied as yang dag, the *vajra* heruka of the bka' brgyad, the mandala of eight heruka-principle of maha*yoga*.

ye nas: Like gdod nas, back-looking eternity, primordial, from the beginning; hence translated “from all eternity.” But it also keeps going limitlessly and hence is eternal.

ye shes lgna: The mirror like wisdom, wisdom of equality, wisdom of individual discrimination, all-accomplishing wisdom, and dharmadhatu wisdom. They are discussed in the text.

ye shes: wisdom, literally primordial awareness or knowledge. Pristine cognition, direct intuition of absolute reality beyond conception. Sometimes the *kayas* and wisdoms
: kun mkhyen—, snang ba'i, lhan cig—, so rang rig—.

ye shes sems dpa': One visualizes that jñanasattva, of similar appearance to one's visualization of the deity of sadhana, *samayas*attva, embodying spontaneously existing wisdom, descends and transmutes one's visualization into wisdom. Ideally this actually occurs. Usually the visualization has the same outer form as that of *samayas*attva. From the viewpoint of ati there is no need for this process as everything is primordially pure.

yi dam: Short for yid kyi dam tshig, *samaya* of mind. Deity of tantric practice that we are performing, eg. *Chakra*sa.mvara, *Vajrayogini*, especially the deity of one's main practice.

yi dwags: hungry ghost, one of the 6 realms of beings. Some have huge bellies and minute throats and suffer great torments of hunger and thirst. Some are rather like our conceptions of ghosts or malignant spirits

yid bzhin nor bu: Wish-fulfilling gem, a mythical gem that makes things "as one desires," rather like Aladdin's lamp.

yid dpyod: Intellectualization, conclusion reached merely conceptually. ES.

yid kyi rnam shes: Intellectual consciousness. See tshogs brgyad.

yid: Mind, intellect in general; = Yid kyi rnam shes.

yo ga: Yoga, the sixth yana, see theg pa dgu.

yod pa: Existence. In conventional truth it is said that there can be no existence without non-existence. They are complimentary. In madhyamaka it is argued that if anything has the characteristic of existence it ought to be intrinsically existent and hence eternal. So existence is equated with eternalism, and nonexistence with nihilism. What exists should be changeless and incapable of interaction with anything else. Relying on this logic, the texts will sometimes draw conclusions about existence that seem less than obvious in ordinary English. Readers will have to resolve questions of the ultimate validity of these statements for themselves by studying the appropriate texts and experiencing the truth of this in meditation.

yon tan bcu: Various lists will sometimes be so called. 1) The ten paramitas. 2) The stobs yon tan bcu, the ten powers of a buddha. 3) The ten abstentions from unwholesome karmic paths: 1 Not destroying life. 2 Not taking what is not given. 3 Refraining from improper sexual activities together these are the three good actions of body. 4 Not speaking falsely. 5 Not using abusive language. 6 Not slandering. 7 Not speaking frivolously or irrelevantly together these are the four good actions of speech. 8 Not being covetous. 9 Not being malicious. 10 Not having wrong view these together are the three good actions of mind.

yon tan lnga: ES. KSTR. These are as follows: 1 rnam dag pa'i shing khams, completely pure buddha fields. 2 rgya tshad bral ba'i gshal yas khang, immeasurable celestial palaces. 3 gsal zhing dag pa'i od zer, pure and radiant light rays. 4 khyad par 'phags pa'i gdan khri, highly exalted thrones. 5 dgyes rgur spyod pa'i longs spyod, rapturous enjoyment of doing what is desired.

yon tan: 1 good quality, virtue, excellence 2 object, property 3 skill, learning, knowledge. 4 Buddha qualities, enlightened qualities, the qualities of the pure perception of enlightenment. They are said to be eternally existing but to manifest when one attains enlightenment, as does wisdom etc. Sometimes these are differentiated from qualities of enlightenment that can be said to be produced. In particular the ten powers, four fearlessnesses, eighteen distinct doctrines of the buddhas, and thirty-two major marks are called the sixty-four qualities of a buddha. They are described eg, in the *Uttaratantr*a.

yul can ye shes: the samsaric perceiver is the grasper, a'dzin pa, but the elnightened perceiver is nondual wisdom.

yul dag: 1 Pure of sa.msaric, dualistic objects. 2 Objects of pure appearance, free of objects of the preceding kind. 3 The pure sphere.

zab: Profound refers to the emptiness of dharmakaya, =ji lta, Vast, rgyas) often refers to ruupakaya = ji snyed qv.

zad pa: 1 Exhaust, wear out. 2 Complete. ma zad, nothing but, not only. occ. all-pervading.

zang zing: 1 Worldly possessions or offerings. 2 Tumult, turbulence, disorder. Cf. za zi

zhi gnas: Calm abiding, tranquility, serenity, quiescence neither = nirvana of the karma of pacifying A basic meditation practice found in most schools of buddhism. The mind is tamed and sharpened by being brought back again and again to the meditative object. In practice the breath is the most used object. Originally in hinayana shamatha was practiced in order to attain the dhyana states, bsam gtan) yogic trance states in which bliss, equanimity, and various higher perceptions were claimed to be experienced. However even hinayana claims that such states do not constitute enlightenment and can easily lead to various spiritual attachments.

In ati:, shamatha is practiced not to attain one-pointed trance-concentration on an object, but to cut off attachment to thoughts and perceptions, which then are left as they are. By doing this one can directly experience one's self-existing,true nature, one and all sufficient, and rest in that. With repeated practice this resting becomes spontaneous, and one realizes the basic nature as unchangeable and self-existing, like a mountain. This is the same buddha nature that is realized as *bodhicitta* and so forth in ati. However, here it is realizes only as one's own true nature. Many subtle conceptualizations must be eliminated before it becomes known as the universal nature.

In the *Semdé* shamatha is described as part of a fourfold process of realization, zhi gnas, lhag mthong, gnyis med, lhun grub. NN. Shamatha is extensively discussed in the text.
—steng po: inert shamatha. —ltengs po, the pool of shamatha = —steng po

zhi: 1 Peace. 2 Pacifying (one of the phrin las lnga). 3 Nirvana

zhing or sangs rgyas zhing: Realms of particular buddhas where sentient beings attain enlightenment. Eg. this is jambudvipa which is the buddha field of the buddha Shakyamuni. The infinity of buddha fields is a major theme in such tathagatagarbha suutras as the *Gandavyuuha* and *Avata.msaka.* Pure land or realm. Each of the five bhagavans is associated with one. Akani.shtha and gandavyuuha are called buddha fields. Twenty-five sometimes twenty-one such fields are said to be on the hands of Vairochana, Yid bzhin mdzod 28ff. v. ES corresponding to the permutations of body, speech, mind, quality and action, as body of body, speech of body, etc.

NOTES

42. This work is part of a trilogy. The other titles are similar to this one except for substituting *bsam gtan*, *dhyana*/ meditation and sgyu ma/ illusion for *sems nyid*, mind. This points out a central point of ati, that this very world of samsara is the world of nirva.na, when we can relax and let it be so.

43 the Buddha.

44 In the purity of enlightenment phenomena are called ornaments of the essence, emptiness.

45 The Buddha jewel from the three jewels.

46 Mostly concerned with emptiness.

47 The three jewels are the Buddha, *Dharma*, and *Sa.ngha*, Each is the subject of a paragraph above. The one on the Sa.ngha is the one that mentions the (*Sa.nghas* of *Shravakas* and so forth.

48 In addition to their existence as none other than the primordial nature of buddhahood.

49 *arya sangha.*

50 Whoever does even a little of the Buddha's work of enlightening beings will gain the good karma of going to the celestial realms. There they will receive excellent teachings and complete the path to enlightenment.

51 *Rang bzhin bdag med de bzhin nyid yin kyang*. *Rang bzhin*: nature, naturally, intrinsically; *bdag med*: selfless, egoless; *de bzhin nyid*: suchness, nature, the (ultimate/true) reality or nature of things which is identified with the great emptiness beyond concept. Everything including beings is really suchness that is intrinsically selfless. Though that is the case…

52 Ourselves.

53. Central = where the Buddha's teaching is taught.

54. Done extremely perverted evil deeds such as the five inexpiables.

55 *Phun sum tshogs* could also be rendered "perfect" or "complete."

56. Having the perfections pertaining to oneself, and having the perfections pertaining to others altogether perhaps.

57. This passage consists of mnemonic cues, comprehensible only if one already knows the list.

58 The three realms: Desire, pure form and the formless.

59. *dpyod pa*.

60. *sems 'byung*.

61. *rtog*.

62. *spyi la dmigs par mthong ba'i rtog pa.*

63. *blos shes bzhin.*

64 *Rang rig ye shes*. Those wishing to stay closer to second turning terminology with the approach of direct apprehension of emptiness say something like "personal awareness wisdom." Those emphasizing the non-dual approach of the third turning say something like "self-awarness wisdom. Both approaches affirm emptiness as absolute truth.

65 *"Gzung a'dzin"* is most often translated grasper and grasped, in a sense meaning subject and object. Later Longchenpa will say that it should not be so understood.

66 The Buddha.

67. Great: beyond mind and not mind, all-inclusive.

[68] *Bdag nyid*, "self," might also be rendered "nature."
[69]. *rig pa*: TRungpa Rinpoche liked to translate this insight (= wisdom) because the same word is used for conceptual understanding. Also awareness or apprehension. Sometimes "*kaya* and wisdom" is used to express the enlightened object and perceiver.

[70] Actually it says "having" the clouds, but it is difficult to make that work in English.
[71] It is a heavier burden than the hgher vehicles.
[72] Womb of Space.
[73] It says, since we *a'byor* what mind really is it is alled *a'byor wa*. *A'byor* ba can be translated unite, attain, favor, or wealth in different contexts.
[74] Proper: *Chos bzhin*, which could also mean dharmic. Dharma: *chos*.
[75]. I.e. monks and lay-people.

[76]. The seven aryan riches, *'phags pa nor bdun*, faith, discipline, generosity, learning, decency, modesty, and *prajña* (knowledge).

[77]. Below, upon, and above the earth.

[78]. *sa gsum*: over on and under the earth.

[79] *Dbang po* might also be Indra.
[80] They have become brilliantly accomplished through ascetic practice.
[81]. *gser gyi ri bdun* the 7 golden mountains from the *Abhidharmakosha*: surrounding Mt Meru
mu khyud a'dzin, rim *rnam a'dud bent, rta rna*, horse's ear *lta na sdug*, Pleasing-to-the-eye *seng ldeng can*, Acacia Forest *gshol mda'a a'dzin*, Plow (handle) *gnya'a shing a'dzin* Yoke Holder ES
Beyond Mt Meru and completely surrounding it like curtains are seven mountain ranges, each forming a square.
Cf: *Myriad Worlds, p.* 110.

[82] Trapezoidal.
[83] The name is in fact duplicated here and in a number of other texts.
[84] Following the Abhidharmakosha and the translation in *Myriad Worlds*, the continents and islands In Sanskrit and Tibetan are: East: *(Puurva)videha : lus a'Phags po* Majestic Body*, deha :lus Body, videha : lus a'Phags*; South: *jambudviipa, a'Dzam bu gLing, caamara : rNga yab* Tail Fan*, Avara-* or *Upa- caamara : rNga yab gZhan* Other Tail Fan; West: *Godaaniiya, ba lang sPyod, shaathaa, g.Yo ldan* Crafty*, uttara mantri.na : lam mchog a'gro* Treading the Perfect Path*;* North*: (uttara)kuru : sgra mi snyan, kuru(va): sgra mi snyan* Unpleasant Sound*, kaurava sgra mi snyan gi zla* Moon of Unpleastant Sound.
[85] *Sudarshana, lta na sdug.*
[86] *Sgra gcan*. This is also the name of one of the planets, but here it is a king of the jealous gods and his realm.
[87] *Mgul 'pheng can*.
[88] *thags bzangs ris* tentatively identified as *bi.mlatsihra*. The term often applies to teeth, in which case the Sanskrit is *arivala*. The same Tibetan is also used to identify Vemacitra, Splendid Robe, the Buddha sage of the realm of the jealous gods, however the *tshig mdzod chen mo* lists *thag bzang ris* as a king of the jealous gods.
[89] Sometimes *Increasing Merit, bsod nams a'phel.*
[90]. It contains a thousand squared or a million worlds.

[91]. It contains a thousand cubed, or a billion, worlds. However, Mipham argues in his commentary on Kaalachakra that the proper meaning is a realm of three thousand worlds like ours, and cites texts that have this approach.

[92]. The first buddha of the present eon.

[93] The order of channels and energies was reversed for metrical reasons.
[94] *De bzhin gshegs pa'i snying po*: the womb or essence of the One who has Gone to Bliss, i.e. the Buddha.
[95] Life.
[96]. As a name = *Kuvera*.

[97]. Below, upon, and above the earth.

[98]. Forces of sudden affliction by madness and calamity, for Tibetans personified as demons

[99] The same as the six kinds of beings, combining the gods and jealous gods.
[100] Alchemical elixirs of life.
[101] Human birth.
[102.] lto 'phye, a sort of python demi-god, not the same as naagas, the serpent spirits above, usually water-dwelling. Typically they are depicted with the top half of a human being and the bottom half of a snake. They are so huge they can put the world under their arms. *Rig a'dzin*, read *rigs a'dzin*, "those holding the family of…" not translated.

[103] Because having gained enlightenment ourselves, we can help others.
[104] *Sa skyong*.
[105] I.e. get enlightened.
[106.] 'phags pa'i nor bdun.

[107] Except for this part the verses naturally fall into four line stanzas.
[108.] A passage in very long verses. *Sukhaavatii*: The western buddha field or pure land of "great Bliss."

[109] They: The blossoms who metaphorically are beings blossoming into buddhahood.
[110] I.e. rising.
[111] *Rgyu skar*. These have a relation to the moon's course like that the constellations of the zodiac have to the sun's.
[112] Because of doubting it nevertheless.
[113] *Rgya shug* can mean juniper of a small grain plant. Here it is a *ci bi ka* fruit tree.
[114] Only spirits are mentioned in the commentary, so *byol song* probably does not refer to animals.
[115] *grum bum*, *kimbandha*, a kind of human bodied animal headed yaksha spirit or demon that usually lives in the ocean and may send attacks of sickness.
[116] Again, *lto a'phye* here seems not to refer to snakes, but spirits with partial serpent bodies, such as nagas and the earth lords also called *lto a'phye*.
[117.] The precious wheel, gem, queen, elephant, horse, treasure-vase, and minister.

[118.] *lus srul po* ES.

[119] The gods.
[120] *dpang* read *dbad*.
[121] Merits of body, speech and mind.
[122] The three types of suffering.
[123.] These are the three poisons or root *kleshas*.

[124.] *shes pa*.

[125.] *yul so so*.

[126.] *sems*, the sense identified with grasping.

[127] *skye mched*
[128.] *yul can gyi blo*.

[129] Toward which we have positive, negative or neutral feelings.
[130.] *rang ngo*. Our own nature.

[131] *gzhan dbang:* Literally "other powerdness."
[132] *mtshan nyid chad pa'i kun brtags*.
[133.] mtshan nyid, rnam grangs. mtshan nyid is the same word logicians use for the defining characteristics discovered by valid reasoning. The word is one of the categories refuted by madhyamaka (what isn't?) but even there it is allowed validity conventionally. Here, provocatively, it is simply equated with being wrong, and distinguished from the accountable, which here is the sphere of conventional truth and falsity.

[134.] kun btags.

[135.] *rin po che sna bdun*.

[136.] It could also be said that if *everything* is mind, the term makes no distinction and is meaningless.

137 Illusory hairs, “floaters” in the eyes.
138. *don spyi*.

139. This appears to be addressed to an exponent of madhyamaka who holds that external objects truly exist from a conventional viewpoint, though not from the viewpoint of analysis for the absolute.

140. Ordinary language distinguishes my sensations (personal appearances) of this flower from the flower itself, although there is no double vision of both at once. For example, if I close my eyes, the sensations vanish, but the flower does not.

141. *gnyis med* can mean either both are not (existent) or not two = non-dual.

142. Red and white can have the sense subjective and objective.

143 Literally *gzhan dbang*, “other power” or -dependent.
144 Or “categorized.”
145. *khams*.

146 false conceptions, relativeity and complete perfection.
147. *srab mthug*.

148 Usually it is said that on blazng iron ground the minions of the Lord of Death draw black lines on the bodies of the beings in this hell. Then they are cut to pieces along those lines. They are rejoined and the same thing happens over and over. some accounts call it the Black Thread hell, saying that after they are cut apart they are sewn together again with black thread.
149 Free from strife: *Aviha : a'thab bral. Twin gods: yaama: mtshe ma'i lha.* See explanation below.
150 Here, it does not say “years of such days,” as above.
151 They are tortured in iron houses that are each within another iron house.
152 The Tibetan *nyi tshe ba,* literally “of one-day life,” can mean short-lived, restricted, limited to one or a few individuals, etc.
153 According to the *Mahaavyupatti* the Sanskrit is variously renedered (-shrona ko.tii kar.nah:,(sona kuti kanna in *Mahaavagga* V.13); it means Born under the star sravana with ten million ears.
154 *Dra ba can*. The meaning is probably “having latticed (windows).”
155. Wooden clacker.

156 Also known as the River of Ashes.
157 This is filled in from other descriptions. Literally it says “seeing nice shady pits.”
158. Or fermenting grain.

159. Iron trees of Hell with sharp leaves and thorns.

160 Following *tshig mdzod chen mo, brang breng* read *breng breng.*
161 The Lord of Death.
162. 1 having blisters *chu bur can*; #2 having bursting blisters, *chu bur rdol ba can* 3 *swo tham tham pa*: teeth chattering 4 *achu* 5 ALAS!, *kye hu* 6 *ut pa la ltar*, like an utpala lotus7 *pad ma*, lotus 8 *pad ma che,* great lotus.

163 Their sufferings.
164. Guenther reads this as "the country of Magadha."

165. khal: #25-30 lb.

166 Including the hottest part of the year in India.
167 *klu*. These include both snakes and serpent like spirits.
168 Another *naga* king
169. ngal snabs read nar snabs.

170. *nyer len gyi phung po*. Khenpo Palden Sherab Rinpoche explains this by saying it means the *skandhas* are closely associated with suffering. etc. Another common interpretation is that the *skandhas* perpetuate their own samsaric existence

171 *spron* read *sbron.*

---

172. Erik Schmidt. Four Currents: *'dod pa*, desire; *srid pa*, existence; *ma rig pa*, ignorance; *log par lta ba*, wrong views.

173 Mere mental consciousness that does not have the attachments of the *kleshas*.
174. Air.

175. The first *dhatus* appears to = physical element, while the second also seems to have the sense of the 18 dhatus.

176. *gzung ba'i rtog pa*.

177. *'dzin pa'i rtog pa*. Sometimes *dpyod pa* instead of *rtog pa*.

178 Appearance is used here in such a way that "false appearance" would be redundant.
179. *dbyen spyos*.

180 The realm of pure form.
181. Cf. a second account below. In general it is said that *dhyana* 2 eliminates concept and analysis, *dhyana* 3 concentrated joy, and 4 bliss, leaving several other factors such as those named.

182. in the god realms.

183. cf. *'bras bu lnga - rgyu mthun gyi 'bras bu dang, bdag po'i 'bras bu dang, skyes bu byed pa'i 'bras bu dang, rnam smin gyi 'bras bu dang, bral ba'i 'bras bu ste lnga'o,//.*
the five fruitions are the fruition according with the cause, dominant fruition, being-producing fruition, fruition of ripening, and fruition of separation. The last applies only to good actions.

184. *Dharmakaya*

185. *Sambhogakaya* and *nirmanakaya*.

186. 1 Passion, 2 aggression, and 3 ignorance; 4 all acting or as 5 imprint;
That to be abandoned by 6 seeing and 7 meditation;
The higher bhumis relatively 8 impure and 9 pure. This summarizes the relationship of the nine examples to the defilement removed and the level of the path on which the removal occurs.
187 Those who fixate conceptually established emptiness of composite *dharmas* become nihilists who deny the validity of the *kayas*, wisdoms, buddha qualities and so forth.
188. *kha myag*. It affects the mother too.

189 Because the elements are unreal.
190 *brkams*: either "have extreme craving" or "dried up."
191 *dar yug chen po* literally means "great silk scarf/ banner."
192. The six perfections and compassion.

193. The glossary to the *Rain of Wisdom* q.v. says they are like the seven aspects of supreme union: evidently natureless, filled with the wisdom of bliss-emptiness, possessing changeless mahasukha, they have all enjoyments without suffering, their changeless wisdom bliss is uninterrupted, they are filled with the great compassion. Taming others in all the times and directions they have continuity.

194. Erik Schmid'ts Dictionary lists The *Arya-subhapariprcha-nama-tantra Good Army Tantra, but not a sutra.*

195 That is, to become enlightened one need only realize the space-like emptiness of the *kleshas, skandhas* and so on.
196 Cultivating virtue.
197. The five powers and faculties of a buddha.

198 As discussed above, also known as the four thoughts that turn the mind: How the freedoms and favors are so difficult to obtain, how all is impermanent and death is certain, karmic cause and effect, and the faults of *samsara*.
199. karma.

200 A sign of accomplishment.

201. That accomplishes wishes.

202. A river of ashes and boiling water in the fourth neighboring Hell.

203 Noble, exalted or venerable lord.
204 Fill the taste of sense... Omitted for metrical reasons.
205 "Death when life ceases" Omitted for metrical reasons.
206. *mhkhan po, upadhyaya*. Learned one, teacher, preceptor. This is the way the teacher is thought of in *hinayana*, as opposed to the guru of *vajrayana*

207. Hee there are slight variants: *Bodhicaryavatara*: *ci nas ting 'dzin brtson pa ni* As for trying to keep samadhi in every way. This commentary: *ci nas rtse cig sems kyis ni*
===========================

bdag gi yod 'di gar /spyod/dpyod ces.//think "where is mind
208. This commentary: *srog la bab kyang srung shig ces*. Bodhicaryavatara: *thams cad 'bad pas*...with every effort.

209. This commentary: *spyan lnga*. Bodhicaryavatara: *spyan sna* before their eyes.

210. This commentary *rnams*. Bodhicaryavatara: *rnam*. Pronunciation and meaning the same.

211. This commentary: *chags pa*. *Bodhicaryavatara*: *chags par*.

212. *Bodhicaryavatara*" *sa rko rtsa*. This commentary: *sa brko rtswa*. No difference in pronunciation and meaning.

213. *Bodhicaryavatara: dor*. This commentary: *btang*. Can be synonymous, but might not.

214. *Bodhicaryavatara: brtan pas* com *par*. No difference in meaning.

215. *Bodhicaryavatara*: *'am*, or. This commentary: *dang*, and.

216. This commentary: *slu sems*, *Bodhicaryavatara: bslu sems*. No difference in pronunciation or meaning.

217. This commentary: *'gyod*, *Bodhicaryavatara: 'gyed*: No difference in meaning.

218. This commentary: *yid ni brtan por*. *Bodhicaryavatara: de ni brtan par*, referring back to another "*yid*." Same meaning.

219. *Bodhicaryavatara: brtan* stable, trustworthy. this commentary: *brten*: supporting, trustworthy.

220. *Bodhicaryavatara: bcas dang*. This comentary: *dang bcas*. No difference in meaning.

221. *Bodhicaryavatara: yid 'di this mind*. this commentary: *yid ni*, as for mind. No real difference in meaning.

222. This commentary: *sprul zhing nga rgyal med pa ni*: Without emanation and pride: Presumably an error. *Bodhicaryavatara: sprul pa bzhin du nga med par*.

223. *bsngo*. The same word is used for dedication the merit.

224 A *kusulu yogin* renounces all activity except for eating, sleeping and elimination.
225 "Two perfect accumulations... two obscurations." Omitted for metrical reasons.
226. *Sa dkar can*: place having white earth.

227. *byis pa gson*: child or fool listening.

228. *dgrar bcas*: with enemies.

229 It is not good to abandon the quest for enlightenment and seek rebirth in heaven by performing good deeds. However,

being deceived into the bad paths of *samsara* that lead to the lower realms is far worse.

[230] They take refuge in deities of these.

[231] Technically three *asamkhya kalpas* would be 3 x 10^{50} kalpas.

[232] *Nirmanakayas*.

233. Body, speech, and mind.

234. *gsung rab yan lag bcu gnyis* - twelve divisions of the teachings. 1) *mdo 'i sde*. = discourses or general teachings. 2) *dbyangs kyis bsnyad pa'i sde*. = hymns and praises. 3) *lung du bstan pa'i sde*. = prophecies. 4) *tshigs su bcad pa'i sde*. = teaching in verse. 5) *ched du brjod pa'i sde*. = aphorisms. 6) *gleng gzhi'i sde*. = pragmatic narratives. 7) *rtogs pa brjod pa'i sde*. = biographical narratives. 8) *de lta bu byung ba'i sde*. = narratives of former events as examples. 9) *skyes pa'i rabs kyi sde*. = *jataka* narratives of former births. 10) *shin tu rgyas pa'i sde*. = extensive teachings. 11) *rmad du byung ba'i sde*. = narratives of marvels. 12) *gtan la dbab pa'i sde*. = teachings in profound doctrines.

mdo sde dbyangs bsnyan lung bstan tshigs su bcad
ched brjod rtogs pa brjod dang de ltar byung
gleng gshi shin tu rgyas dang skyes rabs bcas.
gtan phab rmad du byung ba'i sde rnams so
Sutra and geya vyaakaraaaa and gaathaa,
Udaana and nidaana, avadaana and ityukta,
Jataka vaipulya, adbhutadharma, and upadesha.

235. *dge bsnyen* - layman, lay devotees, virtue obtained, people with the five precepts not to kill, not to lie, not to steal, not to take intoxicants, not to engage in sexual misconduct, upasika. The five to be renounced for laymen, lay-vows. see also under renunciate and layman, *dge tshul* - novice, novice monk, *shramanera*. novitiate. the precepts are those five with the addition of afternoon food, singing and the wearing of ornaments, the ten to be renounced by novices. *dge slong* - fully ordained monk with 250 precepts, --ma nun with 350.

236. Like buddha family.

237. The Tibetan for "jewel" in this case literally means "rare and excellent."

238. The new transmission schools call the inner *tantras anuttara yoga*, and say that it has within it father, mother, and non-dual tantras, e.g. Hevajra, Chakrasamvara, and Kalachakra. The nyingmas usually say that beyond maha*yoga* are two more vehicles, anu*yoga* and *ati yoga*. This passage has been phrased to work in both cases.

239. *gzungs* can also mean to the power of retentiveness of what is learned on all levels. Guenther said "spiritual sustenance."

[240] That is, as being pure.

241. *kun tu sbyor ba gsum* - the three fetters. 1) *'jig lta = 'jig tshogs la lta ba* -view of a transitory collection, futile view, perishable view. – *satkaryadrsti,* wrong view believing in the real "I" and mine in the many impermanent, perishable entities included within the five perpetuating skandhas. 2) *tshul brtul mchog 'dzin* -holding a discipline as paramount. 3) *the tshom nyon mongs can* -possessing the *klesha* of doubt.

[242] Of the ten non-virtues.

243. *rgyal srid rin chen sna bdun* - the seven precious royal possessions. 1) *'khor lo -, rtsibs stong* -1000 spoked wheel. 2) *nor bu -, yid bzhin nor* -wish-fulfilling gem. 3) *btsun mo* -queen 4) *glang po* elephant -, *khyu mchog glang* herd-leader or bull elephant. 5) *rta mchog*- excellent horse - 6) *khyim bdag* -steward. 7) *dmag dpon* -general.

244. *gzhan 'phrul dbang byed* - constantly enjoying pleasures provided, one of the 28 classes of gods in the desire realm, land of controlling other's emanations, the Paranirmitavasavartin gods, Heaven of controllers of others' emanations, the 6th heaven in the realm of desire gods.

245. Youth, prince.

246. *Dharma*, meaning, definitions, and brilliant confidence.

[247] All this is the first.

248. the eighth *bhumi*.

249. This and "at the end above: *rgyun mthar*.

250. The four *dhyanas*, four formless attainments, and *samapatti* of cessation.

251. Or forgotten.

252. These are buddha qualities.

253. The three kinds of *tulkus: sprul sku gsum*, here *bzo ba'i sprul sku, skye ba'i sprul sku, mchog gi sprul sku.* Elsewhere *sna tshogs sprul sku*, various tulkus who are the same as working tulkus, *bzo ba'i sprul sku*. This phrase has sometimes been rendered emanation of artistry or created *nirmanakaya*; *'gro 'dul sprul sku and rang bzhin sprul sku*: The working or various *tulkus* are gifted individuals, artists, craftsmen, scientists etc who so benefit beings. The born or taming *tulkus* are the *rinpoches* usually called *tülkus*, who have taken human birth in order to tame beings by the *Dharma*. The supreme *tulku* is the Buddha.

254. Here, as in the name of the Gyalwa Karmapa, karma is synonymous with buddha activity.

255. nges par 'byed pa'i cha dang mthun pa bzhi: drod, rtse mo, bzod pa, 'jig rten pa'i chos mchog.

[256] *Siddhis*.

257. The three Faiths (*dad pa gsum*). Sincere faith: *dang ba'i dad pa*. conviction: *yid ches pa'i dad pa*. and irreversible devotion *phyir mi ldog pa'i dad pa*. the three kinds of faith. inspired, aspiring, and confident faith or confidence. Another common list is: faith of faith, faith of desire and faith of trust.

[258] Renounce.

259. From the passage below gzungs seems to mean mantric practice. However *gzungs sprin ye shes* can be a cloud of spiritual wisdom attained through practicing path of seeing.

[260] The first kind of selflessness realizes the emptiness of a real self that owns the *dharmas* it perceives and those same *dharmas* insofar as they are regarded as owned by it. It does not realize the selflessness of *dharmas* altogether. *Abhidharma* Buddhist philosophy shares this approach with the *Samkhyas* etc. The second approach is most typical of *pratyekabuddhas*, but is perhaps easiest to understand if we think of the mind-only school. It realizes the emptiness of grasped objects because of interdependent arising, but tends to cling to the reality of the grasping perceiver and perception. Having realized the emptiness of the object and perceiver of individuals and the emptiness of the object, but not the perceiver, of dharmas altogether, these individuals realize "one and a half" of the two egolessnesses.

261. Good, evil, and neutral.

262. An onion is good western equivalent.

[263] The immeasurables.

[264] Meter

265. The commentary says nine.

[266] In discipline, *samadhi* and *prajña*.

[267] Clouds of *Dharma*.

268. Among the animals.

269. *lto 'phye*. A class of hungry ghosts.

[270] M*adhyamaka* and mind-only

271. Gold, silver, turquoise, coral, pearl, emerald, sapphire.

[272] *rgyan gyi mdo*.

[273] hostile and...

[274] ... phenomenally existing within the ten directions.

[275] A variety of excellent... Omitted for metrical reasons.

276. Kettle-drum style.

[277] Some lotuses like the blue *utpala* are day-blooming, and some like the white *kumut* are night-blooming.
[278] "Adorned with a rabbit's... Omitted for metrical reasons.
[279] *rgyu skar*, the lunar equivalent of the solar zodiacal constellations.
280. I.e. the Buddha.

281. Attaining the first *bhumi*, supremely joyful.

282. *'khor gsum*: Subject, action, and object of an action.

283. *dmigs med*: Can also mean non-conceptuality, non-perception, imagelessness.

[284] Goodness in accord with liberation.
[285] Here the students say the names that were given them in the ceremony.
[286] *Nye bar 'tsho* might also mean "cure."
287. This seems to be a summary corresponding in a general way to Chapter 51 of Cleary's translation pp. 328 ff. There are differences in detail. Thomas Cleary, *Entry into the Realm of Reality*, Volume Three of the *Jewel Ornament Sutra*, (Shambhala: Boston), 1987.

[288] By miracle.
289. Cf. p. 339 of Cleary

> Look at Sudhana, son of compassion and love, universally kind;
> Welcome tranquil eyes, do not flag in practice.

290. Next verse. The differences here seem to come from differences in translation in different versions.

291. The same also means kindness.

292. P. 349 Cleary

293. Cf. Cleary p. 350. This is summary.

[294] Cf. Cleary, p 352.
[295] This continues until Cleary, 365.
[296] "Alternate sending and taking...", omitted for metrical reasons.
[297] As a self.
[298] This is from verse VI.119 from the chapter on the perfection of patience. The first half of the verse says, "Therefore, the Sage has said that sentient beings are a field and victorious ones are also a buddha field." Field here means a situation in which progress can be made toward enlightenment.
299. Shantideva says *dpung*. Longchenpa explains this as *dpung tshogs*: troops. I.e. it is a metaphor of battling evil.

300. *grel chen* substitutes *'dun pa* "aspiration.

[301] V.42 There "It" refers to "not losing the effort of samadhi for even an instant," in the previous verse. The verse continues, "Thus at the time of generosity it is taught that discipline should be sent into equanimity.
[302] Cutting the bud so that a lotus can bloom
[303] And most importantly a monk.
[304] With a turban.
[305] *rim* read *rin*.
306. *The Triskandha Sutra*, tr. in ed. Bereford *Mahayana Purification Practices*, Library of Tibetan Works and Archives Dharamsala, 1978.

307. *'phags pa'i nor bdun* - the seven noble riches/ faith, discipline, generosity, learning, decorum, modesty, and knowledge, knowledge/ intelligence.

[308] The great compassion is beyond the limitations of ordinary concepts of compassion and noncompassion. Other analogous phrases, such as "the great emptiness" are similar.
[309] Or "true."
[310] Fill in the blanks with the appropriate name and transgression.
[311] Self and other, according to the commentary that follows.

[312] Of *shravakas*, *pratyekabuddhas* and *bodhisattvas*.
[313] They are chaste.
[314] *bsdu ba'i dngos po bzhi*: the four means of magnetizing/ attraction/ conversion and gathering/ ways of winning devotees/ gathering beings/ positively influencing/ benefiting others *samgrahavastu* 1) generosity, giving, *sbyin pa*. 2) pleasing/affectionate speech, kind words, *snyan par smra ba*. 3) meaningful conduct, appropriate teachings, *don spyod pa*. 4) accordant meaning, consistency in behavior between words and actions, *don mthun pa*. Erik Schmidt.
[315] Of the *shravakas, pratyekabuddhas* or *bodhisattvas*, as appropriate.
[316] Directly the three below. Longchenpa does not say explicitly how his two kinds of compassion are discussed in the passage, and how his three categories relate to the three in the passage.
[317] Which does not exist according to Buddhism.
[318] See commentary below.
[319] The three higher trainings in discipline, *samadhi* and *prajña. 1) lhag pa tshul khrims kyi bslab pa. 2) lhag pa ting nge 'dzin gyi bslab pa 3) lhag pa shes rab kyi bslab pa.*

[320] *Nagas* are said to be very wealthy.
[321] Also "associate with..."
[322] 8.34
[323] See Longchenpa's commentary below.
[324] The two aspects of being seen as if with closed and open eyes. Also meditation and post-meditation, though described as separate in the following quote, are combined with a single nature.
[325] Referring to the three lines immediately preceding.
326. *mthong ba'i chos la bde bar gnas pa'i bsam gtan.* Erik Schmidt. *sder gnas* read *bder gnas*

327. *dpyod pa*. *Rtog dpyod*: conception and discernment, ideas and scrutiny.

[328] Discussed below.
[329] Roughly, the distinction is that contemplation is concerned with practices limited by samsaric forms and concepts, while meditation transcends these in various ways. Thus it is almost the reverse of Catholic usage of these terms.
[330] Conceptually described, the logial teachings of emptiness and so forth.
[331] *yang dag*. The truth of the true relative.
[332] The literal meaning of the Tibetan *kun rdzob* is "disguised in a costume" or "spurious." The translation "relative" was used because some pure forms of *kun rdzob*, as presented below are neither disguised nor spurious. That does obscure the meaning of some passages like this where the literal sense is primary.
[333] The same point is made when madhyamaka says that no entities bear the analysis.
[334] If absolute and relative are separate, what appears in a true and absolute way does not appear in a confused and relative way. However, what in true reality does not appear at all cannot appear in a confused way either.
[335] Isolated nihilistic emptiness is false
[336] If the absolute is being defined as being beyond complexity, i.e. characteristics, this causes problems in Buddhist logic which presupposes that for all entities either any given characteristic or its negation will apply
[337] The Tibetan has a similar repetition "'*gro bar 'gro*."
[338] As explained below.
[339] Those of the *shravakas* and the *pratyekabuddhas*, and the *Mahayana*.
[340] Low caste people or *shudras*. Omitted for metrical reasons.
[341] Impurity of life, *(tshe'i snyigs ma)* impurity of view, (lta ba'i snyigs ma*)*, impurity of conflicting emotions, (nyon mongs kyi snyigs ma*)* impurity of sentient beings *(sems can gyi snyigs ma)* and impurity of time *(dus kyi snyigs ma)*
342. *rngam glog* is also the name of a deity.

343. This can also be a name for Mount Meru, which has sides of precious substances.

[344] stsogs = sogs = etc. omitted for metrical reasons,
[345] Breaths, or corellated with them.
[346] *dpa'a bo dpa'a mo*: this also means *daka* and *dakin.i*
[347] with backwards *kiku*.
348. Lord of the mandala, Vairochana and his consort Akashadhatvishvari.

349. ...Three mandalas.

350. *rdzogs* can also mean perfection. The exhaustion of *samsara* is the perfection of enlightened reality

[351] Or exhaustion.

352. The net of nadis and prana, which when mastered gives mastery of the network of interdependence.

[353] By that burning...it goes. Omitted for metrical reasons.
[354] The *nadis*.
[355] body, feeling, mind, and *dharmas*.
[356] *mi tshangs spyod pa*. For persons with views and disciplines of chastity, such as monks and nuns, refraining from sex. For others, refraining from improper sexual objects, as explained above.
[357] External samaya of body... Omitted for ,metrical reasons
[358] I.e the path for removing defilement
[359] This was the outer.
[360] Worse than the former. Omitted for metrical reasons.

361. *tana gana* = *sbyor sgrol*, union and liberation. Liberation sometimes = killing. The other action is consuming intoxicants in feast practice. These five are the negation of the five precepts of getsul vows or which often accompany refuge vows for lay disciples.

362. The five amritas. some versions have brains instead of human flesh. rakta: menstrual blood, thought to be the feminine contribution to an embryo. White *bodhicitta*, semen,

[363] Literally “immovable.” Also a secret symbol for urine.
[364] bud med is a common word for women. Literally it means “indispensable.” This verse seems to refer to menstrual blood.
[365] Vajra substances, these five *amritas*.
[366] An epithet of the sun.
[367] *Samadhis* and five rites. Omitted for metrical reasons.
[368] Human excrement. Omitted for metrical reasons.
[369] *yang ba*.
[370] and so on. Omitted for metrical reasons.
[371] The one taste of emptiness and great bliss. Wheel means something like sphere or *mandala*.
[372] ...It is said. Omited for metric al reasons,

373. “Wish-fulfilling kayas and amritas.” Omitted for metrical reasons

[374] *bsam du med* also has the sense of inconceivable and beyond thought.
[375] rten ‘brel here does not assert a causal connection in the relative sense.

376. Sambhogakaya

[377] They are rectangular, but one side adjoins the palace.

378. Beams over the main shrine area that protrude.

379. *(*lda ldi*)* - silk tongues tied together at the upper end in garlands, a particular kind of offering hung on house tops, fringe or tassel, string of beads or flowers, cloth wreath.

380. also name of deity , Deje Tsegpa.

381. The roof structure over the square.

382. tsong tsong.

383. bsil ba dang, zhim pa, yang ba, ‘jam pa, dvangs pa, dri ma med pa, lto la mi gnod pa, mgrin pa la mi gnod pa bcas yon tan sna brgyad dang ldan pa’i chu bzang.

384. sometimes also azure

385. tshon gang as above.

386. pi wang

387. <of skillful means>. Omitted for metrical reasons.

[388] The one taste of emptiness and great bliss. Wheel means something like sphere or *mandala*.

389. ‘byung ba.

390. noose.

391. “Appearance:” confused dualistic appearance of external objects etc.

[392] With mind.
393. Skyes pa: might mean person, birth, or object of arising. The overall point would be the same.

394. This split in time distinguishes the terminology from the more common use of the same words to refer to the simultaneous split of non-dual vision into the duality of subject and object.

[395] Not translatyed becayse the translation is disputed.
[396] sems. This is the same word used for mind, just above, but it can also mean thought, wish attitude, etc. Presumably it means something a little different here, since here sems does have color and shape etc.
397. Ma dros pa: Unwarmed. Also Lake Manasvowar which never gets warm.

[398] Go and beings are *‘gro* and *‘gro ba* in Tibetan.
399. ‘gro: The primary meaning is go, but there is a sense of “liberated from existence as a sentient being” as well.

[400] The point is not obvious, However the commentary seems to say that if it existed in the present it would involve changes of arising and ceasing and so forth.
401. <and six lokas.>

[402] *rtog dpyod*: These terms occur above in the discussion of the *dhyanas*.
[403] Or in doing what is useless.
[404] Nihilistic emptiness.
[405] In India the sky is very clear in the autumn.
406. Another pen name of Longchenpa, *dri med ’od zer*, “Spotless Rays of Light.”

[407] Desirable and undesirable objects of the five senses.
[408] Mind has no fixed conceptions about reality.
[409] Which realizes that all things are equally emptiness.
410. rang mtshan: individualizing characteristics.

[411] They cannot be made empty, being empty already.
[412] Which purport to be apprehensions of external objects other than oneself.
[413] What they seem to be and what we believe them to be.
[414] *rtogs goms, has realized and is familiar with it.*
[415] *In particular, evil... Omitted for metrical reasons.*
[416] *“Therefore for...” Omitted for metrical reasons.*
[417] *zhi gnas, literally “resting in/existing as the ground.”*
[418] *As for this, by... Omitted for metrical reasons.*
[419] Into enlightened wisdom.
[420] As opposed to a fully enlightened buddha.
[421] *gzungs sprin: a technical term for clouds of wisdom that arise during the path of seeing, involving vision of buddha qualities buddha fields and so forth as described. Gzungs has the sense that the visions of wisdom are grasped and retained.*
[422] *This line is obscure, and commentary is required to know what even the literal reading is supposed to be. See Longchenpa’s commentary on the twentieth and twenty-first knots just below.*
[423] *As described in Liberation by hearing in the Bardo (bar do thos grol) etc.*
[424] They do not practice *yogic* breath control
425. Ripples in the air, transitory light forms on a wall, mirages optical illusions.

[426] *“...Bodies those weapons did not exist. Omitted for metrical reasons.*
427. dmigs can mean perceived, conceived, imagined, or taken as an object of attention. All are relevant and in fact are related in the way we deal with objects.

[428] *This refers to the mind, rather than the color and shape of the body.*

429. *Of an individual and of dharmas.*

[430] The grasping is mental experience. The appearing object appears to be an external object, but is empty.
[431] *kong du chud means comprehend or assimilatae, but also literally take into the belly.*
[432] *Cross to the other shore of the ocean. Omitted or metrical reasons.*
433. *Literally source of proliferation, skye mched, which has a negative connotation like the spread of fire or plague. This space is still a non-thing dharma.*

434. *Usually neither perception not non-perception.*

435. *The nine dhyanas have a particular focus, so they are to that extent consciousness rather than wisdom without reference point.*

436. *According to Trungpa Rinpoche the third is effort. The point is still emptiness of mind, but rather than analytical or illusion-like emptiness, spontaneous presence and activity is emphasized.*

437. *sems = bsam thought or mind = contemplation; and mindfulness = exertion according to Trungpa Rinpoche*

438. *Second time.*

[439] ‘dzin pa, which Longchenpa above treated as conceptual fixation subsequent to grasping. This is one of a number of passages where that interpretation is not easily applied.
[440] Excluding the northern continent of the four continents.
441. *thog bsring* Erik Schmidt’s dictionary.

[442] The nine greater greater etc. as above.
[443] bcom ldan ‘das, also used to translate *bhagavan*.
[444.] *gnyis med* Yogachara typically interprets this as non-duality, and madhyamaka as both not (truly) existing.

[445.] A Poisonous cucumber causing thirst and then death.

[446] There will be rebirth as a god.
[447.] They don't fit the list in the root verses. E.g. malice and desire are not mentioned at all there.

[448] Shamatha is supposed to cut through conceptual complexity. If the object is conceptualized these dualities will arises.
[449] The power of display or manifestation of the essence.
[450] *yid la byed pa bcu gcig.*
[451] *rtog dpyod*: These were previously discussed as factors of *dhyana*.
[452] Bindus of the five buddha family colors.
[453] It will not be realized.
[454] Ati emphasizes the experiential aspect of the view.
[455] Realization of these teachings.
[456] The first seven *bhumis*.
[457.] The moon, with its rabbit's image.

[458] Of the different world realms.
[459.] The continents and sub-continents.

[460.] Dense: *stug po*, typically found in *stug po bkod pa*. Literally elaborately ornamented. Depicted by the symbolism of this iconography is the density of structure expressed by saying that all the worlds are inside an atom, all eternity is in every moment etc.

[461] *Kayas*.
[462] *Sambhogakaya*.
[463] The fourth division of time, in addition to past, present and future.
[464] or “exaggerations of.”
[465] “Purification” is *byang* and “perfection” *chub*. The “*kaya* of manifesting enlightenment” is *mngon par byang chub kyi sku*.
[466] “Purified” is *sangs*. “Expands” and “blossom” are *rgyas*, the components of Buddhahood, *sangs rgyas*.

[467] *Zhi*: "pacified" means both that this *kaya* is at peace, and that complexities are pacified, that is, do not exist, in it.
[468] Two truly existing things.
[469] Since both eternalism and nihilism are refuted, there is, of course, a sense in which it is correct to say neither is established. The sense of "neither" that is refuted is one where even denial presupposes that the two things denied area coherent possibilities. *Madhyamaka* denies this.
[470] The *kaya* of spotlessness and *dharmakaya* (nondual with wisdom.)
[471] The same as the three *prajñas*, hearing, contemplating and meditating, according to Khenpo Tsultim Gyatso.
[472] Khenpo Tsultim Gyatso seems to have a text that says that it will not be realized by even those with the wisdom body. In that case the pure levels and buddhahood are contrasted. The ultimate meaning is the same
[473] *Gandavyuha* is *stug po bkod pa*. *Stug po* is dense, thick or abundant.
[474] Protecting structures that surround the palace.
[475] Woven with gold, and perhaps with jewel decorations.
[476] The animals are throne-supports, and the lotuses, suns and moons make up seats.
[477] Blood.
[478] Other lists, such as that in the *Mahavyupatti* (MV) differ to some extent. The divisions are accordng to Khenpo Tsultim Gyatso.
[479] As do the palms.
[480] Sometimes just the heels.
[481] *sku ni bdun mtho ba*. MV 250 (15*).{BDUN MTHO BA}: (-saptotsadah) -saptotsada;*
Of seven spans (in stature). (Note: This is usually supposed to mean "having seven
etc. The Chinese says having the seven places full or rounded off).
[482] Some read this as "strong chested."
[483] MV says, they reach to the knees.
[484] KTG: Cheeks.
[485]. In the upper and lower jaw.

[486] A minor mark in MV.
[487]. Cuckoo.

[488] Khenpo Tsultim Gyatso.
[489] The following list, with some variations in wording, is identical to MV 268ff, except that (27) here is (60) there I have followed the *tshig mdzod chen mo* in a number of the translations, however.
[490] MV 281 says "*nang pa ltar*," like a swan.
[491] *byi dor*: or clean up, decorate, make smart.
[492] MV
[493] *Spyan ni/ dag*. In MV this is (60) with the other marks pertaining to the eyes.
[494] Here MV has, "*{SKU SHIN TU GZHON MDOG CAN*}: With a juvenile body."
[495] Because he is not distressed.
[496] ES: *bil ba* fruit or a peach. MV reports that the Chinese has bimba fruit (*momordica monadelpha)*. Some sources have the SK *(-bimba pratibhimba darshana vadanah*) TT {*ZHAL LA GZUGS KYI GZUGS BRNYAN SNANG BA*} In his face "the images of objects" may be seen
[497] MV 319 "..or the trumpeting of an elephant."
[498] MV 328 adds *spyan (rnam par) dag,* " (completely)pure," here, instead of above.
[499] MV 331-*{SPYAN DKAR NAG DBYES SHIN PADMA'I 'DAB MA'I MDANGS LTA BU*}; The white and black of his eyes (the pupils) like the brightness of the leaf of the hamala lotus flower.
[500] MV 336, the ears are thick and long.
[501] Following MV 338.
[502] At the hairline. However MV 338 translates, "broad and open."
[503] They have *dakini* bodies and animal heads.
[504]. The bodhisattvas see the pure relative. Since buddhas see things as they are, their seeing is called absolute.

[505] Including the intermediate directions, northeast and so forth and above and below.
[506] *nges pa lnga* : Five certainties are: 1) The certain place is the Densely Arrayed realm, Akanishta (*'og min stug po bkod*). 2) The certain teacher is Vairochana *Gangchentso (rnam snang gangs chen mtsho)*. 3) The certain retinue are bodhisattvas of the tenth bhumi (*sa bcu'i byang sems*). 4) The certain teaching is the greater vehicle (*theg pa chen po*). 5) The certain time is the "continuous wheel of eternity" (*rtag pa rgyun gyi bskor ba*).
[507]. G variations of phenomena as teacher.

[508]. *rang bzhin, 'gro 'dul, sna tshogs.*

[509]. Akshobhya in the root verses.

[510]. Sometimes Padmakuta.

[511]. = *Sambhogakaya*.

[512] The major marks.
[513] *Nirmanakaya* and *sambhogakaya*.
[514] Than those of his family.
[515] *kun rtog ye shes = so sor rtog pa'i ye shes*.
[516] kun tu 'od, ***samantaprabha,*** the eleventh bhumi of constant illumination, one of the three levels of buddhahood, *sangs rgyas kyi sa gsum.*
[517]. *so sor yang dag rang gi rig pa bzhi.* Awareness of Dharma, meaning, definitions, and brilliant confidence, *(chos, don, nges tshig, spobs).*

[518] *rin chen bdun* : Seven precious substances. usually ruby, sapphire, lapis, emerald, diamond, pearl and coral. Sometimes the list includes gold, silver, and crystal.
[519]. *gyer kha* are little brass jingle bells from the little bangles on garments up to cowbell size.

[520]. These are abilities to cure different diseases.

[521] Which would make ten.
[522]. *yan lag drug bcu'i dbyangs.*

[523]. <the body of>.

[524]. Created, born tülkus, and the supreme nirmanakaya, the Buddha.

[525] This story appears in the *Mani Kabum.*
[526]. Remaining in the Tushita heaven, entering the womb, being born, proficiency in the arts, enjoying consorts, renouncing the world, practicing asceticism, reaching the point of enlightenment, conquering the host of Mara, attaining perfect enlightenment, turning the wheel of dharma, passing into the final nirvana. Lists vary.

[527]. <Mental>
[528] *o rgyan rdzong.*
[529]. *dri med 'od zer,* another pen name of Longchenpa. Working names into the verses is a common Tibetan literary device,
[530] It should be received with respect like the worlds of the Buddha.
[531] In Indian mythology the sun is drawn by seven horses.
[532] Or an atom of solidity.